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THE

# Preacher's Magazine

FOR PREACHERS, TEACHERS, AND BIBLE STUDENTS

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## MEN AND BOOKS : A MONTHLY SURVEY

### THE INCARNATION AND THE VIRGIN BIRTH

CONTEMPORARY religious literature illustrates the flow of cross currents of theological thought. With the rise of the Tractarian theology in the first half of the last century revived interest was manifested in the doctrine of the Incarnation, and few will regret the increased importance which this truth has assumed for the modern mind ; too long had it been depressed to a relative non-importance. But with this revived attention to the doctrine, and its logical consequences for theology and life, there has arisen, more recently, a school denying one of the elements of that doctrine, the assertion in the Creed that Jesus was "born of the Virgin Mary." In some instances the denial is plain and definite; in other cases the mental attitude is rather that of suspended judgement inclining to unbelief.

It may be frankly admitted that this mystery cannot often be made the theme of pulpit utterance. The fact of the Incarnation will be touched upon more often than the method, and even the fact has but occasionally direct treatment in the modern sermon. Rarely, if ever, is the young or untrained preacher wise in choosing such a theme for his ministry ; less mysterious truths should claim his attention in the pulpit, and we do not recommend the readers of this Magazine to immediately study and forthwith preach upon this impugned doctrine. But we desire them to think upon it with clearness and to speak with the accent of certainty. For in addition to the words spoken there is an accent of doubt or of conviction, which the listener can often detect and which very few have the power to conceal. And it is this accent of conviction, the inevitable outcome of a convinced mind, that we desire our readers to possess, whenever they speak on the theme of our Incarnate Lord. To-day, we venture to affirm, the conviction concerning our Lord's Birth is weak, and the accent of certainty is missing in many who do not openly repudiate the statement of the Creed.

To such we recommend the study of Dr. Orr's latest book.\* It contains eight lectures, well adapted to the general reader; for while they are scholarly they are not technical in language, and do not necessitate skill in Greek and Hebrew. In an Appendix are given summaries and extracts from a number of English, American and Continental scholars sent, in reply to questions, to the Bible Teachers' Training College at New York, before which Dr. Orr's lectures were delivered.

Even more distinctly and emphatically than Dr. Orr we would lay down the principle that *a priori* the conditions under which an Incarnation would be brought to pass cannot be laid down. Much can be said for the appropriateness of the method stated in the Gospels, and we frankly accept the history of the Gospels and the statement of the Creed. But it is not open to us to affirm that a man cannot believe in the Incarnation without at the same time believing in the Virgin Birth; though we are quite sure that to accept the former without the latter will place a man in many very difficult positions, probably even more difficult than would the frank acceptance of the Church's testimony. But there is a distinction to be made between the two doctrines. In itself the taking to Himself of our nature by a Divine Being is a miracle, a unique event as to which we cannot argue from other instances or natural law. At what particular point the miraculous comes into the line of natural law must remain, *a priori*, unknown by human intellect. But, as Dr. Orr points out, there is a seemliness belonging to the evangelical record, and a doctrinal significance in the method which go far to outweigh such merely logical considerations.

In the earlier lectures the author deals with the N.T. record contained in the First and Third Gospels. It is impossible to summarize the argument. Dr. Orr shows that on grounds of textual criticism and on those of exegesis the narrative is a part of the original history, that it comes from a very early period, that the two stories are supplementary and mutually confirmatory, and not contradictory, and that there is no internal, as there is no external, reason for rejecting the sections.

Perhaps the most popular objection to-day, especially in circles that wish to judge the matter on Scriptural grounds, is

\* *The Virgin Birth of Christ*. By James Orr, M.A., D.D. London: Hodder & Stoughton. 1907.



the assertion that apart from the Evangelists Matthew and Luke an absolute silence on this matter is preserved throughout the N.T. This forms the consideration of the fourth chapter. The Virgin Birth was not a matter that could take a prominent place in the first teaching of Christianity, and the knowledge was probably confined to a narrow circle. But at a period, too early to permit of legendary accretion, the statement was set forth in the Gospels, and these Gospels were accepted by the Church. The acceptance of these Gospels, if the conditions of the Birth were unknown and altogether a new and astounding belief, is a problem which unbelief will find it impossible to solve. Dr. Orr contends that "the apparently unchallenged reception of these narratives" can only be accounted for if "there existed a preparation for them in something already known, in an expectancy that waited their appearance, based on the tradition of something mysterious in the birth of Jesus." St. John certainly does not give the narrative; but does he contradict it? or does not his Gospel rather suggest and necessitate it? As to the first question this is Dr. Orr's answer: "John had unquestionably the Gospels of Matthew and Luke in his hands; he wrote, as we shall see, at a time when the Virgin Birth was already an article of general belief in the Church. It is generally understood that one part of his design, at least, was to supplement the other Gospels with material from his own recollection. What then is John's relation to the narratives of the birth of Christ in these earlier Gospels. He knew them. Does he repudiate them? Or contradict them? If he does not—and who will be bold enough to affirm that he does?—what remains but to believe that he accepted and endorsed them?" As to the latter the affirmation of the Prologue, "The Word became flesh" "creates a presumption" in favour of the facts elsewhere related; while the saying of Jesus "that which is born of the flesh is flesh" points to some mystery of birth unless Jesus was at one time excluded from the kingdom of God, or "needed a spiritual regeneration in order to enter it" (p. 111). Perhaps even more stress is laid on the alleged silence, and therefore inferred ignorance, of St. Paul. It is true that St. Paul builds on the publicly known fact of the Crucifixion of Jesus of Nazareth, and on the well-attested fact of His Resurrection, of

which the Apostle claimed to have personal evidence. But there is nothing in his epistles that excludes the Gospel statements about the birth. Moreover he was closely associated with St. Luke, and that at the time when Luke was probably engaged in making the inquiries to which he refers in the preface to his Gospel. Could St. Paul have been ignorant of the real facts, or have silently permitted his faithful friend to delude his own and after ages? But the Apostle's careful writings abound in phrases more than merely consonant with miraculous birth. "I have been struck by observing that there is hardly an allusion to Christ's entrance into our humanity in the Epistles (I do not think there is any) which is not marked by some significant peculiarity of expression. I do not say that they are such as would of themselves prove the Virgin Birth; but I think it may be affirmed that they are such that the Virgin Birth, assuming a knowledge of it on Paul's part, would furnish a simple and natural key to them." This is Dr. Orr's summary of a position which he illustrates from several utterances of St. Paul, claiming, with very considerable force, for this interpretation Gal. iv. 4; as to which, while eminent scholars repudiate it as pointing to the miraculous birth, we must confess, with Dr. Orr, an inability to deny to the words and the context a suggestion, at least, of this mystery.

The alleged sources of this belief are next investigated. It is shown that it cannot be attributed to Jewish expectation or to the O.T. Careful consideration is given to the attempt to explain it from pagan legends and the incarnations of other religions. The arguments cannot be reproduced in brief and must be studied in the book. One after the other the suggested legendary sources are shown to be impossible. No one of them really answers in historic or ethical character to the Virgin Birth. What the myths give are lustful or deceitful, or violent, monstrous conceptions; all of them separated by impassable barriers from the restrained, modest story of the Gospels. The likeness is at best superficial; the differences deep, permanent, and of the essence. "The heathen incarnations are monstrous, immoral, degrading; always purely mythological. In Christianity we have the assumption of a holy humanity for holy ends; and the act is historical, with its results in an actual human life, death, and resurrection, which can be historically

verified. The idea of incarnation is itself different. In Christianity a Divine Being voluntarily unites Himself with the race for holy and redeeming ends. Heathenism has no such conception."

"Why not leave it an open question?" This is the attitude assumed by many. "Regard it as a matter having no bearing on the Christian faith. Accept the fact and leave the *how* of the Incarnation undefined." This is a voice often heard. These lectures deal at length with the "Doctrinal Bearings" of the statement in the Creed of the Church. Only with the utmost brevity can we touch upon the author's long and able argument. If the Virgin Birth be a fact *a priori* it might be expected that great doctrinal consequences would depend upon such a miracle. This is illustrated along three lines. The Virgin Birth is implicated in our Lord's sinlessness, in His position and uniqueness as "a new creative beginning in humanity"; and in His being the Son of God while truly incarnate in our flesh and nature. The Johannine and Pauline doctrine of pre-existence, the sinless life, the doctrine of a second Adam, seem to necessitate some such miracle. The physical wonder is involved in, and at the same time overshadowed by, the spiritual one. Schleiermacher speaks of a "supernatural generation" and Keim of a "higher human organization than heretofore was called into being" as being demanded by the Person and character of our Lord. Men of clearer faith than these great thinkers see that the fact of the Incarnation in a measure dwarfs the wonder of the Virgin Birth. To Dr. Orr "the stupendous miracle is always the Incarnation," the Birth a "lesser miracle." In the words of the Dean of Westminster, "it is more wonderful that the Son of God should come down from heaven and be incarnate and made man, than that His incarnate life should have begun with a Virgin Birth." \*

Something might be said, has incidentally been said in this volume, as to the view of Holy Scripture to which men will logically be forced who repudiate the evangelical testimony. The N.T. can hardly fail to be depreciated in value for those who find in the records either a deliberate fiction, or inability,

\* *Some Thoughts on the Incarnation*, by J. Armitage Robinson, D.D., p. 45.



either in the writers or the Church which accepted their writings, to distinguish fact from legend.

Not less important is the influence of doubt of this article on the whole of the supernatural elements of Christianity and on the supernatural as a whole. The attack on this doctrine has its deepest root not in the critical school, but in the anti-supernatural. To get loose from this anchorage is to drift; over what stormy seas, on to what arid shores, of doubt and denial no one can foretell.\*

We commend this book to the study of preachers. They will probably find no sermons, perhaps little sermon material, in it. Indeed, as we said before, the theme is not often for the pulpit, and certainly not for the young and inexperienced preacher. But if no sermons can be won from the book, it may give, what is better than many an outline or pages of illustrations, the accent of conviction. Our more discerning listeners catch this when present in our utterances, or detect its absence. Our attitude to Jesus of Nazareth will vary, in reverence, awe, perhaps even in obedience of faith, as we hold or reject the statement of the Creed. We shall sing the *Te Deum* with differing feelings as we believe or disbelieve the statement on this point that has come down in that great hymn through the centuries. And Dr. Orr's book places us in a position in which it becomes more than merely possible to repeat the personal confession of the Dean of Westminster in his book "it is easier to believe than to disbelieve this special miracle."

J. T. L. MAGGS.

#### A BOOK FOR THE DAY

Of the numerous books published on the relation of the Christian religion to social questions Professor Rausenbusch's *Christianity and the Social Crisis* † is certainly one of the most important and intrinsically best worth study. Written by an American for Americans, its discussion of principles and much of its application are as suitable to England as to the United States, except for the easily-discounted assumption that a

\* See also *The Ascent through Christ*, by Principal Griffith-Jones, p. 264; the whole chapter is weighty.

† *New York: The Macmillan Company.* The book is commonly on sale in England.

Republic is the only form of government consistent with either Scripture or common sense. Generally its style, while lively, is cultivated, though occasional American expressions and dry humour crop up—by no means unpleasantly. Socialism is neither defined nor advocated directly, but the whole trend of the argument is towards a moderate and balanced communism, though the practical recommendations fall very far short of the preceding reasoning.

The first chapter on *The Hebrew Prophets* accepts almost to the full the opinions of "the higher criticism," and founds an argument on the "evolution" of the Hebrew commonwealth. Israel, it contends, was under the guidance of the prophets, not the rule of the law—hence its prosperity. The religion of Israel was social, not individual, till, in an evil hour, Jeremiah set people thinking about their own salvation, their personal relation to God. The decay of Israel from the return from the exile to the birth of Jesus was due to the abstinence of the religious leaders from politics—one fancies, however, that the Maccabees were a priestly family and did not confine themselves altogether to private life.

The chapters on the *Social Aims of Jesus* and the *Social Impetus of Primitive Christianity* avowedly put only one aspect of the case. They are vitiated by an Unitarian or semi-Unitarian view of the person of Christ, by the insinuation that the early church destroyed, or at the very least gladly suffered to perish, records of Christ's socialistic sayings and doings, and by accusations of "accommodation" on the part of St. Paul and the apologists: "Possibly one purpose in Luke's mind when he wrote the Book of Acts for the use of Theophilus was to present an apologetic of Christianity to the upper classes; and when Paul exhorted the Romans to obey the government, he may have had in mind the possibility that in the capital of the world his letter might drop into influential hands."

Granted that it is (and was) the business of the Church not only to lay down principles that would bring about social changes but to engineer the changes themselves—a somewhat big postulate, the chapter headed *Why has Christianity never undertaken the work of Social Reconstruction?* does answer its own question. It sets forth with unusual clearness the conditions under which the work of the early church was per-

formed. Perhaps it rather overlooks the too patent fact that the powerlessness of the church in the middle ages was due as much to its decadence as to the strength of opposition.

Without endorsing every word of the chapter on *The Present Crisis*, or the at times rather selfish-sounding chapter on *The stake of the Church in the Social Movement*, we may recommend them to serious study. At any rate, they are an exposition of evils to be remedied. The chapter *What to Do?* may raise doubts here and there, but in the main it is thoroughly sensible. In its enforcement of the doctrine of stewardship (though it is forgotten that man is God's steward, not the state's) in its insistence on the power of custom and the ability of the church to influence custom, and in its advocacy of the extension of genuine co-operative movements, it speaks words of timely truth and soberness.

We have space only for a single extract from a book which, whatever its faults, is living and earnest :—

Few churches have the resource and leadership to undertake institutional work on a large scale, but most churches in large cities have some institutional features, and all pastors who are at all willing to do it have institutional work thrust on them. They have to care for the poor. Those of us who passed through the last great industrial depression will never forget the procession of men out of work, out of clothes, out of shoes, out of hope. They wore down our threshold, they wore away our hearts. This is the stake of the churches in modern poverty. They are buried at times under a stream of human wreckage. They are turned aside constantly from their more spiritual function to "serve tables." They have the right, therefore, to inquire who is unloading this burden of poverty and suffering upon them by underpaying, exhausting, and maiming the people. The good Samaritan did not go after the robbers with a shot-gun, but looked after the wounded and helpless man by the way-side. But if hundreds of good Samaritans travelling the same road should find thousands of bruised men groaning to them, they would not be such very good Samaritans if they did not organize a vigilance committee to stop the manufacture of wounded men. If they did not, presumably the asses who had to lug the wounded to the tavern would have the wisdom to inquire into the causes of their extra work.

J. ROBINSON GREGORY.





## THE SON OF GOD

## I. THE ETERNAL SON

A CONSPICUOUS and dominating feature of all the books of the New Testament is the lowly homage with which each writer bows to Christ as infinitely greater and nearer to God than the greatest of men or angels. This homage gives to the whole a marvellous unity. It demands our careful examination.

We turn first to the three closely-related Synoptic Gospels. In each of these the Baptist speaks of One whose shoes he is not worthy to unloose or bear. In each, a voice from heaven proclaims Him to be THE SON OF GOD. This august title becomes at once prominent in Matt. iv. 3, 6 as the matter at issue in the conflict with Satan; and is made conspicuous in Peter's confession in ch. xvi. 16. Similarly, chs. viii. 29, xiv. 33, xvii. 5, xxvi. 63, xxvii. 40, 43, 54.

In the Fourth Gospel, differing widely from the Synoptists in thought and phrase, it is equally conspicuous, *e.g.*, chs. i. 34, 50, xi. 4, 27, xx. 31; and is further defined by the still loftier title, His *only-begotten* Son, in ch. iii. 16, 18, 1 John iv. 9, (*cp.* John i. 14), which asserts a unique relation to God involving a unique mode of derivation from God.

The Son of God is equally conspicuous in the letters of Paul; *e.g.*, Rom. i. 3, 4, v. 10, and the stronger term, "His own Son" in ch. viii. 3, 32; also Gal. i. 16, ii. 20, iv. 4, 1 Cor. i. 9, xv. 28, 2 Cor. i. 19, Eph. iv. 13, Col. i. 13, 1 Thess. i. 10. The same title is made prominent by the argument of Heb. i., and the contrast with Moses in ch. iii. 6. Notice also Rev. ii. 18.

Upon the significance of the title *Son of God*, important light is shed by the parable in Matt. xxi. 33ff, Mark xii. 1ff, Luke xx. 9ff. After several *servants* had been put to death or ill-used, the master resolves to send his son, assured that none will dare to injure him. The servants can be no other than the teachers who preceded Christ, perhaps with special reference to John the Baptist. If so, Christ here claims to be as much above the prophets and John as the master's son is above the highest of his servants. Thus the title before us implies that, like human sons from human fathers, Christ is derived from God, but in a mode essentially different from that by which we sprang, in His

image, from the Creator's hands. The same is implied in the contrast in Heb. iii. 5, 6, between Moses, a faithful *servant in* the household, and Christ who is a *Son over* the household. All this implies that the term *Son of God* is not merely rhetorical, like "son of destruction" in John xvii. 12, but asserts a relation to God analogous to human sonship.

In Matt. vii. 23, xiii. 41, xvi. 27, xxiv. 31, xxv. 31, 32, Christ claims to be the future JUDGE of the world. In John v. 28, 29, He asserts that at "the voice of the Son of God" all the dead will go forth to judgement: *cp.* ch. vi. 39, 40, 44, 54. At His bar, even Paul will stand: 2 Cor. v. 10; *cp.* Rom. ii. 16, Acts xvii. 31. When He comes He will transform the lowly bodies of His servants: Phil. iii. 21. In Col. i. 16, 17, and John i. 3 we read that through His agency came into being whatever began to be, including the successive ranks of angels, Himself earlier than, and embracing, all things. He is the Head of the Church, which is His Body, and by another metaphor His Bride: Eph. i. 23, v. 23, 24, Col. i. 18. All this involves unique and infinite superiority to all men.

Very conspicuous is the position of Christ in Rev. i. 5, 6, v. 6-13, vii. 17, xxi. 22, xxii. 1, where we see Him in the midst of the throne and in closest relation to God, an object of the praises and worship of all who surround Him. Yet in chs. xix. 10, xxii. 9 the prophet is bidden to "worship God" only.

In John v. 18, x. 33, Jesus was charged by the Jews with making Himself God, or EQUAL TO GOD. In Phil. ii. 6, whatever this difficult passage means, equality to God is ascribed to Christ. In John xx. 28, He accepts from Thomas the august title, "My Lord and my GOD." The evangelist who records these words asserts, in ch. i. 1-3, that "the Word was with God" and "was God"; and that by His agency all things were made. This last assertion defines ver. 1 to mean that in the beginning of whatever began to be the Word existed, and from vv. 14-17 we learn that "the Word" is Jesus Christ, Himself (see ch. xx. 31) the chief matter of the Fourth Gospel.

The above quotations sketch in scanty outline the profound impression made by the Founder of Christianity in the minds and hearts of His earliest followers. They prove that all those whose opinions have come down to us, including a former colleague of His murderers, a man of keen intelligence and

calm judgement, looked up to a fellow-countryman of their own day as infinitely greater than the venerated leaders of ancient Israel, greater and earlier than the earliest and loftiest archangel, and as occupying a position of unique superiority to everything created, and of unique nearness to God. Such homage was never paid, before or since, by man to man.

These literary facts leave open only one alternative. Either Jesus of Nazareth is in very truth infinitely greater and nearer to God than the greatest of men or angels, or His earliest followers, the men who won for Him the homage of all future ages, were in most serious error touching His dignity and His relation to God; and, as we shall soon see, touching the nature of God. If we accept the latter side of this alternative, Christianity is inextricably linked with an error, the most stupendous which ever darkened the erring mind of man.

The only explanation we can give to the above teaching, taken in connection with much else in the New Testament, is that He who in the beginning "was with God and was God" shares with the Father those attributes which distinguish God from man; that, whereas all others began to be, He exists without beginning, and that whereas all others are limited He shares with the Father His infinite power, knowledge, wisdom, holiness, and love. This implies that with the Father, yet personally distinct from Him, is Another, His Own and Only Son. Thus the use in the New Testament of the title *Son of God* implies an Infinite and Eternal Son.

Yet, along with this eternal companionship of Father and Son, we notice that the unity of God, so conspicuous throughout the Old Testament, is equally conspicuous in the New. We ask at once, In what relation does Jesus stand, in the thought of the New Testament writers, to the God of Abraham and Moses, the One Creator of heaven and earth?

Already we have seen that, as sharing the uncreated existence and unlimited attributes of God, they viewed Him as EQUAL to the Father. So expressly Phil. ii. 6, John v. 18-20, *cp.* xvi. 15. It has been suggested that He was equal only in the sense that in Him was manifested in created human form the full moral grandeur and the wisdom and power of God. But this interpretation would give no meaning to the solemn assertions in John i 3, Col. i. 16, 17, that through His agency all things



were made. For these were evidently designed to pay honour to Jesus as existing before the creation of the universe. Nor would it explain John xvii. 24, "Thou lovedst Me before the foundation of the world." For love implies two persons. Moreover the love of the Father to the Son is the eternal archetype of the love of man to man, which is the love of distinct persons. This personal distinction is clearly implied in the comparison in vv. 11, 22, of the unity of the Father and Son with the mutual unity of the servants of Christ, for these last are indisputably distinct persons. All this is confirmed by Matt. xxvii. 19, where the Son and the Holy Spirit are placed, as distinct Entities, in closest relation to the Father. Notice the claim to effective omnipresence in ver. 20. In the above quotations, divine prerogatives are claimed for Christ, not on the ground of the close relation of His human nature to the divine nature of the Father, but on the ground of a super-human nature DISTINCT from the personality of the Father.

Yet throughout the New Testament the title *God* is, except in John i. 1, xx. 28, and perhaps Heb. i. 8, reserved for the Father, even as distinguished from the Son; so 1 Cor. viii. 6, Rom. xvi. 27, John xvii. 3, Mark x. 18. This reservation is explained by the conspicuous SUBORDINATION of the Son to the Father in 1 Cor. iii. 23, xi. 3, xv. 28; John v. 19-23. In John v. 26, vi. 57, this subordination is traced to a DERIVATION of the life of the Son from the Father. This subordination, resting on derivation, explains the frequency, throughout the New Testament, of the title *Son of God*. For the word *son* at once suggest subordination: and the chief idea suggested by the familiar terms *son* and *father* is personal existence and powers derived from another person.

But here arises an objection. If the personality of Christ be without beginning, the Son is as old as His Father. This warns us that all human analogies of the Divine fail somewhere. We must always ask, How far does the human correspond with the divine? To what extent may we transfer to the Son of God ideas derived from human sonship? Evidently, in an Eternal Father and Eternal Son, ideas of older and younger, always present in human sonship, can have no place. What then remains? The chief idea remains, viz., personal life derived from the similar life of another person.

And this idea is plainly embodied in John v. 26, and in other express assertions of Christ describing His own relation to God.

Derivation does not necessarily imply later origin. Rays of light go forth from the sun to-day as they did one thousand or ten thousand years ago. It would not be difficult to push back indefinitely into the past our conception of sun and sunshine. In other words, we can think of derivation without any thought of earlier and later. Just so in Heb. i. 3, the Son is said to be an "outshining" of the Father's "glory." There is nothing incongruous in the conception of an eternal Stream flowing forth from an eternal Fountain. And some such conception is required by the abundant teaching of the various New Testament writers about the relation of Jesus to His Father in heaven. We may conceive the Father as existing from eternity and possessing infinite powers, simply because He wills so to exist, without any cause other than Himself, eternal and infinite and underived; and the Son as existing with the Father from eternity and possessing to the full the Father's infinite powers, but these derived from the Father, existing because the Father wills Him so to exist, eternal and infinite and derived. We are born in time, finite and derived.

An exact counterpart to the Son's derivation from the Father, and a conspicuous element in His subordination, is His DEVOTION to the Father. Just as from the Father the Son derives all that He has and is, so, to fulfil the Father's purposes, is the one aim of the entire activity of the Son. This unreserved devotion finds expression in John iv. 34, vi. 38, xvii. 4, Rom. vi. 10. In the Son we see an eternal Stream flowing back in full volume to its Source; an infinite and eternal Life derived from an infinite and eternal Life, the derived Life being in complete harmony with its Source, and tending ever to accomplish the purposes of the original Life. This conception explains the use throughout the New Testament of the phrase *Son of God*; and accounts for the reservation to the Father, with two or three conspicuous exceptions, of the supreme title *God*, and for the constant subordination, along with a claim to equality, of the Son to the Father.

This subordination is the easiest explanation of John xiv. 28, "the Father is *greater* than I." The Son is equal to the

Father in everything except His supreme Fatherhood. He is equal as sharing the Father's existence without beginning and His infinite power and wisdom and love; but, because these are derived from the Father, and in this sense only, the Father is greater than the Son.

In conspicuous contrast to prevalent polytheism, all Old Testament writers assume and assert that the God of Israel is the one Creator and Controller of the universe and the one Moral Ruler of men. In the New Testament, this UNITY of God is equally conspicuous, *e.g.*, Mark x. 18, John xvii. 3, Rom. xvi. 26, 1 Cor. viii. 6.

On this unity, light is shed by John xvii. 11, 21-23, where the unity of Father and Son is a pattern for the servants of Christ: "One, as WE ARE ONE." This implies that between the Father and the Son there is personal distinction: for otherwise the comparison would be meaningless. The unity for which Christ prays is evidently perfect harmony, all loving the same objects and cherishing the same purposes. So must we conceive the Son contemplating the entire thought of God, approving it because it is intrinsically good, making the Father's purposes to be His own, and devoting to their realisation His own infinite powers.

This unity differs from that which Christ desires for His followers in that, whereas the latter is acquired, the former is essential and eternal. In virtue of their mode of existence and of the eternal derivation of the Son from the Father, the Father and Son are essentially One: for the Stream cannot but be in harmony with its Source. But this difference does not mar the comparison. What God is essentially, Christ prays that His servants may become, so far as the finite can become like the Infinite.

The unity of the Father and Son is further asserted and illustrated in John x. 30, "I and My Father are One." Christ evidently means that, in virtue of His relation to the Father, to snatch the sheep out of His hand, is to snatch them out of the Father's hand; which He declares to be impossible. In other words, this unity involves participation in the infinite power of God.

The supreme unity of the Godhead resides conspicuously in the Father even as distinguished from the Son: so 1 Cor. viii. 6,

"to us there is one God, the Father, and one Lord, Jesus Christ." At the summit of every ascending scale, we have one Person, the Father, who usually bears as His sufficient designation the title *God*: 1 Cor. iii. 23, xi. 3, xii. 6, xv. 28, Phil. ii. 11, 1 Tim. i. 17; and especially John xvii. 3. Throughout the New Testament, the Father occupies, even as compared with the Son and Spirit, a position of unique supremacy. They are sent by Him, *e.g.*, Gal. iv. 4, 6: we cannot conceive Him to send them.

The unity of the Godhead finds expression also in the Son, and in His unique relation to the Father and to the universe. All things are through Him, as the one Agent of creation and the one Head of the Church. Whatever the Father does, He does through the Son, and all who come to the Father must come through the Son. Consequently homage paid to the Son is thereby paid to the Father.

In 1 Cor. xii. 4, Matt. xxviii. 19, we have a third element of the divine unity, the one SPIRIT. Notice, in Eph. iv. 4-6, One Spirit, One Lord, One God and Father.

This plurality of divine Persons is harmonized with the unity of God by the derivation of the Son and Spirit from the Father, and their unreserved devotion to Him, this derivation and devotion being not merely historical or administrative, but eternal and essential. Each divine Person is alone and supreme in His own sphere, and is thus a centre of unity to all created being: but within the Godhead, in relation to the Son and Spirit, as Their Source and Aim, the Father alone is absolutely supreme.

It is now evident that in the thought of the writers of the New Testament there were not three Gods, but ONE GOD. Not to three divine persons did they bow as each supreme, but to one, *viz.*, the Father who is supreme and alone even in His relation to the Son and the Spirit. Nevertheless, beyond the infinite distance which separates the Creator from even the loftiest of His creatures, they saw three divine Persons, each alone in His own sphere and all united in closest harmony: the one Father, the one ultimate Source and Aim of whatever good exists; one Lord, the one Agent of the entire activity of God and the one Head of the Church; and one Spirit, the inward animating principle of whatever lives.



From all this we learn that the various and very different writers of the New Testament agree to teach that the Son is (1) equal to, (2) distinct from, (3) subordinate to, and (4) one with the Father.

We have now found complete historical proof that the various New Testament writers believed without a shadow of doubt that Christ is infinitely greater and nearer to God than the greatest of men and angels. This result we reached by careful examination of documents which may be traced by strictly historical methods, some to the pen of the greatest of the apostles, and all to Christian writers much within a century after the death of Christ.

In these writings we found very different types of religious thought and expression. But this difference only threw into more conspicuous prominence the one definite and harmonious conception underlying all the documents. Many details of our conception were derived from one type of teaching, viz., that of the Fourth Gospel. But the whole conception delineated above is involved in, and is the only explanation of, abundant teaching which we have traced to the pen of Paul: and we found the same conception in the Synoptic Gospels. This complete unanimity of writers so different is one of the most conspicuous features of the New Testament.

This teaching involves a new and definite conception of God. Faint indications of a plurality of persons in the Godhead are found in the Old Testament: but they are dim and uncertain. The definite and complex conception of Father, Son, and Spirit, which underlies the many-coloured pages of the New Testament, is quite different from every conception of God set forth in the entire literature of the world except so far as it has been moulded by Christian teaching. As matter of indisputable historical fact, the New Testament embodies a complete revolution in man's thought about God.

All this demands explanation. Either the harmonious portrait of Christ in the New Testament is correct; or He made for Himself claims which are an infringement of the unique majesty of God; or His immediate disciples misunderstood altogether His teaching about Himself and about His relation to God.

Now the grandeur of the moral teaching and of the example of Jesus forbids the thought that He put forth these august claims knowing them to be false. Scarcely less unlikely is the suggestion that Christ was Himself in serious error. For if, being only a man, He believed Himself to be divine, in the sense expounded above, He was a deluded fanatic. Easier far to believe that darkness can give forth light than that one labouring under so deep a delusion should become to all succeeding generations a bright morning star, guiding and cheering the best of men safely amid the gloom of earth along a path which their own moral sense declares to be pure and lofty, Himself a constant incentive to them for all that is right and good. Impossible is also the suggestion that the apostles taught what they knew to be false. Their moral earnestness, as depicted in the New Testament, proclaims them honest men.

Practically the only alternative is either that in very truth Christ is infinitely greater than angels and men, or that all His immediate followers utterly misunderstood His teaching about Himself and His relation to God, made for Him claims from which He would have recoiled with horror as blasphemy, and taught serious error touching the nature of God. Yet these men gained for Christ the homage of all succeeding ages, and through their activity He became the Saviour of the world.

Moreover, we must believe that all the early followers of Christ fell into the same complicated error touching their Master. This is most unlikely, for error is always discordant. But, amid many outward differences, the New Testament writers held, as we have seen, one harmonious conception of Christ. If we reject this conception as incorrect, we must believe that this complicated error took so firm hold of the early Christians that it survived unimpaired through ages of controversies, and has continued to our day as the deep conviction of an immense majority of the followers of Christ, and as a powerful incentive to good in nearly all those who have done most to spread Christianity and to help the spiritual life of men.

On the other hand, if the confident belief of the apostles and of the mass of Christians in all ages be correct, the facts of Christendom are explained. If Christ be the Only-begotten

Son of God, His birth was by far the greatest event in the history of the world, and Himself infinitely the Greatest of men. We wonder not that His advent was a new era in human history, and that the Gospel which proclaims His unique dignity is a power of God for salvation to all that believe.

The above argument will receive absolute confirmation in evidence which I shall adduce in my fourth paper in proof that the Crucified Prophet of Nazareth was raised from the dead; and day by day it is still further confirmed in the spiritual experience of thousands who put faith in Him. For it is inconceivable that the Conqueror of death should cherish, or tolerate in His most loyal followers, such error; or that it should be co-extensive with an experience so blessed.

In my next paper, I shall consider the teaching of the New Testament about the Son of God as He appeared, a Man among men.

J. AGAR BEET.



## THE OLD TESTAMENT IN MODERN LIGHT

### I. THE NEW KNOWLEDGE

I. **T**HE wealth of new knowledge that has enriched the life and thought of the present generation has exercised some of its most powerful influences in the region of O.T. study. Whilst the preacher of fifty years ago delighted to choose his texts from the glowing pages of our earlier Scriptures, and found them full of inspiration and instruction, these very books are to many to-day more of a difficulty than a help. Men read in magazine articles, or hear from public platforms, that the older views are no longer tenable in the form in which they once prevailed. They have an uneasy sense that some of the old foundations have been shaken. And so, desiring above all things to be loyal to truth, and to give to their people nothing that will not bear the test of knowledge, they concentrate more and more upon the N.T., and from the life and teaching of our Lord and His apostles derive almost the whole matter of their teaching. It is plain that such an attitude cannot last. No truth can ever be

neglected without our having to pay the price. Nor have we the right to ignore any knowledge that comes, as all real knowledge must do, from the great Father of lights. To quote the words of one of the wisest and most reverent Bible students of the day :—" We live in a light which they (our forefathers) did not possess, but which it has pleased the Providence of God to shed around us ; and if the Bible is to retain its authority and influence amongst us, it must be read in this light, and our beliefs about it must be adjusted and accommodated accordingly. To utilize, as far as we can, the light in which we live is, it must be remembered, not a privilege only, but a duty." \*

Meanwhile we cannot shut our eyes to the fact that some are sorrowfully turning away from religion because to them there seems to be an irreconcilable difference between knowledge and faith. As Sabatier puts it, " Our young people push bravely onwards marching between two high walls ; on one side modern science with its strict methods, which it is no longer possible for them to deny ; on the other, the dogmas and the customs of the religious institution where their childhood was nourished, and to which they would fain return but cannot with sincerity." † Must we bid them take their side for one or the other ? Is there no way out to the shining tablelands of truth, where the sunshine of faith can still be bright ? That there is such a way one believes with all one's heart. The earnest and diligent Bible student may find that he has been " perhaps parted for a season " from his old beliefs, " that he may have them for ever," " both in the flesh and in the Lord," held with far more real intelligence and conviction. But he cannot gain this without conflict. Most ways to the promised land lead through the desert, all ways lead through fightings, and we who are teachers of the people must win the battle for ourselves unless we wish to see the choicest of our flock taken captive by the enemy. So in the series of papers to which this is the introduction, it is proposed to consider in the light of modern knowledge the relation of the preacher to the O.T. as a whole, and to the priceless moral and religious teaching that it contains. This opening paper will deal with two great factors,

\* Driver, *Genesis*, p. lxii.

† *Esquisse d'une Philosophie de la Religion*. Preface, p. v.



Criticism and Archæology, that have created our altered point of view, and will briefly indicate some of the results that have been obtained.

2. The *Higher Criticism* is a name that to many minds still suggests uneasy thoughts of reckless and destructive speculation. It is perhaps not unnecessary to repeat that the use of the term "higher" involves no claim to superiority. Criticism as applied to literature has two branches, "higher" and "lower." Of these, higher criticism deals with the question of the authorship, date, and method of composition of books; whilst lower or textual criticism considers the way in which in the course of time the original text has been preserved or corrupted, and seeks to recover the work as it left the hand of its author. "Higher" and "Lower" are as passionless as all scientific terms are. In our degree we are all higher critics, the man who thinks that Shakespeare wrote Hamlet just as much as the man who prefers Lord Bacon. Within the last two generations a great army of scholars has been engaged in the higher criticism of the O.T. We have no right to object to this. The Bible will bear testing. Begin, as Westcott said, to read it like any other book, and you will soon find that you cannot read it like any other book. "How would you defend the Bible?" was once said to C. H. Spurgeon. "How would you defend a lion in a cage?" was his answer. Let him out and he'll take care of himself. We have everything to gain by publicity.

What then has criticism to tell us? First, that almost all the books in the O.T. are composite, the work of many authors. Let the English reader consider the opening chapters of Genesis. He will find that there are not one but two accounts of the Creation. In the first chapter, and to the end of the first half of the fourth verse of the second chapter, is the sublime poem in which the Creator is called God, Elohim. Then the second narrative begins, and now we have the sacred covenant name Jehovah, marked in the R.V. by the printing of the word LORD or GOD in small capitals. This story goes on to the end of ch. iv, then the first narrative is resumed, going on in direct continuation of the first part to speak of the generations of Adam, and returning to the name Elohim for God.

Starting from this clue, and using many others suggested by variations in language and in style, criticism has discovered three main strands of narrative in the Pentateuch, one of these itself being a combination of two earlier threads, which can no longer be completely unravelled.

Now there is no doubt that to many Bible students all this seems very strange, and like so many strange truths unwelcome. It seems to cut at the very root of our idea of Inspiration. Yet a little reflection may show that it is not the *fact* but the *mode* of Inspiration that is changed by this discovery. In the preface to his Gospel Luke states very plainly that he had various sources before him when he began to write. One at least of these sources was known to the writers of the first two Gospels, as is manifest from the numerous verbal coincidences in the Synoptics. But we do not question Luke's inspiration because he gives us this look into his workshop. We must carefully consider the method of book-making in earlier times. A recent writer suggests as a parallel the Anglo-Saxon Chronicle. This national record of events, begun at the instance of Alfred the Great, commences with a brief account of Britain, with Cæsar's invasion, and is in its earlier details compiled from Bede and from other unknown sources. Then it was carried back to the Incarnation, then passed from monastery to monastery, and continued by different hands. "One of these forms, together with another history, was finally utilized by Florence of Worcester, who composed a new history, in which it is almost impossible to say what is from one source, what from another, and what from the ultimate author or composer. Almost precisely similar was the growth of Hebrew History." \* Now it is of course conceivable that in the Bible books our own modern methods were used, and not those common in early times. But we have no more right to expect this than we have to claim that the poems of the Psalter should be written according to our present day laws of prosody. That God should employ the methods of the days in which the books were written rather than ours, is at least consonant with all that we know of His dealings with mankind, "it is the Lord's doing, and marvellous in our eyes."

Let us now examine these strands of the Pentateuch as

\* Peters' "Early Hebrew Story," p. 7.

criticism lays them before us. Each of them contains some of the noble history of early Israel. But each of them contains also a number of legal provisions and rules for worship. When looked at closely these appear to be three Codes of Law, presenting some notable differences. In the first Code, for instance, it seems to be taken for granted that there will be many places at which it will be lawful to offer sacrifices to God. In the second Code it is most strictly laid down that in all the land there must be one place of sacrifice and one only, all others are to be destroyed. In the third Code it is most plainly assumed that there can only be one place of sacrifice. It would be strange indeed if all these provisions dated from one period. But further when we examine the histories, as given in the books of Samuel and Kings, we find that at different times the practice of the best men of the nation appears to correspond to one or other of these three Codes. Thus Samuel offered sacrifice at many different shrines, at Ramah, at Bethlehem, at Gilgal. Elijah sacrificed on Mount Carmel, and complained sadly that the altars of Jehovah had been broken down. Two and a half centuries later, after the finding of a certain law-book in the Temple, Josiah had all these ancient shrines, including those at Bethlehem and Ramah with the rest, desecrated, and forbade sacrifice anywhere but at Jerusalem. Later still we find the fully developed worship of the second Temple, according to the provisions of the third Code. Now Criticism claims that these coincidences are not accidental. The Pentateuch contains the last codification of laws that had been growing all through the eventful history of Israel. In it are preserved, as too precious to be lost, all the successive stages of the law. The discerning reader may trace God's gradual education of His people by law and precept, and watch the developing law side by side with the developing history. Is it not manifest that this throws floods of light upon the meaning of these ancient books? Once we thought that God gave in one man's lifetime all the laws that were needful for the many centuries of the nation's life. Now we can see that this was not so. Step by step He walked with them. The supply of interpreters never failed, who sought to express His will in each new crisis. If that is so Criticism shows that the life of Israel was fuller of God than

was ever dreamed of before. It is clear that this result also is in harmony with what we know of the general growth of nations. To understand all the laws of England means to know the whole history of the country. Criticism says that the same is true of Israel.

One other point only can be mentioned here. All the laws of Israel are called by the name of Moses. That does not mean that he was the giver of them all, but that all are developed from the nucleus that came direct from him. Many of them begin, "and the Lord said unto Moses." That is the legal formula of the Hebrew law-makers corresponding to the words, "be it enacted," in our Acts of Parliament. When we say, "Hymn No. 100 in Wesley," we do not claim that Wesley wrote all the hymns in our hymn-book. Our hymn-book is the growth up to date of the nucleus formed by him. The same is true of the relation of Moses to the Pentateuch.

It is not possible to enter further into these great questions within the limits of this paper, or to add illustrations from the other parts of the Bible. Perhaps enough has been said to show how broad are the bases on which Criticism rests, and how converging lines, running from the literary study of the writings, the interpretation of the history, and the study of the divine methods in other fields, meet in its conclusions.\*

3. Side by side with the results of literary criticism must now be placed the discoveries of *Archæology*. The history of human knowledge contains few more romantic pages than those which record the excavation of the long-buried cities of Mesopotamia, and the decipherment of the long-forgotten languages in which the inscriptions were written. It was found that the story of civilization must be carried back many centuries further than had been dreamed of before. About the year 3800 B.C., a great king, Sargon I., ruled in Babylon, even then a mighty city, who pushed his victorious arms right to the shores of the Mediterranean, and erected his image there. A millenium before his time, about 5000 B.C., that ancient home of humanity between the Euphrates and the Tigris was occupied by a race already far advanced in many of the arts of life.

\* The Bishop of Ripon's "Introduction to the Bible," in the Temple Classics, can be cordially recommended as a brief and devout consideration of these topics



Abraham, therefore, who lived perhaps about 2100 B.C., does not come to meet us out of the shadowy beginnings of human history, he stands less than midway between the time of the earliest monuments and the time of our Lord. It is plain how far we have moved from the dates still given in the margins of some of our Bibles, which say that the world was created in 4004 B.C. It cannot be too clearly said that the spiritual and moral value of the O.T. is altogether independent of such figures, whether they are rightly deduced from some of the narratives or not.

But of far greater interest than the military or social achievements of these peoples are their religious speculations and beliefs. They pondered long and deeply on the great questions of man's origin, and his relation to the unknown powers of the universe. Looking upwards to the heavens, and studying the movements of sun and moon and planets, they sought to find there the controllers of man's fate. From such thoughts they worked out great systems of teaching, sometimes pathetic in their yearnings after the unknown God, sometimes rising to real elevation of spirit, and striking a note of sincerity which even to-day finds echoes in our hearts. As we ponder these records we find constantly utterances which remind us of the O.T. We find the word "Sabbath"; we find in Egypt, two centuries before Abraham, the practice of circumcision. We find a ritual tablet showing a Babylonian sprinkling the blood of a slain lamb on the lintels, and on the door posts. The Babylonian story of the Creation must be considered in a separate paper.

Now it is very clear that we need to understand the bearing of all this on the reality of the revelation through Israel. Many writers, of whom perhaps Friedrich Delitzsch is the best known in this country, have sought to show that all the originality of the O.T. has been disproved, and that we must look elsewhere for the defence of the Christian faith. Others are seeking to use the results of Archæology to discredit the results of Criticism. But the wise man will look with opened eyes at each and all of these discoveries. He will be ready to admit that God may have used in the education of Israel rites and customs already present in the world. But he will claim that in this use these institutions were transfigured, and stamped

with such new meaning and significance that, whatever their origin, they were made worthy to help to bring in the revelation of our Saviour. He will not deny that the Spirit of God was moving in those far-off days, long before Abraham heard His call. He knows that everywhere, apprehended or not, the true Light is shining. But he will say that he knows the O.T. stands alone in this, that, whilst the other religions have vanished, lost for milleniums with the cities in which they once flourished so proudly, the religion of the O.T. survived all the shocks and disasters of Israel, and at last broadened out into Christianity, where renewed but not lost, it still displays its beneficent power.\*

To the believer in Providence it is surely significant that these two great streams of discovery have both flowed into our life in the same generation. Without the help of Criticism Archæology would have raised difficulties which it would have been almost impossible to answer. Without the guidance of Archæology Criticism was in danger of becoming extreme and unbalanced. But as it is the Spirit of truth reveals to us new knowledge as we are able to bear it, and if we are patient and loyal will presently bring us out into a large place,

That mind and soul according well,  
May make one music as before,  
But vaster.

WILFRID J. MOULTON.

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### Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations].

#### \* HEZEKIAH, AN EXAMPLE OF HIGH SERVICE

*And thus did Hezekiah throughout all Judah; and he wrought that which was good and right and faithful before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered—2 CHRON. xxxi. 20, 21.*

**H**EZEKIAH is one of the nobler characters of the O.T., his high station was adorned by his fidelity to God and His cause. The text gives us a summary and estimate of his

\* Clay, "Light on the Old Testament from Babel," gives a clear and interesting account, in popular form, of the chief discoveries.

life from the pen of a historian of much later date, when the lapse of time permitted a true perspective to be taken of him. In the study of all O.T. biography it is essential to remember the vastly superior elevation which is possible to character now that the redeeming work of our Lord Jesus Christ has been accomplished, and the Holy Ghost has been given. To live by the standard of the Jewish saints is not Christian: but we may well make use of their portraitures as a mould or framework to be filled by the spirit of the New Dispensation. Study this picture of Hezekiah as it suggests lessons applicable to our own times and circumstances. It is to the service of Hezekiah's life the text directs attention.

### I. THE SPHERE OF HIS SERVICE.

1. Primarily, *the sphere of religion*. The need for religious reform in the nation was crying when Hezekiah came to the throne, for the reign of his father Ahaz was a period calamitous in the history of religion in Judah. Ahaz "walked in the ways of the kings of Israel and made also molten images for the Baalim. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, according to the abominations of the heathen" (2 Chron. xxviii. 2, 3). The apostasy of Ahaz necessarily affected his relation to the worship of Jehovah, and the Chronicler tells how he shut up the great doors of the Temple, caused the lamps to be no longer lighted, discontinued the offering of incense, and of the daily sacrifices, and mutilated or destroyed the sacred vessels of the Temple. Thus was the worship of Jehovah outlawed, whilst heathen altars were placed by him in every corner of Jerusalem (2 Chron. xxviii. 24, 25; xxix. 7). Truly the work of the religious reformer was sorely needed! And this work Hezekiah began forthwith upon his accession to the throne. The doors of the Temple were re-opened and repaired: the Temple was cleansed from its accumulated filth, a work occupying sixteen days; and the sacred vessels were restored (2 Chron. xxix. 3, 16, 17, 19). This was his "service for the house of God." He re-established the priests and Levites in their offices, re-instituted the daily sacrifices, restored the sacred feasts, abolished idolatry, and called the nation again to the worship of the Most High (2 Chron. xxix. 4, 16). This was his service "in the law, and in the commandments," a great work of religious reform carried out to the joy of the nation (2 Chron. xxx. 25-27).

But the service rendered to religion by Hezekiah went further still. The brazen serpent of the Wilderness had been preserved through the long centuries as a sacred relic of a memorable incident in the history of the people. Unhappily it had become an object of adoration, and so despoiled the spirituality of worship which the Lord demands. It was little

use, as Hezekiah saw, breaking down "the molten images of the Baalim," if the brazen serpent was permitted to remain for the devotion of the people. So he "brake it in pieces," and called it "a piece of brass" (2 Kings xviii. 4). His action was as bold as it was wise: for it needs no little courage to assail memorials, hoary with antiquity and sacred in their associations, when they have become causes of religious stumbling. The history of the Christian Church, at many points during the progress of the centuries, proclaims the need of the Iconoclast and the difficulty of his task.

2. Hezekiah also rendered memorable service in *the sphere of national life*. When he came to the throne the nation was tributary to the oppressive empire of Assyria: Judah seemed at the point of dissolution, but to him it owed a recovery that preserved the kingdom for nearly a century and a half after the northern kingdom of Israel had fallen. But let it be noted that Hezekiah's restoration of the national life began in his work of religious reform. When he called back the people to the service of the Lord new ideals of national life were awakened in their minds. The religious spirit of a people is the foundation of its greatness. Social and philanthropic work find their inspiration in religion: our view of human nature and the service due to it is determined by our sense of obligation to God.

3. It is the service of a monarch of which the text speaks. We all have a sphere of service, narrower indeed than that of Hezekiah, but not less responsible. In the supreme judgement what counts is not the extent of the sphere but the fidelity with which it is occupied. What are we doing "in the service of the house of God," in the cause of Christ? What are we doing in the service of the suffering, the tempted, the wronged, the orphan and the destitute children around us, for Christ's sake? Spheres of service are coincident with the reach of our influence; opportunities for specific acts of service are everywhere.

## II. THE MOTIVE OF HIS SERVICE. "To seek his God."

1. *This was the highest motive possible.* Hezekiah looked beyond the external events of the kingdom to the unseen God. Through his service he sought the Lord; a method of seeking Him for fuller life and blessing which some people seem to forget. It is only a religious motive that can inspire and sustain the highest courses of action. Let God be brought into the aims of life and they will forthwith be elevated and sanctified.

2. *This motive was strengthened by wise teaching and prayer.* The prophet Isaiah was by the side of the king, his counsellor and friend. Hezekiah's pleading in the time of his sickness shews that he was a man of prayer.



3. *Let us see to it that in all our service for God and man our motive is pure.* We are "created in Christ Jesus for good works": the final judgement will be on our works. But even the best of works may be vitiated by an unworthy aim, whilst imperfect results are glorified when we have endeavoured to accomplish them "as ever in the great Task-Master's eye."

III. THE STANDARD OF HIS SERVICE. "He did it with all his heart."

1. *A noble standard.* Every good work should claim enthusiastic devotion: the lackadaisical and inert are altogether out of place in the service of God and man. Hezekiah was himself uplifted by his standard of service.

2. *A standard of unity in aim and effort.* Of the men of David's army who belonged to the tribe of Zebulun it is said that they "were not of double heart" (I Chron. xii. 33). These were the men upon whom the king could depend, as the single-minded, whole-hearted are in the Church of Christ to-day. Service, like love, must be "with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

IV. THE REWARD OF HIS SERVICE. "He prospered."

1. *There was given to Hezekiah great success.* Cf. xxxii. 27-29. And God gave him victory over Sennacherib (xxxii. 19-22).

2. *There is a reward to every true servant of Christ:* "And let us not be weary in well-doing; for in due season we shall reap if we faint not" (Gal. vi. 9). "Well done, good and faithful servant" will be the welcome of many an obscure labourer in the cause of Christ.

J. CONDER NATTRASS, B.A., B.D.

### \* THE ROYALTY OF JESUS

*My kingdom is not of this world.*—ST. JOHN xviii. 36

The trial of Jesus by Pontius Pilate has been a subject for the art of several famous painters. One of the most striking is that by the Russian Munkacsy. That which holds the mind most powerfully in his picture is the contrast between the figure of Christ and the figure of Pilate. Pilate is painted as a stern autocrat full of intelligence and energy, invested with all the pomp of power. Jesus stands before him. He is alone, forsaken of every man. His wrists are bound tight with thongs, and He is calm and sad. An angry mob is crying aloud for Him to be crucified and jealous priests are raining false charges upon Him. The most serious charge of the priests was that He had made Himself a King. Pilate called upon Him to rebutt that charge. Without leaving room for a shadow of suspicion, Jesus shewed that He envied the throned monarch neither his sceptre nor his crown nor his

sword; but that, nevertheless, He had a kingdom and came into the world to be a King. Much of the essential and permanent interest which the record of this trial contains is concentrated in Christ's statement about His kingship and His kingdom, and that is where our interest should centre now. In what does the royalty of Jesus consist?

There are *two preliminary points* that should be borne steadily in mind the while we consider this matter. One of them has to do with the meaning of the word "king." Primarily that word meant the leader or chief of a tribe or a nation. The idea of ruler is secondary and derivative. A king who is a king in the true sense of the word is a king because he leads. He is the controlling man because he is the foremost man, leading the people forward in the arts of peace and in the art of war. He is the head of his race because he goes ahead and shews them the way.

Something like that is the sense in which we apply the word to Jesus. In the sense of governing or ruling the word has little reference to Him. To lead His people was His primary function as King, and He is Ruler and Governor because to be so is the natural and necessary outcome of His leading.

The second point to be borne steadily in mind is that the sphere of Christ's kingship is the realm of the spirit. In the external world Jesus shewed no sign of kingship even in its primary sense of leadership. Cæsar was a king in that sense, and Napoleon was a king in that sense, but in that sense Jesus was not a king and laid no claim to kingship. He appealed to spiritual motives. He inspired spiritual ideas. He thrilled spiritual affections. His leadership had to do and it has to do with that inner world of thought and feeling and aspiration which lie in "the chambers and magazines of the soul." Let me specify—

A. HE IS OUR KING IN THE MATTER OF TRUTH. "To this end was I born," said He, "that I might bear witness to the truth." But there is truth and truth. Not that one object of thought is more true than another; but there are truths associated with different departments of thought and life. For example: there is truth in nature, viz., the facts and laws of the physical world. There is truth in history, viz., the matters which are only to be determined by an examination of the evidence furnished by the history of the human race. *Eg.*, the authorship of the document of the O.T. That is a matter of history. For instance the authorship of *Psa. cx.*, which Jesus quoted as if it had been written by David, whereas the student of history tells us that though the Jews in Christ's day believed it had been written by David, as a matter of fact they were mistaken. In all such matters Jesus claimed no leadership or authority. Facts of nature and facts of history belong to the kingdoms of

this world just as much as the power of the sword does. We may go so far as to think Jesus ought to have settled such matters and not have adopted the current mistakes of the men of His day without correcting them, but it still remains true that He did not claim kingship in such matters and did not assume it. He expressly disowned it. He came not as a man speaking from observation and reflection, but as a visitant from some secret place who knows the truth rather than guesses at it or searches for it; that

Inner world where science lifts her torch  
And glorious links we see of heavenly mould  
But cannot break the chain;

and His words are "He that followeth Me shall not walk in darkness, but shall have the light of life."

**B. HE IS KING IN THE SPHERE OF CHARACTER.** The historical spirit which during recent years has so affected all departments of knowledge, has affected none more markedly than that of our knowledge of the Lord Jesus Christ. His teaching and work and character have been studied as never before, and the effect has been to seat Jesus more firmly on the throne of character. More clearly than ever we see in Him a winning gentleness that draws little children and timid sufferers and heart-broken penitents, united with a daring that defies vested interests and pompous authorities, jealous priests and howling mobs. We see in Him an awful purity that admits no evil into His own life, joined with a boundless compassion for the fallen, considerateness for the weak and charity for all.

In all things like His brethren He  
Was made, yet free from sin—  
But how unlike to us, O God,  
Replies the voice within.

And while that voice comes from within His gracious voice comes to us across the ages, "Follow Me: He that followeth Me shall not walk in darkness." And if we follow but afar off the light comes.

**C. CHRIST JESUS IS OUR KING IN THE SPHERE OF SERVICE.** In the kingdoms of this world it has been customary to speak of service with disdain and of servants as inferior and ignoble persons. The man who can get Himself served without being obliged to serve others is supposed to occupy the most noble place. But Jesus made Himself of no reputation. He sought out the sick and friendless, the sinful and weak, that He might serve them, and in His kingdom rank is determined by the measure of service.

**D. IF THESE THINGS BE TRUE IT FOLLOWS THAT DISCIPLESHIP COMPELS**

1. *Thought*: for thoughtfulness is the channel through which

the truth as it is in Jesus comes to men. Few of us can be scholars, but we must all be thinkers.

2. *Character* : We cannot be His disciples unless we are good, since He is the Leader of goodness.

3. *Service* : "Inasmuch as ye did it to one of the least of these" are His words of commendation. Shall we not submit to Him who

Comes the wide-world's King  
He comes the heart's true Friend  
New gladness to begin  
And ancient wrong to end.  
He comes to fill with light  
The weary waiting eye.  
Lift up your heads, rejoice  
His kingdom draweth nigh.

ROBERT J. WARDELL.

### THE NEW MANHOOD

*For whether we be beside ourselves, it is to God, or whether we be sober, it is for your cause. For the love of Christ constraineth us.—*  
2 COR. v. 13-17.

If this great passage is read as the translators of *The N.T. in Modern Speech* put it, we may very likely more vividly realize the force of some of the words. "If we have been beside ourselves, it has been for God's glory; or if we are now in our right senses, it is in order to be of service to you. For the love of Christ overmasters us, the conclusion at which we have arrived being this—that One having died for all, His death was their death, and that He died for all in order that the living may no longer live to themselves, but to Him who died for them and rose again. Therefore for the future we know no one simply as a man. Even if we have known Christ as a man, yet now we do so no longer. So that if anyone is in Christ, he is a new creature; the old state of things has passed away, a new state of things has come into existence."

Paul probably knew that what his enemies had said as to his own saneness of mind, had been said of his Master by His relatives. It is likely that Paul's traducers really believed what they said. Well, says he, if what they say is true of us the explanation is we have become so for God's glory, and therefore our madness should at least claim your respect. But if we are not mad, but in our right senses it is not to enrich ourselves, but to do you good. He then passes away from the mere personal question to deal with the wider question of his mission to make a new humanity in Christ.

I. He affirms THE REALITY OF NEW OVERMASTERING IMPULSE. He says "the love of Christ constraineth us." Dr. Beet's note is, it "holds us so fast that we cannot forbear to devote ourselves to the service of God, even to an extent which some call



madness." Reflecting upon this over-mastering impulse suggests (1) that they were ready to admit they could not quite comprehend its nature. To account for it on the ground of his "ambition," or on the ground of "avarice," was impossible. The men of the world have never been able to understand the principles that have ruled the souls of its best men and women. But (2) Paul explains the mystery by saying it was due to the fact that Christ had died for all. His assumption carried with it the admissions (a) that all needed salvation, and (b) that the principle of self-sacrifice was the central principle in His death for others. Thus the constraining impulse which bore Paul along as a mighty stream was Christ's great love. And especially as that love was revealed in His death. The *new manhood* is the fruit of love.

II. Paul goes on to affirm that the new manhood is to be after a NEW MODEL OR PATTERN. Note the words, "Though we have known Christ after the flesh, henceforth we know Him no more." Paul's meaning, according to Dr. Beet's conception, is, "at one time Paul was so accustomed to look upon men according to bodily appearance and surroundings, that even upon Christ he looked thus: he thought of Him as a mere Jew from Nazareth, a feeble man of flesh and blood."

The world of Paul's day had many and various standards by which it judged men. And it still has such standards. It knows them as men of various nationalities, as rich or poor, as educated or uneducated. Wesley says, "the meaning of this expression appears to be no other than this: 'from the time that we are created anew in Christ Jesus, we do not think, or speak, or act with regard to our blessed Lord as a mere man.'" So though we may regard Him as having set forth in His own life a perfect pattern, the pattern must not be lowered to that of a mere man. This is (a) the test by which to test the quality of our own religious experience, (b) to regulate our actions in daily life.

III. The words further set before us the fact of a TRANSFORMED LIFE. The fact is a new creature. To those who are in Christ, a change has come as real as was that of the creation of Adam out of the dust of the earth. The analogy between the old creation and the new are very obvious.

1. In each case something *new* appears.
2. Something new is created according to a *divine plan*.
3. The something new and according to a plan is by a *divine power*. In Gal. vi. 15, Eph. ii. 10 and iv. 24 this is very distinctly affirmed.
4. But Paul is mindful of the fact that not only is the man changed and made anew, but his *surroundings* are also changed. In his valuable commentary on this passage the words of the great Methodist expositor may be quoted: "Through our union

with Christ, and as far as we live in spiritual contact with Him, the world in which we live is changed. For to us the world has lost its power to allure and terrify and control. The old multifarious influence which our surroundings once exercised over us, an influence which ruled our entire life, has altogether passed away." Still, with his usual precision and well-balanced phrasing, he goes on to show that there is a sense in which the old has not quite passed away: "The world with its men and things are still around us; but in its influence upon us it has become entirely new. Our fellow-men are objects now for Christian effort; wealth is but an instrument with which to serve God; and the world is a school for our education."

We cannot close without pressing home the question as to how far all these things are matters of personal, present-day experience with us. Theory is good as far as it goes, but it does not go far enough.

HENRY SMITH.

### THE CHRISTIAN GOD'S PROPERTY

*Ye are not your own*—I COR. vi. 19

As Christians we are not our own to do as we like, to live just as we please, to dispose of ourselves according to our personal will and inclination. We belong to God. This is the fundamental law of all true life, the proper basis of Christian conduct and work.

#### I. *Ye are not your own* PHYSICALLY.

Our body must not be put to unholy uses. Hence the exhortation to "flee youthful lusts." There is special danger here to the young. Our physical nature must be entirely sanctified, kept pure for God's service, not in any way abused, not put to sinful deeds of any sort, not at all allowed in any conduct that would tend to cut life short or render the constitution unfit for energetic exertion in the cause of God. By all legitimate means we must keep ourselves strong to labour, neglecting none of the laws of health, but giving proper attention to food, exercise, fresh-air, sleep, and sanitation. "I keep under my body," said Paul. As the R.V. has it, "I buffet my body, and bring it into bondage." I keep it under proper control as the fit instrument of the mind. He was a fine Christian athlete and kept himself well in hand. The body is a good servant but a bad master. It is the temple of the Holy Spirit, and there must be nothing allowed in the temple unworthy of God the Holy Ghost. That would be as unseemly as filth and heaps of rubbish in the sacred edifice. The body is redeemed, "bought with a price," and on the ground of redemption we are urged to "glorify God in our body." The R.V. does not add the spirit, and so emphasizes Christianity for the body. We must not undervalue the importance of

physical nature, it is the basis of the intellectual, and a fine physique is a splendid inheritance for Christian service.

## II. Ye are not your own INTELLECTUALLY.

Intellect is God's property and must be cultivated for Him. Not in any instance employed to dishonour God or injure man. We are under the most binding obligation to make the most of our mind. It is possible by diligence to multiply our mental endowments. The one talent may become two and the five talents ten according to the law of increase by use. Our intellectual faculties should be exerted to the utmost in the cause of the Cross, and no gift kept back from God. Reason, judgement, understanding, imagination, and memory must honour God. The poet, philosopher, orator, statesman, financier, artist, scientist, man of letters, man of genius, man of plain mind, must all bring their gifts to God and lay them at His feet. They are His not theirs; and God ought to have the use of His own property.

## III. Ye are not your own SPIRITUALLY.

"All souls are mine," says God. Every soul is God's in its fullest capability of thought, emotion, volition, affection, aspiration, purpose, motive and desire. He must be allowed to fill and rule every faculty of the spirit, clothing it with patience, meekness, gentleness, and humility. He has redeemed and regenerated the soul of the Christian, and this spiritual renewal, new creation, transformation of grace gives God an additional claim on the soul. Added blessings bring with them added obligations and duties. God dwells in the soul of the believer by His Spirit, to purify, to govern, and to guide into all truth. This should produce in the soul love to God—true in principle and supreme in degree. "Thou shalt love the Lord thy God with all thy soul"—putting the full strength and warmth of thy soul into thy love; loving Him with sincere, fervent, intelligent, and energetic affection. It may be love persecuted, crowned with thorns, crucified, but it will continue to love. Our spiritual life must be whole-hearted and zealous service. Some souls are only half given up to God when the full soul should go out to Him in loving obedience and enthusiastic service. We must put our soul into all we do for God, and if we go the right way to duty our spiritual attainments will be marvellous, and God will be greatly glorified.

## IV. Ye are not your own SOCIALLY.

We must think for others, speak for others, suffer for others, and if need be abridge our liberty for others. Our citizenship must be pure and strong and self-sacrificing—the love of our neighbour as we love ourselves. Our social gifts, opportunities, circumstances belong to God and must be employed for the benefit of the community. We are placed among human beings for their enlightenment and elevation. In every circle

of society we must adorn the doctrine of God, flash forth His light and truth. In Christianity we have the truest and noblest sociology, and if the gospel does not regenerate society nothing can. But it must be the whole gospel, for body and soul, for this world and the next, reaching to the home, the daily work, and the conditions of life, yet beginning on the soul and from within working its way outward.

V. Ye are not your own in BOTH WORLDS.

In both worlds we are the property of God. Rom. xiv. 7, 8, 9. In the other world we shall still be in God's dominions and subject to His authority; shall still be His servants and do Him service, but in a worthier fashion than on earth. Here the Christian does not live or die to please himself, and hereafter he will be absolutely free from self-pleasing. The early Christians took their lives in their hands and were daily liable to be thrown to the lions, crucified, or burnt at the stake. Paul wrote from prison: "Christ shall be magnified in my body, whether by life or by death." Christ should be honoured and exalted either by a suffering life or cruel death. "For to me to live is Christ, and to die is gain." Death is not ceasing to be, but departing to another sphere of service and a nobler life. When James Calvert was told that going among the cannibal Fijians might cost the missionaries their lives, his noble reply was: "We died before we came here." He who "will save his life," who will have his good things now come what may, "will lose it"; but he who "will lose his life for Christ's sake, will find it," will find true and real life with Christ in God, the ideal life, and then the splendour of everlasting life with the just made perfect.

WILLIAM UNSWORTH.

## THE CHRISTIAN MINISTRY CHRIST'S GIFT TO THE CHURCH

*Eph. iv. 11, 12, 13 (R.V.)*

The growth and fruitfulness of the Church shows how wonderfully rich and suitable are the gifts of the great Head of the Church. The justification of the Christian ministry is seen in the spiritual character, the activity and achievements of the Church. For the Church, Jesus gave the Christian ministry. The Master equipped the Church with an order of ministry that would be the means of inspiring new enthusiasms, creating new enterprises, interpreting His truth, and leading on to the achievement of the Divine ideal, a perfected Church.

I. THE VARIETY OF THE CHRISTIAN MINISTRY (ver. 11). Adaptation of means to end is seen in this variety. Evangelizing, teaching, overseeing, the means—the building up of the Church, the end.

II. THE REASON OF THE CHRISTIAN MINISTRY. The



needs of the Church increasing imply an increase of her claims, enterprises, opportunities, foes. Some means, therefore, are needed by which all the contingencies of the Church may be successfully met, and all her enterprises become achievements. The divine institution of the Christian ministry is the means by which the Church may be served in all her varied activities and agencies.

The corporate and individual character of the Church, the capacity for co-operative service and personal service, the need of direct and definite spiritual teaching, the overseeing of the Church, necessitate an order of ministry. The Christian ministry is a necessity, it is the gift of Jesus Christ to His Church, and it exists for the Church with a view to her highest development and noblest service. Here is the philosophy of the Christian ministry, the reason of it.

The reason of the Christian ministry is seen in the fact of (a) unrealized possibilities. 1. There is more to be seen in the way of visions. 2. There is more to be known about Christ, truth, man, human need, and the way to meet that need. 3. There is more to be done with regard to serving the Church, and those outside the Church. 4. There is a richer and fuller experience of spiritual power and divine love to be enjoyed. (b) The great need for direct and definite teaching. (c) The realization of the Divine ideal.

III. THE PURPOSE OF THE CHRISTIAN MINISTRY. (a) To perfect the condition of believers. "They are not," *i.e.*, ministers, "mere promoters of civilization, men of culture planted among the rude, but instruments for advancing men to complete holiness." (*Pulpit Commentary, Ephesians*). (b) To kindle an enthusiasm for service. (c) To instruct so as to edify the whole Church.

IV. THE NEED OF THE CHRISTIAN MINISTRY CEASING TO EXIST (ver. 13). When this grand unity is brought about, when each manhood is perfect, the measure of his spiritual condition being the fulness of Christ, *then*, the Christian ministry will have exhausted itself, and answered its end, and not until then.

"The aim of the Christian ministry is to make itself superfluous, to raise men beyond its need. Knowledge and prophesyings, apostolates, and pastorates, the missions of the evangelist and the schools of the teacher will one day cease; their work will be done, their end gained. When all believers are brought 'to the unity of faith, to the full knowledge of the Son of God,' the work of Christ's servants can have no grander aim, no further goal lying beyond this" (*Findlay's Ephesians*).

The ministry and membership of the Christian Church are the greatest apologetic of Christianity.

JOHN W. VEEVERS.

## THE NUMBERING OF OUR DAYS

### THOUGHTS FOR THE NEW YEAR

*So teach us to number our days that we may apply our hearts unto wisdom—PSA. xc. 12.*

The 90th Psalm, "a prayer of Moses the man of God," suggests many thoughts suitable for our meditation at the beginning of a New Year. In youth, we do not realise the flight of time. The words of the 9th verse of this Psalm, "we spend our years as a tale that is told" have no force or meaning for us; but as we advance in life the solemn words awaken a responsive echo within us, and we confess with David "our days on the earth are as a shadow and there is none abiding" (1 Chron. xxix. 15), and if we know "the things which belong unto our peace" (St. Luke xix. 42), we rejoice that the Lord is our Refuge, and earnestly pray that we may so number our days, that we may apply our hearts unto wisdom. Consider then :—

#### I. THE CONDITIONS INVOLVED IN THE OFFERING UP OF THIS PRAYER.

(a) We shall not ask God to be our Teacher unless we are deeply convinced of His goodness and love for the children of men.

(b) If we seek for divine teaching we must be impressed with a sense of our own ignorance.

#### II. THE RESULTS THAT WILL FOLLOW FROM THE ANSWER TO OUR PETITION.

(a) We shall realise the preciousness of the years that are left us. Every New Year will find us further advanced in the knowledge of God and of His Christ which is life eternal (St. John xvii. 3). We shall give God that loving, filial reverence which is due from the creature to the Creator. "Behold, the fear of the Lord, that is wisdom" (Job xxviii. 28).

(b) Being enrolled among the wise, we shall share (1) their work, which is to turn souls to righteousness (Dan. xii. 3), and to guide the wandering and the wavering feet into the paths of peace; (2) their reward. We shall be adorned with the beauty of the divine holiness (Ps. xc. 17) and have our part in the divine glory for evermore (Dan. xii. 3).

H. P. WRIGHT, B.A.



## Notes and Illustrations

HEZEKIAH. The reign of Hezekiah is the culminating point of interest in the history of the kings of Judah. Whether or not the contemporary prophecies, foretelling the birth of a Divine heir to the throne, contained any reference to the son of Ahaz, then a mere child, it is certain that no other prince since the death of David could so well have answered to them. There is a strong Jewish tradition that he applied to himself not only the predictions of Isaiah, but the 20th and 110th Psalms. It was a saying of Hillel that there would be no Messiah for Israel in future times, because He had already appeared in Hezekiah. He, himself, it was said, with the expectation of immortality thus engendered, took no care to marry or secure the succession till startled by his alarming illness. In point of fact he was the centre of the highest prophetic influence which had appeared since Elijah. . . . "Peace and truth" were the watch-words of his reign. When the merits of the kings were summed up after the fall of the monarchy, Hezekiah was, by a deliberate judgement, put at the very top. There was, "after him, none like him among the kings of Judah, nor any that was before him."—*Dean Stanley*.

THE KINGDOM OF CHRIST.—Jesus must now give an explanation. Three times He says "My kingdom," and three times he denies the "from this world," or "thence." These, then, are the two points to which He desires to call Pilate's attention: a positive and a negative statement. He has a kingdom, He is therefore a King: that is the first point. But His *Basileia* is of an utterly different kind from other kingdoms. Its origin, and in consequence its character, is not of this world, but—for this contrast lies necessarily in the words—from another world, not from beneath but from above: this is required by that contrast of "below—this world," and "above," which, as we saw earlier, lies at the foundation of our gospel. In contrast to the worldly kingdom upon earth, the prophet beheld the kingdom of God and its future in heaven (Dan. xii. 14ff). It was to realize itself, forth from that place, here upon earth; but, true to its heavenly origin, it was not to be after the manner of other kingdoms. For the Roman, this meant in the first place that His kingdom was not of a political nature, and therefore could in no way come into collision with the Roman empire—*Luthardt*.

CONSTRAINING LOVE (2 Cor. v. 14).—"Constraineth" is one of the most expressive words in the N.T.; the love of Christ has hold of the Apostle on both sides, as it were, and urges him on in a course which he cannot avoid. It has him in its grasp, and he has no choice, under its irresistible constraint, but to be what he is, and to do what he does, whether men think him in his mind or out of his mind. That the love of Christ means Christ's love to us, and not our love to Him, is shown by the fact that Paul goes on at once to describe in what it consists. "It constrains us," he says, "because we have come to this mind about it: One died for all; so then all died." Here, we may say, is the content of Christ's love, the essence of it, that which gives it its soul-subduing and constraining power: He loved us, and gave Himself for us; He died for all, and in that death of His all died.—*Dr. Denney*.

# UNION FOR BIBLICAL AND HOMILETIC STUDY

## IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

### SESSION 1907-1908

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 14, Waterloo Road, Nottingham

### SPECIAL NOTE

Some of the Tutors find their work greatly increased and complicated by students sending their papers a month or more late. Students are urged to avoid this save in exceptional cases.

### GENERAL DIRECTIONS FOR STUDENTS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.
2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BEFORE THE LAST DAY OF THE MONTH to the Tutors and NOT to the Secretary. N.B.—*Late papers cause a great amount of unnecessary trouble.*
3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.
4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.
5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.
6. Students are requested to write their answers to class-questions in *their own words*. They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6d. They go through the post for a half-penny.

### I. HOMILETICS : FIRST YEAR .

Students are strongly advised to procure the Revised Version *with marginal references* (R.T.S., 2s. 6d.), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required *unless specially asked for*; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. NO PAPER TO EXCEED 400 WORDS IN LENGTH.

WORK FOR JANUARY: Read Chap. iii. Give the *subject*, and carefully state the *principal divisions* of a Sermon based on *Isaiah lv. 6, 7*.

### II. HOMILETICS : SECOND YEAR

WORK FOR JANUARY: Write Outline of Sermon for Evangelistic Service, giving particular attention to the Application.

### III. HOMILETICS : ADVANCED

WORK FOR JANUARY: Read any book you can on "The Sermon on the Mount" (that by Lyttelton for preference), then find in that sermon a number of illustrations of the statements made in the paragraph under "Purpose" on p. 103.



## IV. THEOLOGY : FIRST YEAR

WORK FOR JANUARY : Read pp. 99-116. Questions 66, 67, 68, 71, 72, 73, 78, 79.

## V. THEOLOGY : SECOND YEAR

WORK FOR JANUARY : pp. 225-244. Questions 158, 159, 162, 163, 164, 167, 168, 169, 170.

## VI. THEOLOGY : ADVANCED

WORK FOR JANUARY : pp. 139-161. 1. Give a short account of Augustine's life, and name three of his best-known books 2. What does Augustine teach about the sin of Adam? 3. Briefly summarize Augustine's teaching on Predestination and Election.

## VII. THEOLOGY : SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

WORK FOR JANUARY : Banks's Theology, pp. 206-253. 1. Distinguish Regeneration from Justification. Under what figures is Regeneration presented in New Testament? 2. Summarize the Scripture teaching on Adoption. 3. Distinguish between Sanctification and Entire Sanctification, and show the possibility of the latter in this life. 4. How do we become assured of Personal Salvation? 5. What are the various N.T. uses of the term "Church"? 6. Discuss the "Notes of the Church." 7. State and criticize the doctrine of "Apostolic Succession." 8. Show the grounds on which we observe the Lord's Day.

## VIII. BIBLE STUDY : SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

WORK FOR JANUARY : The Poetical and Prophetic Books. Read Companion 65-85. 1. Discuss briefly the date, the structure, and the purpose of the Book of Job. 2. What is meant by the phrase, "A Psalm of David?" Analyse Psalm cxix., noting the relative frequency of the use of its distinctive words (synonyms of the "law" of the Lord). How do you deal with objections to the "imprecatory Psalms?" 3. Quote from the Book of Proverbs (x-xxiv.) passages on the subjects of (1) true wisdom, (2) a good reputation, (3) sloth, (4) slander, (5) fraud, (6) strong drink, (7) oppression, (8) contentment. Comment on the Scriptural use of the word "fool" which occurs nearly sixty times in this book. 4. Comment on the following words and phrases from Isaiah : "Day of the Lord," "Immanuel," "The day of Midian," "Stammering lips and another tongue," "the Lord's servant," "Bel," "Tophet," "Ariel," "the remnant." 5. Indicate the main features of the teaching of Jeremiah. What is known of Baruch? Have we any source of information concerning him beside the book of Jeremiah? 6. What are the usually accepted interpretations of Daniel's prophecies of the "horns" and the "weeks"? 7. Explain the allusions in Obadiah (vers. 3, 7, 11), and the teaching of the Book of Jonah. 8. What are the subjects dealt with by Nahum, Haggai, and Malachi?

## IX. CHRISTIAN EVIDENCES

WORK FOR JANUARY : pp. 135-163. 1. Describe any three great changes which Christianity has wrought in the world. 2. How does the growth of humanity and charity supply an argument for Christianity? 3. Give Hume's objection to miracles and reply to it. 4. Give your own views on miracles as evidences for Christianity.

## X. CHURCH HISTORY

WORK FOR JANUARY : Wakeman, pp. 62-139. 1. What was the religious policy of James I.? Describe the origin and issues of the Hampton Court Conference. 2. Describe the re-action against Calvinism under the teaching of Hooker, Andrewes, and Laud. What is your judgement on the ecclesiastical claims advocated in these pages? 3. Write briefly on the character and policy of Laud. 4. What was Cosin's Book of Devotions? Describe the struggle between Laud and the Puritans in matters of discipline.

## XI. ETHICS

WORK FOR JANUARY: Section VI. The Scripture Doctrine of Conscience. Questions: 1. Analysis. 2. Sketch the O.T. teaching on Conscience. 3. Expound, in their mutual bearing, John i. 9, and Rom. ii. 14, 15.

## XII. ENGLISH GRAMMAR

WORK FOR JANUARY: Chaps. xvi., xxvi-xxix. Questions: Ex. xvi.: 8, 9, 10; Exs. xxvi-xxix.: 2, 4, 6, etc.

## XIII. ENGLISH COMPOSITION

WORK FOR JANUARY: Read Part II., Chap. i., pp. 27-33. Questions: 1. Correct the following sentences:—"When I first wrote to you I had not the pleasure of meeting you." "Such an argument has not and never will convince an unprejudiced mind." 2. Distinguish between the use of the relatives "that" and "which." 3. Write a brief essay on John Wesley.

## XIV. COMPARATIVE RELIGION

WORK FOR JANUARY: Read pp. 165-202 of Geden, and pp. 12-25 of Grant. 1. Indicate points of difference between Muhammadanism and the religions of Egypt and Babylon. 2. Who were the Ghassanids, Lakhmids, Himyarites, Quarish, Muhājiruūn, Ansār. 3. Sketch briefly Muhammad's connection with Mecca 4. Outline the personal history of Muhammad. 5. Indicate the probable source of Muhammad's doctrine and the methods of his propaganda.

## XV. LOGIC

WORK FOR JANUARY: 1. Write a brief essay on the history of Induction. Give two instances of scientific discoveries to illustrate the stages of the inductive process. 2. What is meant by *Hypothesis*, *Experimentum Crucis*, *Cause*? 3. How does experiment differ from observation? Read pp. 95-112. Read carefully what is said of agreement and of variation. Reasoning from *analogy* and its relation to induction are most important.

## XVI. PSYCHOLOGY

WORK FOR JANUARY: Questions: 1. Enumerate the various classes of sensation known to you, with such explanation as may appear necessary. 2. Write notes on the following:—Colour-blindness; complementary colours; blind spot; *malaise*. Read Chapter v. A short lesson, but one which must be thoroughly done. Note that our perception of position is largely due to experience. The nature of *local signs* should be thoroughly understood, and also the way in which we learn to interpret them. [N.B.—If the student has any time to spare he may go on with Chapter vi., as next month's lesson is rather long].

## XVII. ENGLISH LITERATURE

WORK FOR JANUARY: Primer: Read Chapters v. and vi. Milton: Read Chapter ii. Pay special attention to the sections relating to Milton. Read "Paradise Lost." Questions: 1. What is Sir Francis Bacon's chief work, and why? 2. Write a brief account of Bunyan's life and work. 3. Contrast the poetry of the Restoration with that of the Elizabethan period. 4. Write brief notes on Dryden, Pope, Swift, Defoe, Addison. 5. Mention the chief works of the following:—Izaak Walton, Butler, Newton, Pepys, Locke.

## XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, 1s. 6d. Special Fee (in languages) for the Tutor, 2s. 6d. Minimum Subscription for the Union not to be forgotten, 6d.

## XIX. ADVANCED N.T. GREEK

Subject: Pope's *Epistle to Timothy and Titus*, 2s. 2d. Fee (not including Subscription), 5s. Tutor: Rev. R. M. Pope, M.A.

## XX. HEBREW

Text-book : Maggs's *Introduction to the Study of Hebrew*, 3s. 9d. Special Fee and Subscription as in Class XVIII. Tutor : Rev. A. T. Burbridge, B.A. The Tutor will write personally.

## XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

WORK FOR JANUARY : Study closely SERMONS xlv. and xlii. Read SERMONS xli-xlvii. Wesley's NOTES on Galatians, Hebrews, and James. SECOND CATECHISM, Chap. vii. Questions : 1. What is the condition of man naturally ? Contrast the heathen and Christian views of sin. 2. Can sin remain in a believer ? What is the answer of the Anglican Church ? What was Count Zinzendorf's ? Quote Scripture support for your view. 3. Give an outline of Wesley's Sermons on the New Birth. 4. How does Wesley explain "It is impossible to renew them to repentance," "Faith is the substance of things hoped for," "Confess your faults." 5. What would you say in an oral examination if asked, What is the Atonement ? What does the Gospel promise beyond pardon ? Who were the Methodists ? (Each answer very brief).

## XXIV. CONNEXIONAL L.P. EXAMINATION

WORK FOR JANUARY : Chaps. x., xi., and xii. Questions X.—3, 6, 8 ; XI.—3, 6, 7 ; XII.—1, 5, 6, 8.

## XXV. CONNEXIONAL L.P. EXAMINATION

WORK FOR JANUARY : Read Chaps. ix., x., xi., pp. 80-106. Questions : 1. Write an essay on "Power" : Its source, range, effects, continuance, and channels. 2. Describe the general features of the new life in Christ, and define its spheres of service. 3. In what sense is the word "Church" used ? 4. What are the notes of the true Church ? 5. Give the meaning and value of the rite of admission. 6. What is "Church Authority" ? In whom is it vested ? How is it used ?

## XXVI. LATIN

Text-books : Allen's *Latin Grammar*, 2s. 2d. ; Allen's *Latin Exercise Book*, 2s. 2d. Special Fee (see Class XVIII.), 5s. ; Minimum Subscription, 6d. Tutor : Rev. W. E. Beet, M.A., 90, Church Road, Urmston, Manchester.

## XXVII. EXPERIMENTAL BIBLE STUDY

## SPECIAL CLASS FOR LEADERS OF SOCIETY CLASSES

WORK FOR JANUARY : Read Chaps. xxix-xxxv. 1. What do we learn elsewhere concerning St. Paul's sufferings at Antioch, Iconium, and Lystra ? 2. Discuss briefly the phrase "Inspiration of God" (2 Tim. iii. 16). 3. What is the bearing of 2 Tim. iii. 12 upon our life to-day ? What persecution befalls us ? 4. What is involved in the "preaching of the Word" ?

## XXVIII. ART AND PRINCIPLES OF TEACHING

## SPECIAL CLASS FOR SUNDAY SCHOOL TEACHERS

WORK FOR JANUARY : Read Chaps. vi. (pp. 62-80). Questions : 1. It is better to use the Inductive than the Deductive Method. Outline a lesson inductively on any subject you like. 2. What methods do you employ to get the *children* to work ? Why should not the teacher do all ? 3. Outline the method of preparation you follow. 4. What two rules can you give in the presentation of new ideas ? Discuss them. 5. What do you mean by Association of Ideas, Generalisation, Application. [N.B.—Do not use the words of the Text-book].

## XXIX. BIBLE STUDY (FOR GENERAL STUDENTS) : O.T.

WORK FOR JANUARY : 1. Introduction : (a) Make a synopsis of pp. 29-40. (b) What is the meaning of "psychological difficulty" ? (p. 39). 2. Text : Chaps. xx-xxv. (a) What is the teaching of Chap. xxi. ? (b) Discuss Job's

mistake concerning the prosperity of the wicked (chap. xxiv. 25), *e.g.*, "too sure of his facts." (c) Write short notes on: Chap. xxi. 21, "Is it any pleasure to the Almighty that thou art righteous?" (d) Who was Coverdale?

### XXX. BIBLE STUDY (FOR GENERAL STUDENTS): N.T.

WORK FOR JANUARY: Read pp. 83-108. Phil. iii. Questions: 1. What had been gain to Paul, and what did he hope to gain in Christ? 2. Expound iii. 20, 21. 3. Explain: "To write the same things" (iii. 1), "who worship by the Spirit of God" (iii. 3), "either were already perfect" (iii. 12), "the prize of the high calling" (iii. 14), "as many as be perfect" (iii. 15).

### XXXI. BIBLE ENGLISH

Tutor's New Address: F. W. Symes, Esq., Hawarden Villa, Cirencester Road, Tetbury (Glos.).

WORK FOR JANUARY: Read pp. 86-103. 1. Point out, explain the source of, and remove the obscurity in the following passages:—Rom. xv. 13; John vii. 17; Deut. xxii. 2; Titus ii. 14; Judges xviii. 7; Acts i. 19. Annotate John i. 43; Matt. viii. 26; 1 Cor. vii. 7.

### XXXII. TEMPERANCE

WORK FOR JANUARY: Read pp. 145-180. Questions: 1. Is there any condemnation in the Bible of the use of strong drink? 2. Comment on Christ's miracle of turning water into wine. 3. Discuss the terms for wine and strong drink used in the Bible. 4. State the case for Total Abstinence on moral grounds.

### XXXIV. CANDIDATES' LITERARY EXAMINATION

Text-books: Chambers's *World in Outline*, 1s.; Ransome's *Short History of England* (Longman's), 3s. 6d.; Longman's *Junior School Arithmetic*, 1s. Tutor: Rev. R. E. Brown, B.A., Street Lane, Roundhay, Leeds. (A Fee of 2s. 6d. is charged in this Class. It should be sent to the General Secretary).



## OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

*Jan. 5*—THE VISIBLE GOD—*St. John i. 14*

Men have always wondered about God, and asked many questions about Him; and He has in many ways spoken to men that they might know Him—in the world of nature, in men's hearts by the Holy Spirit; in visions and by angels. But all these made men want to know more; if only they could see Him Himself! This they could not do, and so God came to them in human form. And thus the Word came to be seen by the eye of man.

1. *God became Man.* Notice two strange words, "*the Word*," the name for Him who made the world. "All things were made by Him." "*Flesh*," that means truly human—not of one nation, but of all. He was of the very essence of our human nature. All those fine qualities of mind and heart that make a man—not an Englishman, or a German, or a Frenchman, but *man*—Jesus had in perfection. In Him these two, "*Word*" and "*Flesh*" were united.

2. *God dwelt among men.* He did not come as a chance visitor, for a brief stay, but He shared our life. As a little child, a boy, a youth, a man, He dwelt among us. In pleasure, in pain, in privation, in sorrow, and in



death, He dwelt among men. The Creator of all came and visibly dwelt with His creatures, so that they might know His love and care for them.

Therefore we may say that Jesus is God made simple, brought near and made dear to us. When we think of Jesus we must think of "the Word" also. And when we think of "the Word" we must think of Jesus. Together they are the greatest wonder of the world, and the greatest joy of our hearts.

*Jan. 12—THE HOLY SIN-BEARER—St. John i. 29*

How surprised and glad John was. Something like a lover of nature who calls his friend to look at some glorious bit of the dear, dear world. In ecstasy he cries "look"? So John, seeing Jesus coming, said to his disciples, "Behold!" He saw the real Jesus, not merely the beautiful Holy Man of Nazareth, but

1. *The Lamb of God.* They were used to the lamb in their sacrifices, and more especially the Paschal lamb which recalled God's deliverance of His people from bondage. John had possibly been teaching them about this. The lamb, too, is the type of meekness and gentleness (Isa. liii. 7). Jesus is the Lamb which God Himself provides for sacrifice. He is called "the Lamb" because in perfect meekness, gentleness, and willingness, He was to be sacrificed for the sins of the people. The holy and wonderful Jesus a sacrifice!

2. *The Saviour.* The Paschal lamb, no lambs offered morning and evening could take away any sin, but Jesus takes away all the world's sin. No *race* or *nation* whom Jesus has not died to save. No *sin* from which Jesus cannot save men. However bad or strong or long-lived He can take it away. This is why Jesus came into the world. Not to take away our pleasures but our sins. To make God more clearly known by us so that we may be saved from our sins. To add to the joys of life by lessening the sins for sin is the spring of sorrow and of suffering. We must trust Him as our Friend, but most of all as our Saviour.

*Jan. 19—A GLORIOUS FIND—St. John i. 45*

Philip and Nathanael were good Bible readers. They had not a very big Bible, but what they had they knew and loved. Moses and the prophets were familiar to them. What do you think they studied them for specially? To find what the Messiah would be like. They sought and waited for Him and now He has come. Philip meets Nathanael, and you can imagine with what joy he would tell of the great discovery.

1. *It was a find following search.* How could they have known what Moses and the prophets wrote if they had not cared or enquired? If the Holy Book had been unread Jesus would have come, but they would not have known. Very little comes to the indolent and careless. If we don't earnestly ask questions, and seek where we know the rich things are to be found we shall have no glorious find.

2. *They sought in the right place.* "Moses in the law" was speaking about Jesus both in type and by word. All those strange sacrifices were suggestions of the one great Sacrifice. "The prophets," too, though they wrote about some things of their own age, wrote mostly of Jesus. All their writings speak of Him and cannot be understood without Him. This is the wonder of the Old Testament. Jesus is in all its pages. And here these men read and learned. Our Bible is still the great book of God.

3. *They sought in the right spirit.* Surely none of them would expect the Messiah from Nazareth. Jesus "of Nazareth" was enough for many to cause them to reject Him. Through all the lowliness they see the "grace and truth." When we seek truly God gives us our greatest finds in the strangest ways. "We have found Jesus," have we?

Jan. 26—THE HOLY HOUSE—*Psa. xciii. 5*

There is something that just fits every place: tools for a workshop, toys for a toyshop, furniture and children for a home, books for a library. And what fits God's house? Holiness—that purity and goodness shall be upon everything in it. When Jesus came to the temple He found them selling and money-changing. They were things that did not fit and so He drove them all out. We must remember:

1. *The house is God's.* When we build a church we dedicate it to God; that is, we give it to Him. It is not ours now. If we cut figures on the woodwork we are damaging what belongs to God.

2. *All that is done in it must be for God.* We don't come merely to meet one another, but together to seek God. There must be no hymn, no prayer, no word, no smile which we cannot offer to God.

3. *Everything there must be our best.* "Holiness" is really the best which God helps us to *be* and *do* and *bring*. Everything ugly, unkind, untrue, selfish, is terribly out of place.

We should learn to reverence and love God's house.

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## SPECIAL REVIEWS

1. *The Christian Religion: Its Meaning and Proof.* By J. Scott Lidgett, M.A. London: Robert Culley. 6s. net.

Mr. Percy Gardner has asserted not without justification that the Wesleyan Movement, great as its ethical results have been in the life of the community, has made little or no contribution to religious thought. Yet while we may lay no claim to have produced original thinkers, the Wesleyan Methodist Church has never lacked theologians. Mr. Scott Lidgett by his previous contributions to Christian doctrine has won for himself an honourable place in this company; and his latest volume will undoubtedly enhance his already wide reputation as a thinker of exceptional force and ability. In one respect, he stands alone among our doctrinal experts, namely in his treatment of theological problems from a distinctively philosophical point of view. Theology introduces us to all the questions that fall within the sphere of speculative enquiry and one who essays to expound Christianity, whether on its evidential or dogmatic side, can no longer ignore its relations with current metaphysical and ethical conceptions; furthermore, he must be able to meet the objections raised against the Christian faith from the standpoint of materialistic science and to survey the whole field of religion in the light of modern discoveries and theories relating to the physical universe. That Mr. Lidgett is amply endowed with the qualifications for this task, will be the verdict of his readers.

It is a notable achievement to have produced a volume of this order amid the multitudinous engagements of a busy public career. Perhaps we

may regret that the author did not delay publication until such time as he was able to deal in detail with the discussions raised by the New Theology: but we discover, as we go on, that he incidentally brings us into close contact with the issues raised by Mr. Campbell and throws considerable light on many of his opinions which are open to question. Mr. Lidgett acknowledges his special indebtedness to Dr. James Ward's Gifford Lectures *Naturalism and Agnosticism* and Merz's *History of European Thought in the Nineteenth Century*; but on the whole he pursues an independent course in the treatment of his wide subject. The specific references to modern theology are rare. One finds an adequate estimate of Hegelianism, its influence on Christian theology and the problems it has raised for the theologian: but one misses a reference to the re-action against Hegelianism represented by the new empiricism of Prof. Wm. James, whose works on psychology are being widely read by the thoughtful young, and whose pragmatism is being eagerly discussed in University clubs.

Mr. Lidgett writes a correct and smooth, if somewhat unimpassioned, style. Perhaps his manner is too continuously philosophic. We move throughout in the cold, serene atmosphere of highly generalised thought, and find ourselves desiderating the warm play of imagination or a dash of humour or even a quotation from modern literature. The reader is all the time conscious that the writer's logic is unimpeachable: but he would welcome an outbreak of emotion or passion to interrupt the even flow of the argument. Undoubtedly the author's avoidance of the popular in his treatment tends to make him rather difficult reading; but the student of theology who gives himself to the perusal of this treatise, will be permanently enriched. May we suggest that if, in addition to the prefatory analytical table of contents, the brief summaries therein contained of each paragraph were likewise printed in the margin of the text, the task of the average reader would be considerably lightened?

To discuss in detail the course of an argument which covers five hundred pages, is obviously impossible, even to present a complete idea of its main positions is not easy within the limits at our disposal. The author expressly disclaims having produced an exhaustive and detailed compendium of Christian evidences: the volume rather gives us a statement of the general principles on which an exposition and proof of Christianity must be based. The whole system of evidences has been revolutionized by the developments and tendencies of modern thought. One can no longer treat Christianity as an isolated phenomenon, unrelated to the history of the world and of humanity. The immense increase of knowledge in all departments of intellectual and scientific enquiry has necessitated a restatement of the nature and grounds of Christian belief. Moreover, the Christian consciousness must be questioned and allowed to utter its testimony. It is here where the old methods of Paley are obsolete: he founded his argument on a study of the natural universe, but entirely ignored man as a spiritual being. The hard Deistic view of the world has now given way before the profound truth of God's immanence in the universe and in humanity. All our difficulties arise when we depart from this fundamental position that man as such is *capax Dei*, is able to know God. It is impossible to convince an agnostic of the reality of revelation, if we begin with the assumption that our human faculties are

essentially unable to apprehend a revelation and require miraculous interposition or endowment in order to a real relationship with the Deity. Ritschl's views have exercised an enormous and healthy influence in modifying previous systems of evidences owing to the emphasis he laid on the necessity of questioning the contents of the Christian consciousness if we are to arrive at a rational conception of man's place in the universe. But he weakened his position by rejecting all metaphysical and *a priori* theories; in other words, by divorcing the Christian from the philosophic view of the world. His "value-judgements"—that is, judgements which estimate the truth of Christianity by its worth as a satisfaction to human life—are too exclusively applied as tests of reality. Such judgements cannot be isolated from theoretic or scientific judgements which deal with the nature of the world. Thus Mr. Lidgett, while acknowledging the ethical value of Ritschl's point of view, is right in insisting that the Christian consciousness must be vindicated by bringing it into relation with other provinces of reality.

Starting from this broad and, as we consider, irrefragable conception of the scope of his enquiry, our author proceeds to treat of the Datum of Christian Evidences. This is Christ. What, then, is distinctive in Christ, in His person, in His consciousness, in His theology and general teaching? The key to our Lord's life lies in His relation with His Father, in that perfected consciousness of the Fatherhood which is reflected in His perfect Sonship. But it also lies in His unique relationship with man, in that He completed human nature by perfecting its divine relationship and by summing up in Himself all its promise and need. It is needless to say that in treating of the filial consciousness of our Lord Mr. Lidgett is traversing a region of theological enquiry which he has made in a special sense his own. Next, Christianity is considered in its relation to other faiths. The nature of religion is discussed and its various forms are classified, so as to lead up to the conclusion that Christianity is the fulfilment of religion.

The third book is concerned with the proof of Christianity. Our author commences by pointing out the experimental character of Christianity as the consciousness of the relation with God. To a certain extent there is here a repetition of previous matter, but he strikes into a more strictly apologetic argument when he deals with the attempts to preserve the essential features of the spiritual consciousness without the theistic basis.

The chapters which succeed are an able criticism of the Agnostic view of the universe known as Naturalism. The author points out the failure of this type of thought to account for evolution and to explain the terms "matter," "motion," and "energy," and passes on to a discussion of the argument from Design, or rather to the wider teleology which evolution has necessitated. Admitting that the argument is more adapted to minds convinced of the Divine existence on other grounds, he answers the various objections which may be urged against its cogency.

The book concludes with a fresh exposition of the fundamental doctrines of Christianity, relating to Man and Redemption, and, finally, those relating to God, in particular the truths of His transcendence and immanence, His Personality, and His unity. Mr. Lidgett places his readers under deep obligation by his singularly convincing expositions of



the supreme truths of the Incarnation, the Atonement, and the Trinity. His point of view and his treatment are distinctly modern, while at the same time he makes us clearly realise that there is another side to the specious and attractive theologisings which are based on a one-sided view of God's immanence and obscure the real meaning of sin and its atonement.

Regarding the Incarnation as "the transcendent fulfilment of the possibilities contained in the divine immanence in mankind," he proceeds to expound the true nature of the Atonement in the following passage, which may be quoted as an illustration of his manner and matter:—

The death of Christ is the complete fulfilment of that which is involved in His entrance into human life. It completes the union of the Son of God with the lot of men. The death must therefore be interpreted in the light of the Incarnation which led up to it; and the Incarnation is the witness to an underlying unity between God and man which contains within itself the means of reconciliation, despite the fact and influence of sin. The atoning Christ brings to bear, if the expression may be allowed, the full force of this unity, in order to destroy the discord of sin with all that is involved in it. The very possibility of the Atonement, therefore, depends upon such a complete spiritual solidarity between Christ and mankind as constitutes Him, not merely in name, but in inmost spiritual reality the representative of mankind. Finally, therefore, the death of Christ is in the ordinary sense of the term, a natural, historic event. It is not artificially arranged either by Christ Himself or by the providence of God. It is as completely explained as the result of spiritual and natural causes as any other great tragedy in history (pp. 458-9).

R. MARTIN POPE.

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## REVIEWS

*The True God: A Modern Summary of the Relations of Theism to Naturalism, Monism, Pluralism, and Pantheism.* By Frank Ballard, D.D. London: Robert Culley. 2s. 6d. net.—In this volume Dr. Ballard—whom we heartily congratulate on his well-earned title—compresses the argument of his large and somewhat diffuse book *Theomonism True*. This does not mean, however, that the new volume is simply an abridgement. The author is a man who never spares himself and would rather write two books than one. The larger work is intended for more general reading, this appeals to the thoughtful student of theology and many a young preacher will need to keep his dictionary by his side as he reads. But the study of such a work as this will be excellent mental discipline, and a second reading will render the first more than doubly profitable.

*The Ministers' Pocket Diary, 1908.* London: Hodder & Stoughton.—This excellent annual is too well-known to need much recommendation. We have used it ourselves and found it most convenient.

*The Lesson Handbook, 1908.* By Henry H. Meyer, B.D. London: Robert Culley. 1s.—This is "a Concise Treatment of the International Sunday School Lessons, Based on the Text of the American Standard Version." Small as this volume is its clear pointing makes it very readable, and it is wonderful how much help can be given in such a space. An interesting feature is the suggestions "for further discussion" appended to each Lesson.

## MEN AND BOOKS : A MONTHLY SURVEY

### MR. G. K. CHESTERTON ON THEOLOGICAL READING

IT is not to Mr. Chesterton that we commonly look for advice on theological study, nor is *T.P.'s Weekly Christmas Number* the oracle that is commonly consulted on such a matter. But that number contains an article written by Mr. Chesterton with much less than his average provoking paradox, full of advice about reading generally, and especially about reading on theological subjects. Mr. Chesterton's paper is very largely a plea for the perusal of the great works, the books that have lived from a past that has sometimes grown to be remote, but which are still alive ; and it is therefore a warning against the too prevalent tendency to care only for the last and most popular book, and to speak of books which still have their message, and that a message for to-day, as dead, fossilized back numbers.

Many of the epigrams are, as may be expected, vigorous and striking. "To be merely modern is to condemn oneself to an ultimate narrowness." "The road of the ancient centuries is strewn with dead moderns." It is by an acquaintance with the great minds and books of the past that we are to be kept from narrowness of outlook and want of balance. "As a fact what is new is not the idea, but only the isolation of the idea." "You can find all the new ideas in the old books ; only you will find them there balanced, kept in their place, and sometimes contradicted and overcome by other and better ideas. The great writers did not neglect a fad because they had not thought of it, but because they had thought of it and of all the answers to it as well." The theme is illustrated by means of what, superficially conceived, is a similarity of sentiment between Nietzsche and Shakespeare. Mr. Chesterton shows the essential difference of the two thinkers. The summing up of the paragraph must be quoted verbatim :—"This case alone ought to destroy the absurd fancy that these modern philosophies are modern in the sense that the great men of the past did not think of them. They thought of them : only they did not think much of them." Shakespeare's greatness is expressed

in a novel way not easy to be forgotten: "there was room in his head for two ideas at once; yes, and room for the two to fight."

In respect of scientific reading, Mr. Chesterton appeals to his readers that they should read both sides of a controversy, and that they should distinguish between scientific facts and deductions from them. This advice is nowhere more needed than in the case of those matters where science and religion are supposed to come into collision. "First of all distinguish vitally and sharply between books which advance scientific theories and books which chronicle undisputed scientific results. Read them both, by all means, if you like; but read them with entirely different emotions, and as entirely different things. They are far more different from each other than are the figures in a Blue Book from the metaphors in an election address." This is a principle that might be well applied to the words of Scripture and some deductions drawn from them.

But it is upon the question of theology that the observations in this article will most appeal to readers of the *Preacher's Magazine*. Mr. Chesterton applies to the New Theology the principle that runs through his brief essay. To him it is not in any sense new. "It is not in the least true that we finish one problem and then go on to another; rather the same problem seems to come back at intervals, like leap year." To him Mr. Campbell's position recalls the stir made forty years ago by Frederick Denison Maurice. For dealing with the ever recurring problems of thought we are referred to St. Augustine's *Confessions*, the part of the *Summa* of St. Thomas Aquinas dealing with Theism, and the philosophy of Descartes.

But these books are foreign, very far away from our time, in languages and modes of thought different from our own. So he cites as great native books on religion Newman's *Apologia*, Coleridge's *Confessions of an Inquiring Spirit* and Butler's *Analogy*. Then having read these great works the student will criticize the new theological positions with understanding of their history and significance, and the limitation of outlook, saying, "This point was dealt with by Butler" or "That was differently defined by Coleridge" or "So far he goes with F. D. Maurice" or "He has not answered that dilemma of Newman." On some unmentioned book the writer passes the

judgement : "The book ends with the difficulties with which Aquinas and Butler began. And he (the author) really seemed to think that the question had never been asked before." The great Bishop of Durham takes a leading place in the list of authors who grow not old, whose eye is not dim, nor their natural strength (margin : Heb. moisture) abated. "Butler was a great mystic as well as a great rationalist. The peculiar importance of Butler is this : that he alone foresaw the real line along which Christianity must be ultimately defended in the present and in the future. That line is briefly this : that though Christianity seems a very odd thing, it was made to fit a very odd world."

It will be seen that Mr. Chesterton does not write his advice to divinity students on familiar lines or in the language reserved for the use of theologians. But the article is very suggestive ; many a thought is well put, and, what the thought sometimes is not, *seminal*. Some of the things quoted should be sown ; they will spring up. For ourselves the article will find a place among extracts to be preserved.

J. T. L. MAGGS.

#### "THE SCOT OF THE EIGHTEENTH CENTURY"\*

In this posthumous work by the lamented Dr. John Watson, we have a vivid picture of Scottish life in the Eighteenth Century and of the Scot himself, especially in his religious habits and church relations. The volume can hardly be classified as ecclesiastical history ; but no one who is interested in the story of the Church and of Church life in Scotland should miss reading it. It is a help to the understanding of the Scottish temper with regard to religion ; explains some of the sterner features of the creed and character of the people ; and shows how the circumstances of the time favoured the production of that curious combination of laxity of life and sternness of creed, which is for superficial readers the standing puzzle of Scottish history.

Dr. Watson has studied the period with loving care and with sympathetic knowledge, and while quite cognisant of the defective elements in the average religious character of the

\* By John Watson, D.D.



period ; has a keen eye for all that is highest, noblest, and most permanent in the interior life of the leaders of the Scottish Kirk. Few churches have had to suffer sterner and harsher discipline, and fewer still, perhaps, have emerged from it to such healthy, sane, and genuine religious life.

Dr. Watson guides us through the daily life of "the Scot in his home" ; the "Discipline," "Worship," and "Theology" of the Kirk ; throws a vivid light on the beliefs and influence of "The Moderates" and "The Evangelicals" ; and traces the beginnings of that literary activity the rich results of which we see in the accumulating and valuable theological stores which enrich our libraries to-day. The picture thus presented seems far away from our ordinary life, and the reader may well congratulate himself that his lot is cast in happier, if in less heroic times.

With his usual skill, Dr. Watson describe an average farmhouse in the Scottish Midlands at the beginning of the 18th century.

The house is built of turf or, in the Scots tongue, divots, and thatched with heather or with straw. The doors of the stable and cattle houses are made of wattles. The stable and byre are on one side of the house and the barn on the other, and in the centre of the square is the manure heap across which you must go on stepping stones. If you will risk the hazard we shall enter the farmhouse of the eighteenth century to find that it has two rooms, a "butt" and a "ben," and between them a pantry, or in the Scoto-French tongue—for we had much more to do with France than with England at one time—an aumry. In the "butt" room—that is, the kitchen—the work of the family is done and the maids sleep. The master and mistress, with the children, sleep in the other room, and in both cases in closed beds with doors on them. The floors of both rooms are of earth, and in wet weather, for the house cannot be kept properly dry, are apt to turn into mud. The rafters are bare above, black with smoke and apt to drip with moisture. The kitchen fire is near the centre of the "ben" room, and the farmer sits on one side, and his men, if he has servants, on the other. In the evening the maids spin, and when each girl is engaged the quantity of yarn she has to work each day is carefully stipulated. The clothes of the whole family are spun and dyed at home, except perhaps a great coat of English cloth which the good man purchased as a luxury to wear on great occasions or in storms of the first class. . . . And it is right to add that if we had come in at evening time we should have seen the whole circle join in family worship, the head of the household reading the Scriptures by the light of the fire, or the fainter glimmer coming from an iron cruzie.

Even the churches were not much better in those early days, and the order of service was bald, uninteresting, and sometimes

exceedingly wearisome. How far we have travelled since that time the next quotation will show.

Let us visit a Kirk of our century, say about the year 1700, and although we might take one of the few pre-Reformation Buildings which remain, it is more characteristic to choose that kind of building which rose after the spirit of destruction had run its course, and which was compared by Knox himself to a sheepcot. In shape it is like a barn, only partially glazed, and not only without ornament, but without comfort. Boston relates that he was saved once from fainting by the fresh air which poured in through a roofless aisle, and ministers in those days had to protect themselves from the rain which soaked through the miserable roof. The floor is of earth, and beneath in many cases the dead are lying; there are no pews, although here and there the minister or a laird has been allowed to put up a desk; the rest of the people sit on stools. . . .

The sermons had grown very much since the sixteenth century, and were of interminable length and corresponding weariness. When a man got a text, he would hardly let it go, but continued from week to week on the same subject. . . . It was the custom of the day that a man should thoroughly thrash a passage out, so that one minister got nine sermons out of a single text, and Mr. Mungo Lindsay, of Sorn, spent a year and seven months on the second part of the nineteenth Psalm, while the Presbytery of Ayr started its ministers on the Epistle of James in 1766 and the course was only finished in 1792, so that a generation passed away during the exposition of this Epistle.

One must not suppose from this description of the buildings of the Kirk, that it held a low place in the estimation of the people, or that it had little influence over the community. On the contrary, it never perhaps held a more important position. The minister was the most important person in the parish, and, in conjunction with his elders, wielded an authority which in these days seems amazing. The parish was divided into districts; and an elder assigned to each, whose duty was to exercise constant, searching, and detailed supervision over conduct and morals. "It was the duty of the elders to go round a village at 10 p.m. and see that the people were in their homes, from which has arisen the phrase, elder's hours. And upon them lay the task, difficult in every age, of supervising the public houses, for though drinking was one of the characteristic customs of the eighteenth century, drunkenness was treated as one of the sins of the flesh. The elder also patrolled markets and fairs to see that nothing was done amiss; they were, indeed, under the direction of the minister, the moral police of the parish, and if they had no direct civil authority they could always appeal for the help of the

magistrates, and in some cases it was arranged that a magistrate should sit in the Session in order to take civil action when the limits of ecclesiastical authority had been reached."

Under such conditions, the discipline of the church was severe and thorough; while public confession of sin and public reproof were matters of common occurrence. It is only fair to add that the ministers themselves had to submit to similar searching inquisition at the hands of the presbytery; and the detailed questions there asked concerning habits and character revealed both the strength of the discipline and the weak points in ministerial conduct.

An interesting description is given of some of the leading "Moderates" and "Evangelicals" of those remote days and we learn that under what seems to us the most adverse circumstances and uncongenial surroundings there were found those who possessed and maintained a close and abiding fellowship with God. The men and women of that day were not merely hard-shelled Calvinists, narrow in their habits of worship, or merely formidable controversialists; but earnest believers in the Lord Jesus Christ and true members of "the household of God." "The eighteenth century can teach us nothing in service and little in preaching; its public worship was bald and unattractive, but the best men of that day knew how to pray, and the fragrance of their devotions is felt in their lives."

JOHN EDWARDS.

### RECENT BOOKS

*God and Man in the Light of To-day*\* hardly answers to its rather ambitious title. The first of its three sections does deal with "Five Views of God," and discusses them from a modern standpoint. The other two sections, "The God of Salvation," and "The Christian Experience of God" contain little peculiarly apposite to "to-day." Nor is there in the whole book a solitary sentence which is of the slightest service to a professional student. For all that the book is by no means destitute of value. It is composed evidently of sermons delivered to a miscellaneous audience, and it hits its mark with unerring precision. Familiar, at times abstruse, arguments are

\* By the Rev. A. R. Henderson, M.A. London: Hodder & Stoughton.

put so that any intelligent man, however unread, could understand them, and yet so as to lose as little as possible of their context. Hence the volume serves a double purpose. It is just the thing to put into the hands of the average man who is beginning to be troubled by doubt, or of the ordinary Christian anxious for replies to current infidelity, and it suggests methods for preachers and conductors of Bible Classes. It gives some capital quotations, and here and there has some striking bits of popular exposition. The author understands how to appeal to the heart and the head in one utterance.

Because we recommend the book—particularly to lay-preachers and to young men with little leisure for reading, it is the more necessary that we should call attention to a fault or two. The discourse on Pantheism falls into the frequent error of misrepresenting Spinoza. His “substance” is much more akin to spirit than to matter. It presses the teleological argument to an extreme. Teleology can teach us nothing as to the moral nature of the Power behind physical phenomena. It misquotes St. Paul : “just and yet the justifier of him that believeth.” St. Paul wrote a whole chapter to keep that “yet” out of the thought. The style is clear, lively, readable.

The second title of *The One Christ*\* is *An inquiry into the Manner of the Incarnation*. It is altogether a book for students. There are not half-a-dozen consecutive pages in the volume which could be understood by any one who has not spent considerable time in theological and psychological study. Canon Weston rejects every theory of Kenotism that makes the “self-emptying” of our Lord signify the laying aside of Divine attributes. He finds, however, that the theory derived from Athanasius irresistibly implies two separate seats of consciousness in the Incarnate Son. His own theory is that from the moment of conception and throughout eternity the Man Christ Jesus possessed and will possess just such consciousness of His divinity as can be “vindicated” by a human body and soul, sinless, perfect, now glorified. Apart from the humanity the Second Person of the Trinity remains as “in the beginning.” The theory itself cannot here be either examined

\* By Frank Weston, B.D. Principal of the Theological College, Zanzibar. Longmans, Green & Co.



or explained. Canon Weston works it out with profound reverence and great skill. It has manifest advantages; and it is liable to objections which do not seem to have occurred to the author. The Canon is quite unaware that in some important points Dr. Pope's *Fernley Lecture* anticipated both his argument and his conclusions.

The book is a sign of the times, and as such is worth noting by even the non-professional preacher. It shows the complete breakdown of the methods—Dörner's, Bruce's, Bishop Gore's—which treat or tend to treat Christ on earth as so subject to human frailty and ignorance as to rob His words of infallibility, to merge the Godhead in the manhood. At the same time it is shown how Jesus could be our Example despite the indwelling Deity.

Nevertheless one cannot but feel that the mystery of the holy Incarnation must be unfathomable by human thought. All theories of the manner of it are little more than speculation. To declare both the Godhead and the manhood, to insist that Jesus Christ was very God of very God and yet bone of our bone and flesh of our flesh, without attempting any reconciliation of the two statements may, in these days, be thought unscholarly and unintelligent. But it is certainly the safer way; a recognition of the limits of human knowledge and apprehension accords with the facts of the case. We may be too eager to explain what we cannot understand.

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## PRESENT DAY PREACHING

### WATCHING WITH CHRIST

#### A LENTEN MEDITATION

*What ! could ye not watch with me one hour ?*—ST. MATT. xxvi. 40

THE tragedy of Gethsemane has its own secrets. Many have sought to discover them, but their efforts have been attended with only partial success. They have told us that Christ shrank from dying, that His anticipation of the Cross overwhelmed Him, that He drew back when Calvary came in view. But the objection to such interpretations is that they are out of harmony with the whole character and career of

Jesus. In stress and in storm, amid the violence of brutal mobs and the raging of tempestuous seas, His courage did not fail Him. No view seems adequate which does not regard the tragedy of the garden as a foreshadowing of the Atonement. The primal victory was won in Gethsemane ; the victory of the spirit is greater than the victory of the flesh. And while Calvary was necessary to give expression to the love which shrinks not from death, yet without Gethsemane there could have been no Calvary. Gethsemane was a prophecy of the mystery of expiation, a mystery which we can never fully fathom.

Our Lord was not indifferent to the sympathy and comradeship of others: yet "He was despised and rejected of men." How do you feel when you are despised? You writhe under it from those who hate you: it is intolerable from those you love. How does a mother feel when she knows her son despises her? No crucifixion on a wooden cross is worse to bear than this "Rejected." Is there a man here who once offered his love to a woman for whom he would have thought it an honour to die—and was rejected! How did you feel when you were rejected? "The pangs of misprized love" are awful to endure. They made our Lord "sweat blood." In Gethsemane, the battle-field was the Saviour's heart: wounds were inflicted there by those He loved; and surely nothing that followed could have been more terrible to bear than these. Then, too, is not anguish in anticipation almost worse than anguish in realization? Do we not often suffer more before the blow falls than after it has come upon us? And, yet again, it is the finest nature that suffers most. Who then shall fathom the sufferings of our Lord? Could "there be any sorrow like unto His sorrow."

We have a picture before us of the sleeping disciples and their suffering Lord. St. Luke tells us that the disciples were "sleeping for sorrow." The experiences of the day had helped to wear them down. We have all felt the benumbing influence of sorrow upon the soul. The lost child sobs himself to sleep at the wayside, and heeds not the little crowd of sympathetic onlookers. The heartbroken mother who has lost her babe finds refuge in sleep, and awakens with a startled cry to find that her darling is no longer at her side. Sleep in such cases

is an anodyne: it is not a cure. Doubtless the sleep of the disciples was a venial fault—but not the less a fault. Love should keep awake. So long as the tiny pulse flickers, so long as there is light in the eye, the mother watches over the child. It is only when death has won the fight with life that sorrow sinks into sleep. But our Lord is not too severe with His sleeping disciples. There is pathos, there is gentle chiding in this inquiry. I wish that I could utter it as Jesus did. The words are nothing, except you see the tears behind them. “What, could ye not watch with Me one hour?” To us, as to the disciples, comes this crisis of the soul. We, too, sleep when we should be watching with the Master. This is a twentieth century incident. How do we commit the fault of the disciples?

1. *The Church is in peril—and we sleep.* We watch with our Lord, when we watch with the Church, “which is His Body.” Christ loved the Church, and gave Himself for it. Upon His Divine-human personality stands the Church to-day. The Church is the manifestation of Christ; and we, His disciples, watch with Him, when we watch with the Church. Is there no peril to the Church to-day? Have we no occasion for misgivings? Think of the foes without. The recrudescence of unbelief, not perhaps in the militant form of old-fashioned Atheism, so much as in the more specious forms of Agnosticism and Indifferentism. Infidelity has still its adherents as well as Christianity. The Church’s foes are at its very doors. There are men who live to checkmate the Church, and to subvert the influence of religion. It is a shallow optimism to say that Blatchfordism is dead, and that “The Clarion” is unheeded of the people. There are thousands of men in the artisan districts of London who still regard “The Clarion” as their Bible, and Blatchford as their human saviour. Socialism has its adherents as well as Christianity. The world has its “Unions for Social Service” as well as the Church; but the world leaves out the name of “God.” De Tocqueville has reminded us that the nation which is the most democratic ought to be the most theocratic; and Socialism which is not Christian is a menace to the world. The Church has its foes without. Your places of worship are beleaguered by casinos and gambling-hells: the ships that carry your missionaries are ballasted with spirit-

kegs. Think of the foes within the Church. Our divisions, our rivalries: the schisms in the same fold. Now the Church is Christ's body. The body which He took of Mary He has taken with Him into heaven. That body, though glorified, wears still a human form. But He has another body—a mystical and spiritual body—and that body is His Church. It is here, by our side, here and now. The Church has no life apart from Jesus Christ, for the Church is His Body. Get hold of this idea of the immediate presence of the Lord Jesus Christ. "Oh," we sometimes say, "if only Jesus Christ were here, men would be different." But He is here—present with us in the Church, which is His Body.

Yet some of His disciples are asleep—asleep when the Master is sweating blood, when the Church is in peril, when the Church quivers and groans under the tempest, and the rock reels under the feet of the faithful! Do we discharge our duties to our Lord by occasional attendances for worship, which are mostly determined by the state of the weather? Have we ever seriously asked, "Lord, what wilt Thou have me to do?" and have we consented that He should appoint us our task? Can we point with honest satisfaction to any definite bit of work which we have done for God? Can we say that during the past year one soul has been brought into the kingdom, that one has come under the influence of the Church, through our instrumentality? Oh, sleep is the sin of the disciples—sleep, the dread nepenthe of the soul! "Awake thou that sleepest!" "Could ye not watch with Me one hour?"

2. *Faith is in peril—and we sleep.* Some are seeking to steal away the Church's faith: to explain away the Catholic truths of the Gospel. A nebulous theology is being offered for "the faith which was once delivered unto the saints." I am not of those who affirm that there is but one gateway into the kingdom: but I am of those who affirm that every gateway has some features in common with the rest. Yet more, that if a Church has not a working faith, it may win adherents, but it will never make converts.

A pamphlet fell into my hands the other day which contained a plea for a Church without a credal basis—"a Church simply Christian" as the author puts it. Can a Church be "simply Christian" which does not include in its scope the doctrines of



the Incarnation, the Atonement, the Resurrection, and the Ascension of our Lord? Can a Church be "simply Christian" which is not impelled by the energies and activities of Jesus Christ, "who went about doing good," who came "to seek and to save that which was lost," and who attested His hatred of sin and His love for the sinner on the Cross? Let us have a Church that is "simply Christian": but let us understand that "simply Christian" involves Christ's life and death, His resurrection and ascension into heaven: all His gracious and inspiring words, all His mighty miracles of mercy: all that prophets foretold concerning Him whom they would never see: all that apostles preached concerning Him whom they affirmed to be alive. A preacher without a message is a pathetic spectacle. And there are such. But no message means, sooner or later, no congregation. For the heart of humanity beats true to the old Gospel about a Divine Redeemer, who in consequence of His Divinity is "mighty to save." Blessed be God for ministries which have uttered no uncertain sound—for the ministries of Wesley and Whitefield, and Joseph Parker, and Alexander Maclaren, and Charles Haddon Spurgeon! A Gospel, with no theological basis, is no Gospel at all. It is criminal to be indifferent about the great doctrines of the Christian faith. The Church in which you were baptized and married is very dear to you; but, be the preacher who he may, if he whittles down the cardinal doctrines of the Church of Christ, it is your duty to leave him. The "sure word of prophecy" demands our attention. Men who dogmatise on every other theme tell us that there is no such thing as certainty in religion; it is not a mark, say they, of the scientific mind to accept as certain what cannot be proved. But what said St. Luke, the beloved physician? "That thou mightest know the certainty of those things wherein thou hast been instructed." And was not St. Luke a man of scientific mind? And what said Sir Oliver Lodge, that prince of present-day scientists? "Religious people seem to be losing some of their faith in prayer; they think it scientific not to pray in the sense of simple petition." And again, "a more childlike attitude might turn out to be more in accordance with the total scheme." Your father and mother died in the simple faith of the Lord Jesus, and it is not for you to thrust it unthinkingly

aside. You may not be able to give a philosophical explanation of the existence of God, the Incarnation, and the Atonement : but your inability is no argument against the doctrines. Many a man is feeding to-day on bread which for the life of him he could never have made. Indifference to the sacred problems that centre in the Person of our Lord is deadness, and deadness ends in death. Get your feet upon the rock ; be sure of your foothold. "I know whom I have believed." It is possible to *know* ! In days when faith is in peril, there comes to us as of old, the tender pleading inquiry, "Could ye not watch with me one hour ?".

3. *Souls are in peril—and we sleep.* The hymn,

The heathen perish : day by day,  
Thousands and thousands pass away!

is no longer quoted as a missionary motive ; but I love it, because it is permeated with the passion for souls. Certainly the heathen will miss something, if Jesus is not preached to them. The magnitude of the work is no excuse for neglecting it. The salvation of the world can only be accomplished through the salvation of the individual. "The Mississippi at its source is only a rivulet : and the Suspension Bridge over Niagara went over as a thin kite-string." It is your duty to care for the man next you. Mrs. Browning has urged that Christians now-a-days cannot give even a cup of cold water without laying down pipes and founding a company with branches. But your business is with the man next you ! Do we love the men and women who are nearest us ? Do we love their souls ? No present-day apostle has spoken to me more powerfully on this subject than Father Dolling. He was a Ritualist : far removed from us as to creed and churchmanship : but he was a saint. Listen to this voice from the dead.

I realised that our Lord, if He had been in my place, would have fed the hungry, clothed the naked, healed the sick, visited those in prison ; above all, removed stumbling-blocks from the ways of little children. I knew that we must try and do the same. I knew that their poverty, their nakedness, their ignorance, their punishments, were their strongest appeal : that He Himself was practically suffering in every one of them ; that He was lying at our door full of sores, that we might share the wonderful privilege of healing Him.

If I could only realise that my Lord is present in every man and woman in this Church, in every child in the Sunday

School, in every broken prodigal at the wayside, I should be a better preacher. If you could but realise that "the cup of cold water only" is a gift to that Lord "who thirsted for the souls of men," could you ever fail to give it? Oh, for the importunity of Richard Baxter who

Preached as though he ne'er should preach again,  
And as a dying man to dying men—

for the pastoral fidelity of Father Dolling who had the honour of early martyrdom in the East End for the sake of the people whom he loved!

The duty of watching with Christ in Gethsemane agonies is intermittent, it is not constant. "Could ye not watch with Me one hour?" He knows the limits of our powers of endurance. He knows constant strain would be intolerable. We live for crises, but we cannot always live in crises. The limits to the agonizing watch are prescribed by One who is wiser than ourselves. Life has its green pastures and its still waters as well as its Gethesemanes. Let us prepare ourselves for these crises of the soul. Our readiness for the "one hour" is determined by the hours preceding it. "Watch and pray." Jealously watch over your own soul, and you shall gain strength to watch with Christ. Cultivate constantly "the practice of the presence of God": and ever bear in mind that to be a partaker of His glory hereafter, you must be a partaker of His sufferings here.

J. T. WARDLE STAFFORD.



## THE SON OF GOD

### II. THE SON INCARNATE

IN a former paper I adduced abundant and decisive proof that all the earliest extant Christian writers represent Jesus of Nazareth as making for Himself claims involving immeasurable superiority to the greatest of men or angels. We found also that these stupendous claims were accepted with lowly homage by a former persecutor of the Christians, a man of culture and of great mental power, and a Pharisee of the straitest sect. In a marvellous book of prophecy, we saw Jesus in the midst of the throne of God, sharing with Him the

praises and worship of heaven. And, weighing the whole evidence, we found it impossible to doubt that these lofty claims and this lowly homage were but an assertion and recognition of His actual and infinite greatness. All this, as we saw, involves a unique relation to God. We come now to consider the relation of the Incarnate Son to the men among whom He moved as one of themselves, and to human nature in general, as this relation was understood by the writers of the New Testament.

In two Gospels, embodying independent lines of tradition, we read unmistakably that Jesus was born, not by ordinary birth, but by an extraordinary putting forth of supernatural power : Matt. i. 18-25, Luke i. 34, 35. This supernatural birth is not clearly asserted or referred to elsewhere in the New Testament. We therefore cannot claim it with confidence as part of the Gospel preached by Peter or by Paul. Nor can we adduce for it the abundant and combined evidence which compelled us to believe that Christ claimed a unique and infinitely close relation to God, and which will in my fourth paper leave us no room to doubt that He rose from the dead. But our proof that He rose will remove all objection to the plain statements of the First and Third Gospels on the ground that such supernatural birth would involve an interruption of the ordinary course of nature. Moreover, our proof that Christ rose from the dead will prove decisively that He is, as He indisputably claimed to be, the Eternal Son of God ; and that consequently His birth was the entrance of the Eternal Son into human life in order to save from destruction the human race. That so stupendous an event should be accompanied by a special manifestation of superhuman power, is in the highest degree appropriate. So completely in harmony with the unique dignity of Christ is the story of His birth as narrated in the two Gospels that few who recognise this dignity will hesitate to accept these narratives as true. The silence of Peter and Paul is easily explained. They preached Jesus and the resurrection and the pardon of sins for all who put faith in Him. It was needless to complicate this message by the story of His birth. But when once the message is accepted, the combined evidence of two independent lines of very early tradition is sufficient to inspire complete confidence that the two narratives are true.



Profoundly interesting, not only for its picturesque beauty, but for the light it sheds on the condition of the God-Man, is the charming story preserved for us in Luke ii. 41-52 about the youthful Jesus in the Temple. He is fully conscious of His unique relation to God; and expresses surprise that Joseph and Mary did not know that He could not but be engaged in the matters of His divine Father. Yet we read that He was making "progress in wisdom" as in "stature," and in "favour with God" as well as with "men." This progress implies in the God-Man a human intelligence capable of increasing knowledge. It permits us to believe that, although in the youthful Inquirer dwelt the divine Personality of One to whom from eternity the Father reveals whatever He does, the questions to the teachers in the temple were prompted by a sincere human desire for human instruction.

In Luke iii. 22 we read that at His baptism Jesus received the Holy Spirit. We cannot doubt that the descent of the Spirit was an impartation to the Incarnate Son of powers not previously possessed by Him. For otherwise it would be meaningless. The effect of that baptism of the Spirit is soon apparent. Full of the Spirit, Jesus retires from the Jordan, and is "led in the Spirit in the wilderness": Luke iv. 1. This teaches that during His life on earth the Son acted under the guidance of the Holy Spirit. In v. 14 we read that He "returned in the power of the Spirit into Galilee." The significance of these words, we learn from Matt. xii. 28: "If in the Spirit of God I cast out devils." This implies that the miracles of Jesus were wrought in the power, not of Himself as Son of God, but of the Spirit of God. In this respect He is made like His brethren. As they (Acts i. 8) received the Holy Spirit and were thus endowed with superhuman power, so the Son, for the same end, received the same Spirit. This suggests that during His life on earth the omnipotence of the Son lay dormant.

The same is implied or suggested in Matt. xxvi. 53, where, while forbidding Peter to draw sword in his Master's defence, Christ says, "Can I not ask My Father, and He will place by My side twelve legions of angels?" Self-defence by His own divine power is here left out of sight; manifestly because the exercise of those powers was for a time laid aside. Similarly,

in 2 Cor. xiii. 4, Paul says that Christ "was crucified out of weakness." This I understand to mean that, like the martyrs, He was slain by His enemies because He had not human strength to escape from their hands.

That the Boy Jesus made progress in knowledge, we have already seen. At the close of His career Christ asserts, as recorded in Mark xiii. 32, and probably in Matt. xxiv. 36, that He does not know the day of His return. Yet He who says this knew all things from eternity. His words compel us to believe that, in some way to us incomprehensible because divine, the Son of God at His incarnation, laid aside for a time and for our salvation the full exercise of His divine intelligence and accepted a pure human mind as the channel of His own knowledge, in order that thus He might know by experience human ignorance and expose Himself to the temptations involved therein. On the other hand, in John ii. 25 we read that "He had no need that one should testify about man: for Himself knew what was in man." In ch. xxi. 17, Peter says to the risen Lord, with His apparent approval, "Thou knowest all things; Thou knowest that I love Thee." Whether this divine knowledge was that of the Eternal Son or was imparted to the Incarnate Son by the fulness of the Spirit which rested upon Him, the Evangelist does not say. Such blending of divine omniscience with the limitations of human knowledge, is what we might expect in the Eternal Word who had become flesh.

In the Fourth Gospel, we find in Christ evidence of human emotion, and especially of sorrow. So John xi. 33, "He was moved with indignation of spirit and troubled Himself"; ch. xii. 27, "Now is My soul troubled"; ch. xiii. 21, "He was troubled in spirit and said, One of you will betray Me."

The above scattered notices reveal to us in the God-Man, not only a human body with all human bodily powers and functions, but a human intelligence capable of education and of limited compass, and human emotions of joy and sorrow. At the same time, the whole picture presents only one Person; not a mixture of God and man, but a divine Person living a pure and full human life, able both to say, "Now is My soul troubled," and to speak of the glory which He had with the Father before the world was.

Important light is shed upon the condition of the Incarnate Son by two great passages in the letters of Paul.

In 2 Cor. viii. 9 we read, "Ye know the grace of our Lord Jesus Christ, that because of you He became poor, though He was rich, in order that ye by His poverty may become rich." The wealth thus laid down can be no other than that of the pre-existent Son. For we have no record or hint that Jesus was ever on earth rich in material good, or that He laid aside such wealth in order to save men. Consequently, the words "became poor" convey Paul's conception of the act by which the Eternal Son entered human life.

Similarly, in Ph. ii. 6, 7 we read that "Christ Jesus," although "existing in the form of God, did not count His equality with God a means of high-handed self-enrichment, but emptied Himself." See my comment on this passage. That Paul refers to His incarnation, is proved by the words following, "made in the likeness of men." Consequently, the words, "emptied Himself," are parallel to "become poor" in 2 Cor. viii. 9 as a description of the Son's entrance into human life on earth. The close similarity of these phrases is evident. They imply clearly that the Son laid aside at His Incarnation something in virtue of which He was previously rich and full, in order that what He laid aside we might in some sense gain. We ask therefore, To what kind of renunciation does Paul refer? In what sense did He empty Himself, and become poor?

At His human birth, the Son of God laid aside the wealth of His previous existence in glory with God: John xvii. 5. Now practically wealth is control over objects needful or pleasant to us; but not necessarily the actual enjoyment of the pleasant things. Not always does the rich man live in luxury: but he is able to do so. And this is the real worth of money. Poverty is the absence of control over things needful or pleasant: for the poor man cannot supply his own needs, or gratify his inclinations. Paul's words imply that at His birth at Bethlehem the Son of God not only took upon Him a human infant body, but also laid aside, for a time and for our enrichment, His absolute control over all things, and submitted to creaturely and human limitations in order that thus by personal experience He might become conscious of human dependence and need. He thus emptied Himself and became poor.

We need not infer from Ph. ii. 6 that the Son laid aside His "equality with God." For Paul asserts only that He did not look at this equality as a means of self-enrichment. We have no hint of change in the essential nature of the Son; for an empty vessel is as perfect in all its parts as is a full one. To take away an essential part is not to *empty* but to mutilate. Nor does poverty involve necessarily change of character. Frequently a man who has *become poor* has manifested the same intrinsic nobility and the same wealth of goodness as in bygone brighter days. We therefore expect to find in the Incarnate Son no essential change, but a change affecting all else except His essential character.

Similar teaching meets us in Heb. ii. 17: "It behoved Him to be made in all things like His brethren." The words following suggest that He became like them in order to share their temptations, and thus help the tempted. Originally, in His possession of infinite power in contrast to our human weakness, He was beyond measure unlike us. Enthroned above, in possession of all good, He seemed to be beyond reach of temptation. He is here said to have placed Himself within reach of it. So Heb. iv. 15, "one that has been in all points tempted like as we are, yet without sin." This teaching is in close harmony with the statement that, though rich, for our sakes He became poor.

In John i. 14 we read that "the Word," which (v. 1) in the beginning was, and was with God, and was God, "became *flesh*." That "the Word" is He who was afterwards known as Jesus of Nazareth, is proved by v.v. 14-17. The word *flesh* manifestly includes, in Matt. xvi. 17, Rom. iii. 20, xi. 14, 1 Cor. i. 29, etc., all that pertains to humanity. And rightly so: for all human life and thought and effort and achievement are moulded, and in great measure limited, by the conditions of human bodily life. The Son, not only (1 John iv. 2) "came in flesh," but "*became flesh*." This implies that He *became* at His birth what He was not before; that He not only took upon Him a human body but accepted the limitations of human bodily life as the mode of His own existence on earth. This statement is, in spite of complete difference in form and thought, an exact counterpart, from another point of view, to Paul's assertion that He emptied Himself and became poor.



We have already seen that this assertion does not imply that the Son of God laid aside or permitted to become dormant, even for a moment, anything pertaining to His divine essence ; or, in other words, that He laid aside that infinite love which is the inmost essence of God. Moreover, in love are involved all moral attributes. To be untruthful or unjust, is to be unloving. Consequently, the teaching before us does not imply that the Son laid aside, or permitted to become inoperative, even for a moment, any moral attribute. And this is both impossible and inconceivable : " He continues faithful ; He cannot deny Himself."

What are called the Natural Attributes of God do not stand in the same relation to Him as do the Moral Attributes just mentioned. They are not always in full exercise ; nor do they prompt and control His every action, as do His moral attributes. His infinite power is put forth only in such manner and measure as His love and wisdom determine. Consequently, to forbear to put forth His full power, is not inconsistent with the nature of God. We may, therefore, conceive the Son of God laying aside for a time and for man's good the full exercise of His divine power and accepting as the measure of His activity the capacities of human nature, and where these were insufficient for His great mission receiving strength from the Spirit of God. If so, as compared with His complete control over all things in His pre-existent glory, His life on earth was poverty ; and, as compared with the complete satisfaction of every desire in His pre-incarnate state, it was emptiness.

Similarly, we may explain His growth in knowledge and His ignorance of the day of His return by supposing that at His entrance into human life the Eye Omniscient, while preserving unimpaired its capacity for infinite perception, was for a time closed, permitting the Incarnate Son to receive knowledge through the avenue of a human mind enlightened by the Spirit of God. In other words, we may believe that, while retaining in full exercise those moral attributes which are the essence of God, He allowed His divine power and intelligence to remain for a time dormant, in order that under the conditions of human life on earth He might reveal God to man and work out deliverance for man. And Paul's words,

quoted above, imply that the self-surrender involved in this conception was a deliberate and definite act of the Son at His entrance into human life.

The above teaching confirms that of my last paper. For the passages quoted from Paul imply the pre-existent wealth and fulness of Christ. Now this Wealthy One cannot be the Father. For we have no hint, nor can we conceive, that He emptied Himself and became poor. Consequently, the self-emptying reveals a pre-existent Person other than the Father. And the various pictures of the Incarnate Son in the New Testament agree to represent Him as possessing an intelligence subject to human limitations and a heart capable of human sorrow. In other words, we find there a created and finite, but perfect and pure, human spirit accepted by the Eternal Son as the condition of His life on earth.

Attempts to set forth the action of the Son upon Himself at His entrance into human life are frequently called KENOTIC THEORIES; from Paul's words, "He emptied Himself" in Ph. ii. 7, describing the same action. They are an attempt to comprehend, so far as God will reveal it to us, the manner and measure in which the infinite personality of the Son of God entered the limitations of human life. Such theories must hold fast the unchangeable divinity of Christ, and the reality of His manhood.

In another paper I shall discuss the mysterious significance of His death upon the Cross.

J. AGAR BEET.

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## THE FRUIT OF PATIENCE

*Patience worketh probation*—ROM. v. 4 (R.V.)

THIS passage introduces us to one of the most interesting problems of translation in the N.T. It illustrates the value of good critical commentaries. Translation is unable to supply a fully accurate presentation of the meaning of an original, because no word can be found in any language which precisely answers to the meaning of a word in another: consequently translation at its best is only an approximation to the meaning of an original, every shade of which can only be brought out by careful and discriminating exposition.

I have always felt that this rendering is one of the most unsatisfactory attempts of the R.V. to bring to the English reader the meaning of an untranslatable Greek word. To one who knows Greek it is useful as a reminder of what the Greek word here is. The word is *dokimē*, which denotes "the result of being tested," "approvedness," "testedness." It is derived from a root "*dok*" which denotes the idea of *testing*, just as "*probation*" is derived from the Latin *probare*, "*to test*." We have taken the Latin word into our language in the form "*to probe*." This analogy of etymology led the Revisers to use the word "*probation*." But this does not give to an English reader the real significance of Paul's word.

The rendering of the A.V., "*experience*," does not represent Paul's meaning, which is that patience works out a condition of things concerning which the person who has endured may say, "*this is tested and found staunch*." It is, for instance, like an iron girder which the inspector has put under test, and found that it is able to bear the strain, and so pronounces it—"tested and staunch." The word "*experience*" suggests to the mind the process of testing, whereas the idea is "*the fruit of testing*."

It is interesting to examine the expedients to which translators have resorted in order to bring out the meaning of this passage. The Vulgate, which the Revisers followed, has *probationem* (*probation*). Luther has *Erfahrung*, which is equivalent to our English, "*experience*." Bengel has *Bewahrung*, which means "*testing*," and fails just as "*experience*" does by expressing process rather than result. The Berleburger Bibel has "*bewährte Probe*," "*tested proof*," An old French version has *épreuve* (*proof*). Dean Farrar in his *Life and Epistles of St. Paul* has "*approved firmness*." Conybeare and Howson have "*the proof of soundness*," which gives the exact meaning by a paraphrase. Dr. Weymouth, in his *New Testament in Modern Speech*, has "*ripeness of character*." Adam Clarke, whose commentary is of much greater critical worth than is commonly supposed, says the word means "*full proof by trial*," which is another excellent paraphrase. He says most happily: "*In such cases, we have the opportunity of putting our religion to the test, and by every such test, it receives the deeper sterling stamp*." Bengel says, "*it is the*

quality of him who has been tested." Dean Alford has "*approval*." Cremer, in his *Lexicon* gives *Bewaehrung* and *Bewaehrtheit* as meanings of the word; and says that it is used both actively and passively, quoting 2 Cor. viii. 2 as an instance of the active use of the word. I do not think there is any doubt that in this passage (2 Cor. viii. 2) the word does denote the process. I can understand a critic saying, Then may it not denote the process in Rom. v. 4? The answer to this is determined by the word "*worketh*," which indicates that its object is the finished result of the working. This is well represented by Cremer's word *Bewaehrtheit*, "a state of provedness." The Muret-Sanders German-English Dictionary gives "*verification*" as the meaning for *Bewaehrung*, which is a good translation as representing both the active and the passive senses. The more I examine this passage the more inclined am I to render it: "*Patience worketh verification*."

In this case, as always, the best way to get an idea of the meaning of a word is to examine it by means of a Concordance. The word is not found in the LXX, but it is used by Symmachus in Psa. lxxviii. 30, where, for the clause which in the A.V. reads: "till every one submit himself with pieces of silver," and the R.V.: "Trampling under foot the pieces of silver," the LXX has, "so that they who have been proved with silver may not be shut out." As our translation indicates, the LXX uses the perfect participle passive. But Symmachus uses the noun. The passage affords an interesting illustration of Paul's meaning in our text: *Patience does for a man what the testing of silver does for it*.

Our Greek Testament Concordance tells us that, beside our text, the word is to be found in the following passages:—2 Cor. ii. 9 (A.V. and R.V., *proof*); 2 Cor. viii. 2 (A.V., *trial*; R.V., *proof*); 2 Cor. ix. 13 (A.V., *experiment*; R.V., *the proving*); 2 Cor. xiii. 3 (A.V. and R.V., *proof*); Phil. ii. 22 (A.V. and R.V., *proof*). An examination of these passages will, I think, convince the reader that the Revisers have not done well in choosing "*probation*," which is quite as much to be objected to as "*experience*," suggesting rather the process than the result. The word "*proof*," which they themselves have used elsewhere, appears to me to be nearer the mark.

Renderings like that of Dr. Weymouth well illustrate the



danger of all free translations. Paul has left it quite open which it is that is tested by patience, the man or the doctrine; that is to say, whether he means that, when a man has patiently endured affliction and come off victorious, the stamp "staunch and true" is to be put upon the doctrine which is tested, or upon the man himself. Dr. Weymouth fixes it to one of these meanings. If it is to be fixed to one of the two, I think he is mistaken; for Paul's point here is that a man who puts the hope of the Gospel to the test will not be put to shame by it, but will find it to be a staunch anchor that will hold firm in the most terrific tempest. I am, however, inclined to think that Paul's ambiguity is intentional, and that he uses a double-sided phrase for the express purpose of suggesting to the mind both aspects of the question. Anyone who studies Paul's style will find that this pregnant ambiguity is one of its most marked characteristics. This is the answer to many of the critical inquiries about subjective and objective genitives and the like. When the critic asks, "Which does he mean, the one or the other?" the answer is: "He means both." All aspects of the question lie open to his comprehensive mind, and he condenses what he sees into a single phrase which brings them all into a burning focus.

Accordingly, what I understand Paul to mean here is this: The blessing of justification by faith produces as its glorious fruit a Divine peace, grounded on the realization of the love of God shed abroad in the heart by the Holy Ghost, assuring the believer of his heirship of eternal glory, in the hope of which he is able to triumph in the midst of affliction and over it, so that having come off victorious, he is able to rejoice that he himself has been able to bear the strain; and, above all, that the doctrine which he has put to the test has been verified in experience, so that he is able to go forward with the full assurance of hope that he will finally attain the prize of his high calling in Christ Jesus. This hope "we have as an anchor of the soul, a hope both sure and stedfast, and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a High Priest for ever after the order of Melchizedek" (Heb. vi. 19, 20). In a word, the text means: Victorious Patience enables a man to say, My character has borne the strain, and so has the doctrine.

G. ARMSTRONG BENNETTS.

## Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading *Notes and Illustrations*].

\* "DO THYSELF NO HARM"—*Acts xvi. 28*

I T was in a moment of utter despair that these words fell upon the ears of a desperate man. The jailor at Philippi held his office under a terrible law. His own life was a pledge for the safe-keeping of the prisoners. If they escaped, he must pay the penalty. And when he saw the open prison doors, there flashed upon him the fate that was before him—degradation, punishment, death. Rather than meet death with degradation, he determined to anticipate the sentence. The thought of the time, the custom of Roman officers in similar circumstances made suicide the only way of honour. In another moment he would have fallen upon his sword, when the urgent cry from within the prison arrested him. Trembling, as well he might, he sprang in with a light and led the prisoners forth. No longer anxious about them, he became anxious about himself. The message of Paul and Silas, which he had no doubt heard before, as it had been preached and talked about in the city, came home to his mind. Deliverance from sin was now his great longing and anxiety.

But the words "Do thyself no harm" have a larger application. We can study them apart from the story in which they are found, and read them as a warning which fits us all. Taken in this way it is marvellous how much they can teach us of what we need to know.

I. IT IS WE WHO CAN DO OURSELVES MOST HARM. We generally think that it is others who can injure us. We speak of insults, offences, wrongs, but they are always the outcome of the deeds of others. We complain of malice, hatred, thoughtlessness, or stupidity—how they have robbed us, misled us, maligned us. There is no end to the list of injuries which others may put upon us. The world is sometimes a hateful place because "of man's inhumanity to man." It seems at times as if the words and works of men and women, were the words and works of devils so awful is the wickedness which they reveal. But for all that, it yet remains true that it is in our own power to injure ourselves more. The malice of others cannot hurt us so much as we can hurt ourselves. They may injure our property, steal or destroy it, but our property is not ourselves. They may injure our reputation, but our reputation is not our character. They may strip us of all that men hold dear, and yet do nothing in comparison with the ill we can do to ourselves. Nay, as we think of it, we come to the surprising truth that others cannot really injure us at all, except with our

own consent and aid. This is not a new truth by any means. It is not even a truth confined to revelation, and made known to us in Scripture by the Spirit of God. It is found in the old creed of the Stoics, the stern moralists of the ancient world. Epictetus said, "No man can suffer real harm except from himself." The real self, the true life of man lies within a sanctuary which can never be penetrated by another. Injuries to property or reputation need not hurt the real life, unless we allow them to do so. Even when men have done the worst that they can do, the wrong need not weaken or mar the spirit of life that is in us. It is possible for us to say, "A man's life consisteth not in the abundance of the things which he possesseth," "God is the Refuge of my soul," and be content to suffer undismayed, and undisturbed, so long as integrity, uprightness, and the love and peace of God remain. The malignity of the evil whisper which blasts our reputation will be but as a cloud that hides the sun for a moment, so long as we are conscious of innocence and retain the consciousness of the approval of God. The hatred of man, however it may show itself, is harmless so long as we can rise above it, and pity and forgive, praying as Jesus prayed, "for they know not what they do." Temptations, however strong and seductive, are fruitless of ill, so long as we consent not. Temptations, it may always be remembered, are not compulsions. They beat in vain against the sanctuary of our life, unless we open the door from within and yield to them. The more we think of it the more inspiring and wonderful does this truth appear. We are in a world where there are many things which may hurt us, yet none of them has power to do so unless we allow them. We sometimes say of a poor fellow, "He has no enemy but himself," but what we say in pity of him, we should say in truth of ourselves. There is nothing that can harm us, if we will but act bravely, heroically, seeking only to please God, and live in His presence.

Nay, more, so grand is the power that God gives to us, that even the injuries and wrongs which others may inflict upon us, can be made the means of nobleness and blessing. To receive an injury is to have an opportunity of shewing the Christian spirit, the Christ-like spirit. To remain unhurt in soul, by any injury which we may receive in body, reputation, or estate, is to win a nobleness which we did not possess before. To retain our peace, to seek still to do the will of God, when we are tried, is to gain and show a nobleness of spirit, which we could gain or show in no other way. To be injured and yet have power to pity and pardon is to rise nearer to the perfection of our Father which is in heaven. To be tempted and to refuse consent, is to be strengthened in the inner man with strength which is divine. Oh, surely, we need to lay this truth to heart,

amid all the things that try us and all the influences which may injure us. It is in our power to let these things injure us or to win from them a higher grace and nobility than we could win without them. The brave words of Peter sounds out clearly to cheer us, "Who is he that will harm you if ye be followers of that which is good?"

## II. HOW THEN CAN WE HARM OURSELVES?

(a) *By refusing to recognise the power of self-control, and self-conquest which we possess.* We are apt to magnify the forces of evil and to minimise our forces of resistance. We are too ready to excuse our failures by flimsy pretences of necessity, or compulsion. I remember once when travelling by rail, having as a fellow-passenger, a man who was under the influence of liquor. He was still capable of understanding what was said to him, and I spoke in as kindly a way as I could of the evil to which he had yielded and urged him to give it up. What was my surprise to hear him answer, "Ah, yes, but Adam was bound to fall." "Adam was bound to fall" and therefore he was bound to get drunk. That was how the matter appeared to him. When temptation came to him it was inevitable that he should yield to it. It seemed to him, that there was a fore-ordination that made it inevitable, that as Adam had sinned, so must he. He in turn was surprised and somewhat shocked when I declared that neither Adam nor he was bound to fall. He evidently thought it rank heresy—at least in the case of Adam.

And I fear there are many like him who weaken their power of resistance and injure their strength of soul, by similar fallacies. We all need to lay to heart the magnificent line of Milton, that Adam "was sufficient to have stood though free to fall," or the yet grander word of the Apostle Paul, "There hath no temptation taken you, but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make the way of escape that ye may be able to endure it" (1 Cor. x. 13, R.V.). There is no such thing as a necessary sin, no such thing as an omnipotent temptation. We harm ourselves in the worst of all ways, when we think otherwise, and seek to excuse our failure, or our fall by pleas of compulsion.

It is but another form of the same injury when we lay the blame on our circumstances or on our companions. We must keep ourselves from harm by great thoughts of the true invincibility of the human soul, of the help of God given to every struggling, obedient spirit, and of the triumph which is possible through the strength of Him by whom we are able to do all things. The grace of God lies behind all our endeavours.

(b) *We harm ourselves by slackness of moral purpose.* To live nobly we need to strive heroically. There is no winning of



moral victories except by effort and strain. The crown of life is only won by those who run not uncertainly. If we would reign with Christ we must suffer with Him. The worst injury which can ever come to the Christian is the slackening of the desire for holiness—the dull torpor of spirit that is content with a low level of attainment. This torpor creeps over us unless we are daily seeking earnestly to live in communion with Christ, and hear continually the high call of God to seek the prize and crown of life which fadeth not away. If we are not on our guard, the influences of the world will deaden our spirits, the claims of work and pleasure will absorb the time for prayer and thought on holy things which keep alive the aspiration of the soul. There is no harm which can come upon the Christian like this deadening of the spirit. "Send me, O God," cried Luther, "sickness, poverty, pain, and trial, but be not silent to me." The deadening of the spirit is an injury which we bring upon ourselves. Let us take care not to harm the true life that is eternal, by allowing prayer and thought to become formal, or to be neglected. Let it not be ours to cry because of our own folly :

Where is the blessedness I knew  
When first I saw the Lord?  
Where is that soul-refreshing view  
Of Jesus and His word?

(c) *We can harm ourselves by the habits we form.* Habits are as chains which we wear without knowing that we wear them—or at least without knowing that we wear them, for a long time. No man ever became a drunkard, the slave of a soul-destroying appetite by intention. Nay, there are few who will admit, that they are under the power of the evil habit of a drink fed appetite. "They can take or want it," that is their cry, but they generally take it. They rarely try if they can "want" it. I have read of a man who led a life that no one could blame, who identified himself with every good work in his town, except that of total abstinence. He had never been seen the worse for the liquor he took regularly. He regarded himself and was regarded by others as a Christian man. A friend who feared for him, spoke to him of his fear. He was greatly offended. He deemed the warning an insult, but as the first heat of his feeling died away, he began to see that his friend must have thought that he had some grounds for his fear or he would not have spoken to him. He determined to try if it was the case that he had come under the enslaving power of appetite. He did try and the revelation was appalling. He had weeks of agony, as he fought the habit which he had formed. But he triumphed over it at last, and not only over it but over the pride which would have kept him from going to his friend to acknowledge that he had been right,

and to thank him for his courage and faithfulness in giving him the warning. Are there any who read this who are in need of the same warning?

And not only in regard to this one evil, but in regard to others which may not be so commonly noticed. For instance, are we so weakening our minds by light literature, that all serious books are a weariness to us? Is amusement taking a greater place in our thoughts than it ought to do? Is the work of the day, or the work of the Lord, neglected or hurried because we long to be amused? The company we keep—does it make us unspiritual? Does it acquaint us with evils, with doubts, with difficulties, that we did not know before? Is it making the Lord's Day less holy, or the worship of God less pleasant to us? Happy is the man "who condemneth not himself by the thing that he alloweth."

(d) *Lastly, men and women injure themselves most of all by neglecting Christ.* This is also a self-injury. The salvation is for all and it is offered to all. Christ's work is not to injure, but to save the soul. Life is not true life until He has touched it with His Spirit. Possibilities untold, lie unimagined in us till He is accepted as Saviour and Lord. The sweetest blessings which the heart of man can know, are all unknown till He reveals them. Let no one harm himself by neglecting Him. This is the worst harm which can befall a mortal soul—to live without Christ. It matters not what it may be which is the cause of men and women delaying to yield the life to Christ, it is not worth what they miss, by delay. To the sinner, still out of Christ, this warning comes most personally, "DO THYSELF NO HARM."

JOHN REID, M.A.

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#### \* SELF HELP IN SALVATION

*Work out your own salvation with fear and trembling—PHIL. ii. 12*

One of the most important things in life is to know how to distinguish between words that are names for simple ideas and words which are names for complex conceptions. *E.g.*, The word "iron" is a name for a simple idea. It brings before the mind the thought of one kind of metal and one kind only. But the word "heat" is a name for a complex conception. Iron may be hot, pepper is always hot, a dispute may be hot or a temper may be hot; one and all these kinds of heat are elements in the general conception of "heat."

Further:—A simple idea can only be looked at from one mental standpoint, and to the same mind it always appears the same; but a complex conception may be looked at from different standpoints by the same mind and appeal to it in

different ways. *E.g.*, there is the simple idea of "honesty." Wherever and whenever the word is used we think of fair dealing with others. But take the general conception represented by the word "morality" and you see something different according as you regard it from the standpoint of one country or another, or of one age or another.

So it is with the great words of the New Testament. Some of them represent simple ideas and some of them are names for complex conceptions. One of the most complex of all the conceptions in the New Testament is that represented by the word "Salvation." The word has not more than one meaning but we may look at "salvation" with the eyes of the mind from more than one standpoint. From one standpoint it appears as "the forgiveness of sins," or the alteration of a man's relation to his past and the broken law of God. Sometimes it appears as "escape from punishment." Sometimes as "a name for regenerated society." But in the text it stands for "moral character completed." It means to have the mind and heart pure and noble, to be illumined in our hidden thoughts and dispositions and to wear the glory of God. That is a destiny each man must work out for himself, and I wish to mention some of the conditions of that high endeavour. What is it to "work out your own salvation with fear and trembling?"

There are *three common words* which may be said to describe the attitude of mind manifest in "fear and trembling." They are "*Serious*," "*Simple*," and "*Resolute*." Let us take these words and consider them in sequence.

A. THE WORD "SERIOUS" has certain associations which need to be eliminated when we use it in this regard. It is often used to describe the deportment of a person who is staid and sedate, who studiously avoids everything that is light or laughable, and it is sometimes used to indicate those very offensive young people who assume the marks of piety which belong to old age. A better though a rougher name for such seriousness is "priggishness." It was because of such associations that Dr. Arnold of Rugby always substituted the word "earnest" for the word "serious" when he was addressing young men. But the word "serious" is in reality a much more spacious word than "earnest," and when it is said that to work out his own salvation a man must take life seriously it is meant that he must take life as a time for work first and for play a long way second, as a time for achievement rather than amusement, and that he must have a sincere desire to reach the highest goodness that is revealed to us. He must not merely resolve that *he will try to do right*. *He will do right* at all costs. He will make money if he can, or win distinction if he can, but whatever else he does or does not do *he will do*

right. That is to be serious, and that is one mark of the attitude of mind which achieves salvation.

B. THE WORD "SIMPLE" has had a tragic history. It used to be one of the lordly words of our speech, but it has so changed its dress and lost its character that we are often quite ashamed to be thought simple. In the old days to be "simple" meant to be free from cunning. Simplicity was the opposite of duplicity. But in later days the man free from cunning and duplicity has fared so badly in this world's goods that the simple man has come to mean a simpleton. There are signs that slowly the word is coming to its own again. At all events, we must lay it to heart that to be simple means to put away all *oversubtlety of speech*. Transparency, accuracy and truthfulness are qualities of the speech of the simple man. He cultivates a style of speaking and writing in which it is impossible to tell a lie. To be simple means to put away *all affectation of behaviour*. The simple man never puts on airs of any sort. These things and more it means to be simple and a man cannot work out his own salvation unless he is so.

C. THE WORD "RESOLUTE" always has been and still is one of the noblest words of human speech. It refers to the "will," that "spinal column of the human personality." In the achievement of salvation it proves itself in various ways. Not least in *honest conviction*. Want of conviction always indicates both intellectual indolence and lack of will power. It is of first importance in working out our salvation that we should think out the great subjects of life to the furthest limits we can go, that we should form our creed by the best light God gives us, and having won our creed live by it and be prepared to defend it. That does not mean that our creed never alters its form. It is only the man who has resolution enough to live by and to defend the best light he has who is likely to get more light.

Another way in which resolution will prove itself is in patient *continuance in well-doing*. To keep steadily on doing what our hands find to do and then go on and do the next is the hardest task any man's will can know. Another way in which resolution will prove itself is in *endurance*. It may be the endurance of pain or temptation or both combined. When the wood round the stake of the martyr Ridley was set ablaze Hugh Latimer said to him, "Be of good courage, Master Ridley, and play the man." And he did play the man under the hardest conditions. The wood was green and the flames made slow progress and he said, not complainingly however, "I cannot burn." But he did burn patiently, though with such sad slowness, for it is said that when the flames sprung on one side of him he leaned towards them that he might burn the quicker. That is the fine old resolute fashion in which men



have worked out their salvation. We are prone to cry out before we are hurt, to be petulant and childish and to forget those stirring words in the N.T. which make men's pulses jump, "Endure hardness as good soldiers." "He that endureth to the end the same shall be saved."

There is one thing more to be said. If a man is serious and simple and resolute *he is sure to achieve salvation*. That is so in the nature of things. "For," as St. Paul says, "*it is God who worketh in us to will and to do.*" Prompting us to be serious and simple and resolute. Correcting us and controlling us and energizing us. The fact that any man even desires to have these qualities is evidence that God is working within him, and if that man is faithful and does not quench the Spirit he shall effectually set his shoulder to the hill and reach the mount of blessing.

ROBERT J. WARDELL.

### \* THE BLESSEDNESS OF TRUST IN GOD

*O Lord of Hosts, blessed is the man that trusteth in Thee—*  
PSA. lxxxiv. 12.

All who have any belief that "God's in His heaven," that there is a great and good and loving Ruler who sits on the Throne of the Universe, will feel, more or less fully, the truth that the Psalmist gives utterance to in the text.

The man who trusts in God is blessed because:—

I. TRUST IN GOD SATISFIES THE DEEPEST NEED OF HUMANITY. Man is nobler than the beasts that perish because he has the power of thought. Having this capacity he desires to know whence he comes and whither he goes. And though his knowledge is imperfect, though "he sees in a mirror darkly," he knows that he comes from God and goes to God, he knows that he is under the protection of a great and good Spirit, if he has learnt to trust in One in whose hand his breath is and whose are all his ways. This is the first element of spiritual blessedness. A man who trusts in God has light thrown on his origin and destiny. A man who trusts not in God is enveloped in the darkness of mystery. He is faced by an enigma for which he can find no solution.

II. HE IS FILLED WITH JOYOUS CONFIDENCE. We know not who was the author of this Psalm. Possibly, he was a devout Levite, who was hindered from performing his ministrations in the Temple, but we cannot read the Psalm without feeling how great was his joy in Jehovah. All who trust in the Lord share this joy. The sunshine of the Divine love fills their hearts with gladness.

III. HE RECEIVES GREAT GIFTS. (a) *Grace*. The people spoken of in the text are seeking to please their Father in

heaven. They who trust in God seek to walk uprightly and they receive help from on high that they may tread the upward path. God shields them from the powers of evil, so they go on from strength to strength.

(b) *Glory*. The temple which the Psalmist loved is but a type of the heavenly temple, where all who trust in God shall share a glorious service around Jehovah's throne.

H. P. WRIGHT, B.A.

### CHRISTIAN CITIZENS IN THE STATE

*Ye are the salt of the earth. . . ye are the light of the world.*—  
ST. MATT. vii. 2-16.

In the world yet not of it; sent into the world with a specific work as Christ was; citizens at once of earth and of heaven, with a commission to arrest moral and social decay, to give a new and better relish to the life that now is, and to reflect upon this dark age the light of the knowledge of the glory of God—such is the mission of the Christian citizen to-day.

That we may fulfil this mission it is essential: I. That we be fully charged with that which we have to disseminate; and II. That we keep in contact with those we are called to influence.

I. WE MUST BE FULLY CHARGED WITH THAT WHICH WE HAVE TO DISSEMINATE.

The unlighted lamp is utterly useless and salt that is savourless is fit only to be trodden under foot. Such is the mere professor or the backslider. But the faithful disciple has received not merely the teachings of the great Master, he has become partaker of His Spirit and life, so that Christ dwelling within him continues His work through him. The light kindled within by the indwelling Christ shines forth in a Christlike life.

II. WE MUST KEEP IN CONTACT WITH THOSE WE ARE CALLED TO INFLUENCE.

Even within our lifetime a great change has come over the feeling of Christian people in regard to contact with the things of the world. Our fathers in the faith might have been accused, and not altogether unjustly, of other-worldliness. Carefully cultivating inward piety they endeavoured to keep themselves as free as possible from contact with worldly affairs and made it their chief concern to get safely out of this evil world into a better. Then the church was engaged in trying to save as many souls as possible, and had little regard to the bodies in which these souls resided or the surroundings amid which their short time on earth was spent. Far be it from us to smile at their well-meant zeal; rather let us take heed that in our newly awakened sense of the importance of the life that now

is we retain all our fathers' anxiety to secure the joys of the life that is to come.

But as we now interpret our Saviour's teachings we should be without excuse if we disregarded our duty as citizens of England and as inhabitants of earth. Never were the salt and the light more needed, and never was there more widely diffused throughout the land and the world, a multitude of those instinct with the divine power and knowledge. Decay should be speedily arrested, and darkness should give place to light. It will be so if Christians do their duty.

It is only too evident that a fearful reaction towards decay has set in in our own nation. Ten years ago no one would have believed that ministers of religion and leading citizens would be sent to prison by Christian Magistrates for conscience sake, yet so it is to-day. The Liquor trade, finding they had no vested interest in their licences have succeeded in inducing the government to give them that interest in spite of the will of the nation, and the ever-increasing lust for gold has spread among the common people till bookmakers and their assistants are as numerous as ministers of the gospel, and flourish upon the impoverishment of their dupes. Meantime the Sabbath is more and more desecrated and the sanctuary no longer has a hold upon the consciences of the multitude, while scepticism and the higher criticism have loosened the grip which the Word of God and the fear of the future once had upon the national conscience. It is hard now for a plain working-man to earn a living, or for a small shopkeeper to maintain his family while the rich grow richer and immense companies supersede individual enterprise.

Shall we allow this corruption to continue? It is we whose duty it is to put a stop to it. To pray "Thy kingdom come" is indeed our duty, but the prayer of the lip only is vain. A truly praying man prays all over and all through. His prayer is the expression of his life. He works to achieve that for which he prays. He votes for it; he endeavours to influence others in the direction he believes to be right. In political and municipal matters he is first a Christian, next and therefore, a patriot, and only after that a party man; and only so far a party man as is consistent with his Christianity and patriotism. Not to vote is in many cases a sinful neglect of duty; to vote for party contrary to Christian principle is sin. To take part in putting into office a man destitute of moral and Christian principle merely because he represents one's party is serving the devil's interest and augmenting the corruption which already prevails.

But how may we hope to stay the downward tendency of the age? As salt stays corruption by diffusing its influence through that into which it is brought into contact. Silently, impercep-

tibly yet manifestly it makes its power felt. And so it is with the quiet influence of a consistent Christian life. That life is the Bible in action: it is a reproduction on a small scale of the life of Christ: an illustrated sermon on the beauty of righteousness and truth. It is a standing though quiet rebuke to the sinner, and a tonic to all who are endeavouring to live righteously.

But beyond this quiet influence the Christian citizen gains a position and power openly to reprove evil and to advocate what is just and good. We often sing:—

Stand up, stand up for Jesus,  
Ye soldiers of the cross,

yet how often we allow sin to go unrebuked or submit without protest to the violation of conscience or encroachments upon our national rights and privileges. C. O. ELDRIDGE, B.A.

### \* THE GREAT DENIAL

*St. Matt. xxvi. 70; St. John xviii. 25*

#### I. THE STEPS WHICH LED TO PETER'S FALL.

1. *His Self-confidence.* When forewarned, he resented the Master's foretelling, and declared that though others might deny Christ he never would. When we grow boastful we are in great peril. Safety lies in a consciousness of our own weakness, and in implicit trust in God.

2. *His sleeping in the garden when he should have been watching and praying.* That hour was given for preparation, for temptation, but was not improved.

3. *His rashness in drawing his sword in the garden.* This act made him liable to arrest, and this fact made him nervous and afraid of recognition. He tried to hide his connection with Jesus, lest he should be arrested for his assault. Rash acts are sure to make trouble for us afterward.

4. *Following Christ afar off.* This showed timidity and failing faith. His courage was leaving him. Following Christ at a distance is always perilous. It shows a weakening attachment and a trembling loyalty. It is in itself partial denial. The only worthy and safe discipleship is thorough, unwavering devotion and whole-hearted consecration.

5. *Sitting down among the servants.* To hide his relation to Jesus. The only safe thing is to declare our discipleship wherever we go. Having taken these steps Peter could scarcely do otherwise than openly deny his Lord. The time for us to guard ourselves is at the beginnings of defection.

#### II. THE THINGS THAT MADE PETER'S DENIAL SO PECULIARLY SAD.

1. *He had received so many marks of special favour from Christ.* Taken into the inner circle of His friendship. The more Jesus has done for us, the worst it is for us to prove unfaithful to Him.



2. *He had so bodily confessed Christ* (Matt. xvi. 16; Mark xiv. 31). These repeated protestations of fidelity made the evil of denial more grievous. It is a greater sin for one who has publicly declared his love for Christ to prove disloyal to Him, than for one who has never made such confession.

3. *Jesus had forewarned Peter*. We say "forewarned is forearmed"; but it did not prove so in this instance. We are all warned of danger; do we heed the signals?

4. *It was in our Lord's hour of sorest need*. Had it been in some time of popular favour, the denial would not have been so base; but it was when Jesus was deserted, and was in the hands of His enemies.

Dr. J. R. Miller.

### \* CENTRAL TRUTHS—1 Peter i. 10-12

Introduce by showing how in the O.T. the Holy Spirit bears witness to Christ.

I. THE SALVATION OF CHRIST THE SUBJECT OF O.T. PROPHECY. 1. They enquired and searched. 2. They only partly found the object of their search, not unto themselves but unto us they did minister.

II. SALVATION OF CHRIST THE CENTRAL THEME OF THE APOSTLES' PREACHING. 1. Subject matter of their preaching: (1) the sufferings of Christ; (2) the glory following the sufferings. 2. The basis or authority of their preaching. They proclaimed what had been *reported*. They did not construct, or imagine their message. 3. The power which made their preaching effectual: the power of the Holy Ghost.

III. THE SALVATION OF CHRIST WAS THE SUBJECT OF ANGELIC STUDY. Which things the angels *desire to look into*. 1. The things arrested the angel's attention. 2. These things absorbed their attention; they desired to look *into* these things.

IV. IF SALVATION THROUGH CHRIST IS WORTHY OF SUCH STUDY by (1) prophet, (2) apostle, and (3) angel, surely we ought not to treat it lightly.

HENRY SMITH.

### \* THE ENCIRCLED BELIEVER—Psa. xxxiv. 7

I. THE PROTECTOR: "The angel of the Lord." 1. Unseen, but real. 2. Unheard, but powerful. 3. Unannounced, but present. 4. Unrecognised, but realized.

II. THE PROTECTION: "Encampeth round about them," "delivereth them." 1. Surrounded. 2. Saved.

III. THE PROTECTED: The trustful. Self-reliance is useless in a great spiritual crisis. In the time of danger, difficulty, trial, and temptation, self-reliance would increase our peril. Reliance upon God means strength. Trust in the Lord means confidence. Fearing the Lord means deliverance.

JOHN W. VEEVERS.

## Notes and Illustrations

SERIOUS LIVING (*Phil. ii. 12*).—When I fancy how you are walking in the same streets, and moving along the same river, that I used to watch so intently, as if in a dream, when younger than you are—I could gladly burst into tears, not of grief, but with a feeling there is no name for. Everything is so wonderful, great and holy, so sad and yet not bitter, so full of death and so bordering on heaven. Can you understand anything of this? If you can, you will begin to know what a serious matter our life is; how unworthy and stupid it is to trifle it away without heed; what a wretched, insignificant, worthless creature anyone comes to be, who does not as soon as possible bend his whole strength, as in stringing a stiff bow, to doing whatever task lies first before him.—*Letter of John Sterling to his Son.*

GRACE AND GLORY (*Psa. lxxxiv. 12*).—*Grace* is the sum of God's gifts, coming from His loving regard to His sinful and inferior creatures. *Glory* is the reflection of His own lustrous perfection, which irradiates lives that are turned to Him, and makes them shine, as a poor piece of broken pottery will, when the sunlight falls on it. Since God is the sum of all good, to possess Him is to possess it all. The one gift unfolds into all things lovely and needful. It is the raw material, as it were, out of which can be shaped, according to transient and multifarious needs, everything that can be desired or can bless a soul.—*Maclaren.*

*A Sun and Shield.*—Here only is Jehovah directly said to be a Shield. Indirectly He is oftener so styled; see especially Isa. lx. 19, 20, and notice that all the lovely things said by Babylonian psalmists of Samas the Sun-god (Sayce, *Hibbert Lectures*, p. 100) are claimed by Hebrew psalmists for Jehovah.—*Cheyne.*

CENTRAL TRUTHS.—The angels look upon what they have seen already fulfilled, with delight and admiration, and what remains, namely, the full accomplishment of this great work in the end of time, they look upon with desire to see it finished; it is not a slight glance they take of it, but they fix their eyes and look stedfastly on it, namely, that mystery of godliness, "God manifested in the flesh"; and it is added, "seen of angels," 1 Tim. iii. 16. . . . It is no wonder the angels admire these things, and delight to look upon them; but it is strange that we do not so. . . . It is our shame and folly that we lose ourselves and our thoughts in poor childish things, and trifle away our days we know not how, and let these rich mysteries lie unregarded. They look up upon the Deity in itself with continual admiration; but then they looked down to this mystery as another wonder. We give them an ear in public, and in a cold formal way stop conscience's mouth with some religious performances in private, and no more; but to have deep and frequent thoughts, and to be ravished in the meditation of our Lord Jesus, once on the Cross, and now in glory—how few of us are acquainted with this.—*Leighton.*

PETER'S DENIAL.—Peter was very restless, and yet he must seem very quiet. He "sat down" among the servants, then he stood up among them. It was this restlessness of attempted indifference which attracted the

attention of the maid who had at the first admitted him. As in the uncertain light she scanned the features of the mysterious stranger, she boldly charged him, though still in a questioning tone, with being one of the disciples of the Man who stood incriminated up there before the High Priest. And in the chattering of his soul's fever, into which the chill had struck, Peter vehemently denied all knowledge of Him to whom the woman referred, nay, of the very meaning of what she said. He had said too much not to bring soon another charge upon himself. We need not inquire which of the slightly varying reports in the Gospels represents the actual words of the woman or the actual answer of Peter. Perhaps neither; perhaps all—certainly, she said all this, and, certainly, he answered all that, though neither of them would confine their words to the short sentences reported by each of the evangelists.—*Edersheim's Life of Christ.*

THE SAFETY OF THE MEEK.—There is something even intrinsic in a meek and upright and holy carriage, that is apt, in part, to free a man from many evils and mischiefs which the ungodly are exposed to and do readily draw upon themselves. Your spotless and harmless deportment will much bind up the hands even of your enemies, and sometimes, possibly, somewhat allay and cool the malice of their hearts, that they cannot so rage against you as otherwise they might. It will be somewhat strange and monstrous to rage against the innocent.—*Leighton.*

THE ENCIRCLED BELIEVER (*Ps. xxxiv. 8*).—The hypothesis of the Davidic authorship gives special force to the great assurance of ver. 7. The fugitive, in his rude shelter in the cave of Adullam, thinks of Jacob, who, in his hour of defenceless need, was heartened by the vision of the angel encampment surrounding his own little band, and named the place "Mahanaim," the two camps. That fleeting vision was a temporary manifestation of abiding reality. Wherever there is a camp of them that fear God, there is another, of which the helmed and sworded angel that appeared to Joshua is Captain, and the name of every such place is Two Camps. That is the sight which brightens the eyes that look to God. That mysterious personality, "the Angel of the Lord," is only mentioned in the Psalter here and in Psalm xxxv. In other places He appears as the agent of Divine communications, and especially as the guide and champion of Israel.—*Maclaren.*

*Encamps round about.*—*Cf.* Mark v. 9, "What is *thy* name?" "Legion for *we* are many." It is the leader of an angelic host who is meant.—*Cheyne.*



# UNION FOR BIBLICAL AND HOMILETIC STUDY

## IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1907-1908

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIMOTHY ii. 15.

SECRETARY :

Rev. J. A. CLAPPERTON, M.A., 14, Waterloo Road, Nottingham

### SPECIAL NOTE

Some of the Tutors find their work greatly increased and complicated by students sending their papers a month or more late. Students are urged to avoid this save in exceptional cases.

### GENERAL DIRECTIONS FOR STUDENTS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BEFORE THE LAST DAY OF THE MONTH to the Tutors and NOT to the Secretary. N.B.—*Late papers cause a great amount of unnecessary trouble.*

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

6. Students are requested to write their answers to class-questions *in their own words*. They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6d. They go through the post for a half-penny.

### I. HOMILETICS : FIRST YEAR

Students are strongly advised to procure the Revised Version *with marginal references* (R. T. S., 2s. 6d.), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required *unless specially asked for*; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. NO PAPER TO EXCEED 400 WORDS IN LENGTH.

WORK FOR FEBRUARY: Read Chapters iv. and v. What do you understand by "*Application*" and "*Illustration*"? Where may *examples* of the latter be found?

### II. HOMILETICS : SECOND YEAR

WORK FOR FEBRUARY: Read Chapters iv., ix. and x. What do you understand by extemporaneous preaching? Show its value and say how the power to preach *extempore* may be gained.



**III. HOMILETICS : ADVANCED**

WORK FOR FEBRUARY: Study the Purpose and Process of Method 5, pp. 36, 37, and write Outlines as there directed on (a) "Of whom the world was not worthy" (Heb. xi. 32). (b) "I girded thee though thou hast not known Me" (Isa. xlv. 5).

**IV. THEOLOGY : FIRST YEAR**

WORK FOR FEBRUARY: Read pp. 117-138. Questions 80, 81, 82, 83, 84, 90, 94, 98.

**V. THEOLOGY : SECOND YEAR**

WORK FOR FEBRUARY: Questions 171, 172, 174, 176, 177, 178, 180. Give exposition of Rom. vi. 23.

**VI. THEOLOGY : ADVANCED**

WORK FOR FEBRUARY: pp. 162-187. 1. Who was Pelagius? Name his chief associates. 2. What were the teachings of Pelagianism? 3. Give a brief account of the Donatist Controversy. 4. How has the teaching of Augustine influenced (1) the Roman Catholic Church, (2) Protestantism?

**VII. THEOLOGY : SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY**

WORK FOR FEBRUARY: Banks's Theology, pp. 253-312. 1. Define a Sacrament, and by your definition test the seven Roman Sacraments. 2. What is the obligation, and what the spiritual significance of Baptism? 3. Show that Infant Baptism is in harmony with Scripture principles. 4. Briefly discuss Transubstantiation and Consubstantiation. 5. How would you argue man's Immortality? 6. Briefly shew N.T. teaching on Intermediate State. 7. What does our Lord teach as to the destiny of the wicked? 8. How would you controvert the doctrine of Conditional Immortality?

**VIII. BIBLE STUDY : SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY**

WORK FOR FEBRUARY: The Gospels. Read Maclear, 34-96. Companion, 91-98, 150-152, 183-186. Questions: 1. In which Gospels is mention made of the Nativity, the Temptation in the Wilderness, the Lord's Prayer, the Names of the Apostles, the Feeding of the Five Thousand, the Transfiguration, the Healing of Blind Men at Jericho, the Institution of the Sacramental Service, the Seven Utterances from the Cross, the Resurrection, and the Ascension? Note any differences in the various accounts of these things. 2. Summarize our Lord's teaching on the use of money, faith, atonement, the Fatherhood of God, the Kingdom of God. 3. Why did our Lord so largely use the method of teaching by parable? Give in as few words as possible the lessons of the following parables: The Tares, the Labourers in the Vineyard, the Talents, the Pounds, the Unjust Steward, the New Cloth and Old Garment, the New Wine and Old Wineskins, the Seed growing secretly, and the three parables in Luke xv. (In the case of parables which are similar, carefully mark the distinguishing features). 4. Who were the Scribes, Pharisees, Sadducees, Herodians, Zealots? What were anise, cummin, phylacteries, mammon, scrip? 5. Describe by examples how our Lord dealt with sinners of different types. 6. Express in your own words what are known as the characteristic differences of the Four Gospels. 7. Quote and comment on six passages in which the R.V. has made important changes.

**IX. CHRISTIAN EVIDENCES**

WORK FOR FEBRUARY: pp. 164-185. 1. Prove the importance of the Resurrection as an evidence for Christianity. 2. How do Rationalists explain the Resurrection? Give your reply to their contention. 3. State the argument from personal experience. 4. Summarise the sevenfold argument.

## X. CHURCH HISTORY

WORK FOR FEBRUARY: Wakeman: pp. 140-201. Questions: 1. Describe the course of religious events under the Long Parliament. 2. What efforts did Cromwell make towards a religious settlement during his Protectorate? 3. What were the ecclesiastical issues of the Restoration? What were the fundamental differences that led to the final rupture between Episcopalians and Puritans?

## XI. ETHICS

WORK FOR FEBRUARY: Section VII. The Conscience and Christian Truth. Questions: 1. Analysis. 2. Show that the Christian Doctrine of the Atonement does not violate any moral principle. 3. What light does Christian Ethics throw on the subject of "Original Sin?"

## XII. ENGLISH GRAMMAR

WORK FOR FEBRUARY: Chaps. xvii., xxx-xxxiii. Questions: Ex. xvii.: 8, 9, 10; Ex. xxx.: 2, 4, 6, 8; Ex. xxxi.: 1-6; Ex. xxxii.: 6, 7, 8; Ex. xxxiii. 8, 9.

## XIII. ENGLISH COMPOSITION

WORK FOR FEBRUARY: Read Part II., Chaps. ii. and iii. Questions: 1. What is a Synonym? Write brief sentences illustrating the difference between (a) "less" and "fewer," (b) "discover" and "invent." (2) Write a brief essay on the British Colonies.

## XIV. COMPARATIVE RELIGION

WORK FOR FEBRUARY: Read pp. 202-249. 1. Outline the history of the "four orthodox Khalifs" and the Abbasid Khalifs. 2. Indicate the characteristics of "style" in the Qurân. 3. State the theory of inspiration claimed for the Qurân. 4. What is the chief defect in the arrangement of the Qurân? 5. How have the Suras of the Qurân been classified? 6. What is the doctrine of abrogation?

## XV. LOGIC

WORK FOR FEBRUARY: 1. Give examples of agreement in nature and of periodic variations. 2. What is the fundamental principle underlying generalization? Why do you believe the sun will rise to-morrow? 3. Give illustrations of reasoning from analogy. What are its rules and its defects? Read pp. 112-128. Draw out a list of the principal kinds of fallacy and work through the questions at the end.

## XVI. PSYCHOLOGY

WORK FOR FEBRUARY: Questions: 1. Is our knowledge of position and distance native or acquired? Give reasons for your answer. 2. What is a *local sign*? How does it become known by us? 3. The image upon the retina of the eye is inverted; in view of this fact how is that we do not see things upside-down? Read Chapter vi.: In reading this chapter the student should test all statements, as far as possible, by his own experience. Note the relation of emotion to its expression, and also that there is a certain purposiveness involved in the various forms which the expression assumes. No really satisfactory classification of the emotions has yet been effected, though many have been attempted.

## XVII. ENGLISH LITERATURE

WORK FOR FEBRUARY: Primer: Read Chapters vii. and viii. Milton: Read Chapter xii. and revise. Modern literature is well worth a study, but select only the best: Scott, Dickens, Thackeray, Charlotte Bronte, amongst novelists; Tennyson, Burns, Wordsworth, amongst poets; Carlyle, Emerson, Green, amongst philosophers and historians, to name only a few, are all worth reading,

but beware of most living novelists, especially the more popular. Questions: 1. Trace the progress of the novel in English literature. 2. Who is your favourite novelist, and why? Write a brief criticism of one of his books. 3. Write an essay on the Literature of the Victorian Era. 4. What do you think is the religious value of Victorian Literature? *Two questions only to be answered.*

### XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, 1s. 6d. Special Fee (in languages) for the Tutor, 2s. 6d. Minimum Subscription for the Union not to be forgotten, 6d.

### XIX. ADVANCED N.T. GREEK

Subject: Pope's *Epistle to Timothy and Titus*, 2s. 2d. Fee (not including Subscription), 5s. Tutor: Rev. R. M. Pope, M.A.

### XX. HEBREW

Text-book: Maggs's *Introduction to the Study of Hebrew*, 3s. 9d. Special Fee and Subscription as in Class XVIII. Tutor: Rev. A. T. Burbridge, B.A. The Tutor will write personally.

### XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

WORK FOR FEBRUARY: Study closely SERMONS xvii. and xl. Read SERMONS xiv-xx. NOTES on Thessalonians, Ephesians, Timothy. SECOND CATECHISM, Chap. viii. Questions: 1. What did Wesley mean by Christian perfection? When and how may it be attained? 2. Quote from the O.T. passages supporting the Wesleyan view of the Circumcision of the heart. How is the view taken in the Sermon finally summed up? 3. What are the marks of the New Birth? 4. By what figures of speech does Paul in the Ephesians illustrate the character of the Church? Add Wesley's Notes. How does he regard the office of bishop and deacon? 5. What would you say in an oral examination if asked, "Can a Christian commit sin?" "What is a Christian minister?" "Did John Wesley separate himself from the Anglican Church?" (Each answer very brief.)

### XXIV. CONNEXIONAL L.P. EXAMINATION

WORK FOR FEBRUARY: Revise Text-book and Answers with my corrections. Questions II. 10, III. 4, V. 1, VI. 6, VII. 4, VIII. 2, IX. 3, X. 7, XI. 5, and XII. 4.

### XXV. CONNEXIONAL L.P. EXAMINATION

WORK FOR FEBRUARY: Read Chaps. xii. and xiii., pp. 106-128. Questions: 1. State the arguments for and against the predestinarian view of the doctrine of election. 2. What did St. Paul teach concerning the second coming of Christ? 3. Give the Apostle's own words to show what he taught concerning the Resurrection. 4. What idea had St. Paul of the state of the believer between the time of death and resurrection. 5. What are the "final destinies" of men?

### XXVI. LATIN

Text-books: Allen's *Latin Grammar*, 2s. 2d.; Allen's *Latin Exercise Book*, 2s. 2d. Special Fee (see Class XVIII.), 5s.; Minimum Subscription, 6d. Tutor: Rev. W. E. Beet, M.A., 90, Church Road, Urmston, Manchester.

### XXVII. EXPERIMENTAL BIBLE STUDY

#### SPECIAL CLASS FOR LEADERS OF SOCIETY CLASSES

WORK FOR FEBRUARY: Read Chaps. xxvi-xlii. Questions: 1. Discuss A.V. and R.V. of 2 Tim. iv. 6. 2. Write a brief account of Demas. 3. What is the meaning of 2 Tim. iv. 8, "love His appearing"? 4. Give a brief outline of the association of St. Mark with St. Paul.

## XXVIII. ART AND PRINCIPLES OF TEACHING

### SPECIAL CLASS FOR SUNDAY SCHOOL TEACHERS

WORK FOR FEBRUARY: Read Chap vi. (pp. 80-90) and Chap. ix. Questions: 1. Enumerate the five formal steps given in § 46. 2. Give a brief lesson (based on these rules) on Blind Bartimæus. 3. Discuss the uses of material and verbal illustrations. 4. How did Jesus illustrate His teachings? What use can be made of analogy? 5. Have you ever heard an illustration you regard as pernicious? How was it so? 6. What must you guard against in using stories as illustration. [N.B.—Illustrate from your personal experience where possible].

### XXIX. BIBLE STUDY (FOR GENERAL STUDENTS): O.T.

WORK FOR FEBRUARY: 1. Introduction: Make a synopsis of pp. xl-liv. 2. Text: Chaps. xxvi-xxx. (a) What is the meaning of Bildad's third speech. (b) Note carefully pp. 188-189, making an epitome accordingly. (Use Text-book). (c) Write short note on Chap. xxvi. 14. (d) What does Wisdom signify in Chap. xxviii.?

### XXX. BIBLE STUDY (FOR GENERAL STUDENTS): N.T.

WORK FOR FEBRUARY: Read pp. 108-124. Phil. iv. Questions: 1. How would you apply vers. 4-7 to modern life? 2. Why was Paul independent of the gifts of the Philippians and why did he especially appreciate them. 3. Write brief notes on Euodia and Syntyche (iv. 2), Clement (iv. 3), Macedonia (iv. 15), Thessalonica (iv. 16), Cæsar's household (iv. 22).

### XXXI. BIBLE ENGLISH

Tutor's New Address: F. W. Symes, Esq., Hawarden Villa, Cirencester Road, Tetbury (Glos.).

WORK FOR FEBRUARY: Read pp. 107-119. Show in the following ten passages (1) What is the misleading word: (2) How it became a misleading word: (3) What the meaning of the whole passage is:—1 Cor. iv. 3; Philemon, 8; 1 Cor. i. 28; Mark vii. 31; Matt. xiii. 20; Acts iv. 32, x. 14; Isa. xl. 12; 1 Chron. xxi. 1; Luke xix. 13.

### XXXII. TEMPERANCE

WORK FOR FEBRUARY: Read pp. 107-221. Questions: 1. How is the Christian Church affected by the Liquor Traffic? 2. What are the pronouncements of our own Church in respect to the Drink Evil? 3. How do prevailing social customs foster drinking? 4. Why is not Moderation recommended in preference to Total Abstinence?

### XXXIV. CANDIDATES' LITERARY EXAMINATION

Text-books: Chambers's *World in Outline*, 1s.; Ransome's *Short History of England* (Longman's), 3s. 6d.; Longman's *Junior School Arithmetic*, 1s. Tutor: Rev. R. E. Brown, B.A., Street Lane, Roundhay, Leeds. (A Fee of 2s. 6d. is charged in this Class. It should be sent to the General Secretary).





# OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

*Feb. 2—God's "So"—St. John iii. 16*

Our Golden Text to-day tells us how much God cared for the world as He saw its sin and sorrow. How much we love is a great matter. You love mother, yes, but how much? Enough to give up your game, your best toy for her? "God so loved." He gave His best that we might have the best.

1. *He gave His best.* "His only-begotten Son." He did not send some gift from heaven, or some angel, but His Son. He was nearer to Himself than any other. And in His Son God gave Himself.

2. *That we might have the best.* There were two sides to our best which God desires for us.

(a) *Escape from evil.* "Not perish" that good should not die out of our lives and that evil should not prosper in them. That the sickness of sin should not end in eternal death. We perish when we become wicked in this world, and lost in the next. God wants us to escape from all evil.

(b) *The eternal life.* That is the life which God gives to those who love Him. It is with God here and hereafter. It is "heaven on earth" and heaven after earth.

How wonderful this love is. So unselfish that it not only gives the best, but only longs that the loved may have the best. How simply and easily you trust mother's love. Do the same with God's.

*Feb. 9—CHRIST'S "IF"—St. John vii. 37*

When we wish for anything very much we are said to thirst for it. Just as after a long hot game you say, "You long for a drink of water," so when men are desiring some pleasure or success they sometimes say, "I thirst for a game." Jesus says, "If any man thirst." What does He mean, for everybody thirsts for something? We can easily understand what He doesn't mean. Games, pleasure, money, were not in His mind.

1. *If anyone longs to be good.* Why do men pray and go to Church and read good books? Why were all these people at the feast thronging about Jesus? Jesus wanted to know if their desire was goodness. Would not Jesus have to speak this "if" to us sometimes? Do we really care about being good? We want to be happy. Would not mind being rich, and could do to be wise, but to be good — !

2. *If anyone would love God.* It is as if Jesus said to these people, "Are you trying to love God?" We can go to God's house and pray to Him, and talk about Him without *thinking* about Him, or without wishing to know, love, and serve Him. If any man is seeking God.

If then we want to be good; to love God, Jesus says we are to "Come unto Him," and He will satisfy us. He will make us good for no other can. And He will bring God into our lives.

*Feb. 16—BELIEVING IS SEEING—St. John iv. 50*

A beautiful story. Jesus had come to Cana again. From Capernaum came a nobleman whose son was sick. He had heard of Jesus, how He turned water into wine, etc., and he begged that Jesus would come and

heal his boy. He greatly loved him and was in sorrowful fear that he would die before Jesus got to Capernaum. Jesus said to him, "Go thy way; thy son liveth." An astonishing saying, but he believed it and went home to find his joy not mistaken.

1. *We see in this story what faith is.* Faith is taking God at His word; just the same as we do one another. Father promises you something and you expect to have it—that is faith in him. God promises you something and you expect that and have it. He promises to forgive our sins for Jesus' sake. If we take Him at His word, He will. He promises to give us a new heart; to be our Guide; to bring us to heaven.

2. *We see what faith does.* The man did not wait about and wonder, or ask questions, but just went on his way. That is the way our trust gets her riches. She goes on her way sure that what God says to us is true. Whenever we hear God's voice within our hearts we may do this. No matter how astonishing "the word" may be we need not fear. Think how much it meant to this man. He came sorrowfully, he went away full of joy. It is only when our hearts are very much set on some good that we can believe the word that Jesus speaks to us.

*Feb. 23—THE GREAT HEALER—St. Matt. viii. 17*

What a joy for the sick folk when Jesus came amongst them. When He came to the healing-spring by the sheep-gate where a multitude of weary ones lay waiting for the waters to bubble up afresh He pitied them, and a man who was crippled for forty years He healed in a moment. By thus healing the body He was showing how truly He could heal the soul—the heart-sickness and sorrow.

1. *Sin is like infirmity.* You know who the infirm are—the weak ones. When we cannot do the right we want to do; or be good as we want to be: when we are first trying to be good and then giving it up, it is because of heart-weakness. Jesus bears our infirmities and gives us health, that is strength. Now we are strong to be good.

2. *Sin is soul-sickness.* Evil temper, untruthfulness, selfishness, these are our heart-sicknesses. Jesus bears them all away and gives us health.

Jesus is the Great Healer of souls. Look at the leper cleansed in a moment and remember that is a picture for the eye of what Jesus can do in the heart. If you have any infirmity or sickness come to Him as these troubled people did.



## SPECIAL REVIEWS

2. *The Bampton Lecture for 1907: The Reproach of the Gospel.* By the Rev. J. H. F. Peile, M.A.

This is a book which should be read from cover to cover by every thoughtful reader of this brief review. It is wise, courageous, and stimulating to an unusual degree and the audiences in the historic church of St. Mary's must have listened with exceptional interest and searching of heart. Compared with some of the earlier Lectures of this series, it is

perhaps in a measure slight and ephemeral, but it has a mission of its own which anything profounder or more scientific would have failed to discharge. It will certainly do for every serious reader what its author desires—it will trouble his peace of mind and set him seriously thinking.

The sub-title explains the object of the Lecture—"an enquiry into the apparent failure of Christianity as a general rule of life and conduct, with special reference to the present time." The problem is, why the kingdoms of this world have not become the kingdoms of our God and His Christ, why our Christianity does not make us better men and women. This problem must have presented itself to every reflective mind, and it is certainly the question of questions to-day, both inside and outside the churches.

The author begins by setting forth "The Facts" of the situation. The trouble arises not so much from the paradox of sin existing and continuing in the believer as from the deliberate and systematic disregard of Christ's real teaching by professing Christians, from the striking contrast between the lives of Christians and the rules they apparently accept. We are hearing it said on every hand that people who go to Church are no better than those who stay away. In reply to this charge, it is to some extent pertinent to urge the generally recognised effect of Christianity on the world in the past and its equally unmistakable influence, past and present, upon individuals. But when its origin and its actual merits as a rule of life are remembered, the results do seem strangely disproportionate. Is some new religion required? Or will a re-statement of the Creed in terms of modern thought bring the needed re-enforcement? Mr. Peile's answer is:—"The hope of salvation is not to be found in the possibilities of a new religion; nor, be it spoken with all respect, can it depend chiefly on the methods of a more enlightened theology. The one thing needful is for mankind to know the Rule of Life as Christ taught it, and to follow it, at whatever sacrifice. The secret of the future lies in absolute unqualified obedience to Christ's plain teaching as He spoke it. We have done everything with the Gospel in the past but obey it."

In the chapter on "The Historic Basis of Christian Belief" are some brief but suggestive criticisms of the Pragmatist doctrine which finds so many exponents to-day, and of certain ethical theories which ignore the religious functions altogether—the ethic of expediency and the modern scientific ethic. Those systems claim to retain what is best in Christianity while denying its historic basis and the need for any dogma whatever. Mr. Peile has no difficulty in showing that if the Gospels be found a myth, a stupendous check would be given to the spiritual and moral progress of our race. It would mean "the loss of the most illuminating revelation of God, the most powerful motive that this world has ever known." He goes on to show that the results of modern N.T. criticism do not by any means necessitate the giving-up of the essentials of Christian belief or the loss of the main historic facts of our religion.

Lecture III. is on "The Spiritual Need of Humanity," and shows how the Christian Gospel satisfies the universally recognised spiritual needs of mankind. "The need of Religion depends upon the fact of sin," and sin is declared to be desperately real and a factor in human experience that may not be neglected. The Incarnation alone provides the remedy,

shedding at the same time welcome light upon the mystery of suffering. "In the human life and death of Christ, with its revelation of the Love and Fatherhood of God and the Sonship of Man Christianity finds the guiding principle which lifts all life out of chaos into order." The writer answers the objection—why, if this be true, does not the Incarnation enforce its claims upon mankind as a whole?—by ascribing the failure (where it occurs) to two causes which operate because of our defective way of promoting the truth. The first is the mistake of making Theology equivalent to Religion, the second confounds ceremonial and formula with Religion. Neither fallacy finds any support in the teaching of Christ which, while it recognises intellectual beliefs and ritual observances, always assigns them a subordinate place.

The remaining chapter concern the relation of the Gospel to the complex life of organised communities. The Lecture on "War and Trade" raises the question whether existing civilization is in harmony with Christ's rule of life. The facts of militarism and unrestricted competition oblige us to reply in the negative. But it must be said on the other hand that "if the world was truly Christian, there would be no war and no need of war," and that if we were resolved "to carry out the law of co-operation with justice and mercy," there would be unlimited hope for the future. "There is nothing but a belief in the Fatherhood of God and the oneness of them with Him and in Him that can make us think of others and trust them as brethren, seeing our good in their good. If we would learn and teach those two lessons of the Fatherhood, to care for others and to put away over-care for ourselves, a good many economic problems would be solved by, ceasing to exist."

Lack of space forbids any detailed reference to the chapter on "Social Questions," "Anarchy not the Cure," and "Christianity a revolutionary force." They are full of interesting and arresting statements, and discuss the problems connected with wealth and poverty, charity, the Christian's duty in business and politics, luxury, the necessity of the Church with its creeds and ritual, the meaning of conversion, the Christian state, and other vital themes. The book closes with a striking lecture, entitled "Some practical considerations," which deals specially with the conditions of *reform* along Christian lines. Here the lecturer is at his best, and carries conviction in almost every paragraph. His appeal for a *truly* Christian clergy and a *truly* Christian laity is irresistible. "A society cannot properly be called religious because a part of it is religious." Hence the necessity that ministers and laymen alike be disciples. "If all the men and women who call themselves Christians could simply do the good thing they know and eschew the evil they know for Christ's sake, the aspect of social and economic problems would be so changed that we have no right to suppose that they would remain insoluble."

A. W. COOKE, M.A.





## REVIEWS

*Christian Essentials.* By Frank Ballard, D.D. London: Robert Culley. 5s. net.—The second title of this very able work is "A Restatement for the People of To-day." In his Preface Dr. Ballard suggests that the present volume is a restatement of his own addresses entitled "Reasonable Orthodoxy" published fifteen years ago, but they have been entirely rewritten and the difference between this and the earlier volume is very marked. Dr. Ballard has himself learnt much in those fifteen years, and like the wise man he is does not hesitate to change his phraseology to meet the present need. Here and there it would be easy to find points open to criticism, but taken as a whole the book is a very powerful defence of the essentials of Christianity. In the course of his discussions he deals many a shrewd blow at Mr. Campbell and other writers of his school. As in all his other works Dr. Ballard quotes freely from other writers, and these are not the least valuable or interesting portions of his book.

*The Fulness of the Gospel.* By the late D. L. Moody. London: Robert Scott. 1s. 6d. net.—In a brief preface Mr. W. R. Moody states that his father had intended to revise and enlarge the brief papers which make up this little volume. They are now printed as originally written. They deal with great questions such as Redemption, Repentance, Regeneration in the straightforward conversational style with which we are so familiar, and are of course full of illustrations and quotable passages. Preachers and teachers will find it really useful, and it is an excellent book to put into the hands of young Christians.

*The World and its God.* By Phillip Mauro. London: Morgan & Scott. 1s.—This vigorous little book, written by an American lawyer, contends that the Darwinian theory of the Origin of Species has collapsed. He argues that Satan became at the Fall "the spiritual leader of the human race." The book is somewhat narrow-minded and extravagant. It is not without very good points and pithy sayings, e.g., "Satan does not lose his interest in a man when he is converted to God."

*Supposition and Certainty.* By J. Stuart Holden, M.A. London: Robert Scott. 2s. net.—This delightful volume consists of addresses given at various conventions, Keswick, Northfield, etc. They are most devout and suggestive, abounding in good points and useful illustrations. There is nothing feeble in Mr. Holden's religious teaching, though it is exceedingly simple and suited to all sorts and conditions of readers. We heartily commend it both to preachers and hearers.

*The A.B.C. Annotated Bibliography on Social Questions.* London: C. H. Kelly. 1s. net.—A very valuable list of books that should be known to all students of social questions. The notes and comments are brief and reliable. The Indices are full and very much increase the value of the book.



## MEN AND BOOKS : A MONTHLY SURVEY

### DR. LAIDLAW AND HIS LAST VOLUME \*

DR. LAIDLAW is best known by his Cunningham Lecture for 1878 on "The Biblical Doctrine of Man," though his volume on "The Miracles of our Lord" attained a considerable circulation. The former work still holds its ground as *the* book on its special subject. It manifests great ability and care; its one fault is its insufficient treatment of the Tripartite theory.

While doing full justice to his career as Professor of Theology at New College, Edinburgh, Dr. Macintosh's memoir dwells even more on Dr. Laidlaw's qualifications as a preacher. We are told of "the lucid and arresting quality of his preaching"; of his "serene and tested belief in the form of Christian doctrine usually styled Evangelical"; that he never estimated "the knowledge of his auditors too highly"; that he "reversed the parable, leaving the one [the man of culture] and going after the ninety-and-nine"; of "the cumulative power of the whole" sermon; that "irrelevant matters were studiously excluded;—there were no dazzling flashes or purple patches"; of "the amazing equality of his production"; of "the thrill in his voice"; of his conviction that "fidelity to the text is the secret of perennial freshness"; that "he was never reduced to making things fragmentary in order to make them fresh"; of "his knowledge of human life"; that "he was never guilty of the affectation—unpardonable in one who speaks to sinful men—of talking as if the truth of the gospel were an open question," that there were "fancy in his sermons, and poetry, and strong, vivid lines of description"; that he "was a fearless Christian moralist." Preachers may ponder all this with humble envy; it has lessons for us all.

The present volume contains twenty-one sermons, of which eight are on six Parables. They impress by their directness of aim, their desire to get at the real meaning of the parable, and

\* *Studies in the Parables and Other Sermons.* By John Laidlaw, D.D. With a Memoir by H. R. Macintosh, D.Phil. London: Hodder & Stoughton.

to put it in the plainest possible words. The style may be judged by a brief extract or two :—

“Heareth the word and understandeth it not.” How can people understand it ; if once out of the church they never think of it. . . ? Perhaps you never stopped once in your life, far less once a week or once a day, to sit down and ask yourself what you are to say to God when He shall summon you to account for your use of His blessed gospel. The thorns are native to the soil and the seed is not. The thorns need no encouragement ; only let them alone and they will grow up quickly enough. But the corn, if it is to succeed, must be carefully weeded and watched. . . . The good seed brooks no competition, it must have the whole field. . . . Dear friends, it is [the] attempt to be moderately religious, to give a decent *share* of our heart and thoughts to God, that makes so many thorny ground hearers. *There !* the Lord will have no share. [On the Mustard and the Leaven] : In these two figures we have parable, promise, and prophecy, all together. [On The Prodigal's Progress] : *Sin's Beginning*—self-dependence and self-sufficiency ; *Sin's Course*—self-direction and self-will ; *Sin's End*—self-indulgence.

The Parable of the Unjust Steward is admitted to have a wider application, but it treats of “a Christian's duty with regard to material wealth or temporal possessions. It is a low and paltry thing, this money, the least important of human distinctions. But it is not a small question, Christians, how you deal with it.” More and strong words are spoken as to the duty of refraining from getting as well as of giving. In the discourse on the Labourers in the Vineyard, Dr. Laidlaw is not at his best, and falls into some confusion. Yet the exhortation, “As the first be last in their thoughts of themselves, so the last first in their sure hope of glory,” though not what the text means, is a rather striking application of it.

Of the sermons on miscellaneous texts one of the most noteworthy is that on Ezekiel's vision of the dry bones, which has some helpful illustrations. “The Unrepeatable Past and the Untried Future” (Deut. xvii. 16, Josh. iii. 4) would make an effective Watchnight or New Year's address.

Very simple is the division of the sermon on “One Thing Needful.” “One thing, for salvation—to lay hold of Christ. One thing, for service—to keep hold of Christ.” The sermon throughout keeps to this simplicity and straight-forwardness. And Dr. Laidlaw was not a mission-preacher, but a divinity professor, one of the foremost scholars and thinkers in the Free Church of Scotland. To a conference of representatives of Young Men's Christian Associations, Dr. Laidlaw preached

from 1 John ii. 14: "The Word Abiding: the Enemy Overcome." Subjoined is a short extract:—

Brothers, I stand here because I believe that the plain, familiar gospel of Redemption by the Cross, Regeneration by the Spirit is that "Word of God which is to abide" in you and make you strong. And for the grounds of that conviction, I appeal to this text. We are often told that it is in vain to appeal to the Bible in favour of the evangelical system of belief, because every party and every belief appeals to the Bible with equal confidence. The reasoning is plausible but fallacious. It is true that all who profess the Christian name desire to have the Bible on their side, but all are not equally willing to be on the side of the Bible. This test plainly declares that a strong, progressive, victorious Christianity is that which has the Word of God "abiding" in it. Now, take the "Word of God" in any sense it will bear; take it as the personal Jesus, the Gospel message, the Holy Scripture—tell me!—I address your common sense—which are the views of Christianity that honour "the Word of God"? Where are these views to be found that exalt the personal Christ, enforce the simple truths of salvation, and appeal to the authority of Scripture as supreme? Is it amongst those that bring the Church between my soul and Christ, who find small room for the offers of salvation in their ample preaching of orders and sacraments and observances, who maintain their doctrinal positions only by placing the "traditions of men" side by side with the "oracles of God"? Or is it, on the other hand, among those who renounce the personal teaching of the Lord Jesus on such themes as the inspiration of the Old Testament, and the final doom of the impenitent—who leave out of their gospel the message of "peace through the blood of His Cross"—who deny in general the inspired authority of Scripture, and reject many of its parts?

This indicates at once Dr. Laidlaw's doctrinal position and his habit of plain-speaking.

J. ROBINSON GREGORY.

### MODERN PULPIT PROBLEMS

Dr. Moore's recent volume \* is significant as calling attention to the fact that the preacher of to-day is face to face with some of the most serious problems that can beset the earnest seeker after truth. Some of these problems are specially important in relation to pulpit work; and cause great perplexity to those who are called to minister the truth to others. The author attempts to cover too wide a field, and discusses too many of the minor difficulties surrounding the preacher's task; and does not give sufficient space or strength to those greater and more pressing problems which lie at the root of all real pulpit success. The volume, however, is worth attention,

\* *Preacher Problems.* By W. T. Moore, D.D. Fleming H. Revell Co.



for its brave, even if inadequate attempt to throw light on present-day difficulties; and the emphasis which it puts on certain facts and principles which need to be made prominent.

Dr. Moore believes that for the preacher's equipment to-day "a college or university education is indispensable"; and he must have, too, a full and accurate knowledge of the Bible, and a mind stored with the richest literature. For many the first is a counsel of perfection; but the others need to be insisted on continually. Every preacher needs, and should possess, a good working knowledge of the English Bible at least, and should know something also of the best English literature. This is not so difficult as it seems; the best books, or many of them, can be procured easily and cheaply to-day, and the preacher of the twentieth century must see to it that he is at least as well informed in this direction as the ordinary school-boy. He need not parade his learning—"the most effective preaching is that which hides all the chips and smoke of the workshop"; but he must *know* that which he professes to teach. Nothing is more distasteful to the hearer, or more injurious to the preacher's reputation and success than for him to use illustrations and arguments drawn from Science and Philosophy, when he is ignorant of even the meaning of the technical words he is using.

One of the greatest problems is *Method in Preaching*; or the *topics* which are to be treated, and the *result* which is to be sought. The true sermon aims at the immediate conversion of the hearer; or at raising the moral efficiency of his life. This is often forgotten or ignored, and topics are selected because they are prominent in the talk of the moment, without any care to relate them either to the purpose of Christian preaching, or the great themes of the Gospel. The difficulty is made more emphatic by the constant demands on the preacher for discourses on current events: Social, political, philanthropic, international. To accede to these requests indiscriminately is to belittle the pulpit and enfeeble its true work. For while many of these topics are interesting and legitimate for the platform, for the political conference, and for the professor's chair: they cannot rightly be claimed as the great themes of the pulpit. Father Sheehan in *My New Curate* puts into the mouth of one of his characters some useful advice to a young

preacher :—" 1. Study. 2. Preach not yourself, but God. 3. Live up to your best preaching."

As to the *methods*, in the words of Dr. Caird, "Great achievement is for those who feel that they have not chosen their path, but that it has been chosen for them; that something divine, which is not themselves and yet is one with their better selves, has ordained their steps and given them their task to fulfil." Preaching is a *vocation*, not merely an *occupation*; and the acknowledgement of this will determine to some extent the methods used. The preacher who is "called," takes his message and his method from the N.T., from Him who is the Master Preacher—Himself the Message, and the Source of all inspiration. This thought will give point and power to all his utterances, and will save him from obtruding his own personality and ideas, instead of proclaiming the message of Him who hath called him. This means much, both in the preparation of the sermon and in the result achieved. Dr. Moore gives shrewd advice :—

The sermon should not have too much drapery around it. We should remember that beauty unadorned is adorned the most. There are two kinds of eloquence which may be respectively named : Moonshine eloquence and sunshine eloquence. If we go out into the fields and woods, or along the river's meandering course, when the moon is shining brightly, we usually say how beautiful is the moonshine! but rarely comment enthusiastically upon anything else in nature that is revealed to us. But when we go out into the same places, when the sun is shining, we never comment upon the sun, but upon the beauties of nature which this sun reveals to us. We now say how beautiful are the fields, woods, and the river. Precisely so it is with eloquence. True eloquence does not reveal itself to us, as the moonshine does, but reveals the things which its light exposes, as the sunshine does.

Another problem to be faced is that of making one's message effective in the presence of the great apathy and indifference of men to-day : how to preach so as to touch the heart and move the conscience : how to acquire what an old author calls *the art of persuasion*. This is really the *crux* of the ordinary preacher's task. Possibly another problem may lie back even of this most important one : How to attract the outsider. Our author has little that is new to say on this subject, except to suggest that free discussion of the topics treated in the sermon should be invited by the preacher, and an after-meeting be held for this purpose. We understand that Dr. Ballard has been

advising his brethren to adopt a similar plan. Such a method in Dr. Ballard's capable hands has undoubtedly produced good results; but it is not every preacher who possesses adequate scholarship or skill in debate, and such a method needs to be used with discretion and discrimination.

Even by those who are not skilled in debating great questions, much may be done by the careful preparation of our own spirit, and by enriching and reinforcing our faith. "We must animate ourselves, and (if I may so say) kindle a flame in our hearts, that it may be like a hot furnace from whence our words may proceed full of that fire which we would kindle in the hearts of other people." \* If there is any secret to be discovered, it is to be found here; in the vitality of our own spirit and in the aim for, and expectation of, immediate results. To quote Dr. Moore again:—

Every sermon should have immediate results as the end to be achieved. The preacher should deliver his message as if it were the last time he may ever preach; and he should in some way make his hearers feel that this is the last time they may ever hear a sermon. It is not necessary to tell them this. Probably the telling may have just the opposite effect upon the people. They will begin to speculate as to the possibility of such an assertion becoming true, and in any case they will begin to make excuses within themselves for putting off the matter of decision to some future time. Never raise a discussion of this kind within the soul of anyone if it can possibly be avoided; and it may be avoided, if the preacher marshals all his forces, without revealing his strategy, and brings them to bear upon the one great object of preaching, and that is IMMEDIATE DECISION.

Two other problems may be mentioned. The first relates to the preacher's use of the O.T., in view of advanced theories of criticism. In our judgement this particular problem is rapidly losing its terror. We are beginning to see that whatever view we take of the origin, date, and development of the O.T. revelation; it still retains its supremacy as a record of God's dealings with men; and is of the highest value for teaching and enforcing the greatest lessons of morality and religion. (See Dr. Maggs' paper on *Esther* in this Magazine for Nov., 1907).

The second problem is concerned with Certainty in the preacher's own mind. Is he still able to say,

What we have felt and seen  
With confidence we tell?

\* "*The Art of Speaking*," by Messieurs du Port Royal, 1676.

Or does he speak of the great facts of the gospel with "bated breath" and hesitant tone? This is one of the principal topics dealt with in Dr. Forsyth's new volume on "Positive Preaching."

JOHN EDWARDS.

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## PRESENT DAY PREACHING

GOD : IMMANENT AND TRANSCENDENT

*Psalm cxxxix.*

PSALM CXXXIX. is one of the finest pieces of inspired writing that has come down to us. There is scarcely anything in literature to be placed side by side with it, and it contains truths about God which can hardly fail to work a revolution in the character and life of the man who comes to understand them.

The Psalm is a meditation upon the greater attributes of God, especially His omniscience and omnipresence. It celebrates Him as One who knows all things, from whose universal presence there is no escape, whose hands have fashioned the universe, whose will unceasingly orders all that is. With profound reverence, the writer meditates upon these themes, recognizing their mystery and sublimity—not seeking to escape from God, but rather to yield himself more fully to His control.

Let it be said here that, if ever the sense of God's nearness is lost, no better thing can be done than to go away into a quiet place and read some of the greater Scriptures of the O.T. In the O.T. God is not "an argument" so much as "an object of vivid consciousness." No O.T. saint or prophet ever thought of reasoning out the divine existence. That was always taken for granted. The evidences for it were so unmistakably clear in nature, in history and in personal experience. And this "vivid consciousness" of God finds unique expression in the phrases of this ancient hymn. Here we are brought into touch with a man verily possessed by the thought of God as a "besetting God," a spiritual Being who pervades the immensities of space and the eternities of time—a man so utterly possessed that his words are able to re-kindle his thought, even after the lapse of centuries, in the minds of those who read them.



The truth concerning God here declared has direct bearing upon the needs and problems of everyday life. God is set forth in this Psalm as living, personal, all-encircling and all-pervading—excluded from nothing His hands have made, but finding expression for Himself, in varying degrees of fulness, through all the orders of created things. We often say, in the language of the Apostles' Creed, "I believe in God, the Father Almighty, Maker of heaven and earth." And probably we could all join in the confession of God as "an infinite and eternal and almighty Spirit, most holy, just and wise, most merciful and loving." If God be as He is here confessed—the Infinite and Eternal Spirit—two conclusions follow. He must be *transcendent* and at the same time *immanent* as well. These words, "transcendent" and "immanent," are probably more familiar to-day than their exact meaning. Their meaning, therefore, needs to be carefully explained.

"God transcendent" means God greater than the universe which He has called into being, God rising above and extending beyond His creation, God master of the worlds which He has made and upholds, controlling all their movements and making everything subservient to His will. God cannot be rightly conceived as less than transcendent. All Scripture is full of this truth, and there could be no such thing as spiritual religion without it. But God, who is transcendent, is immanent as well, and "God immanent" means God ever present with the universe He has created, God in intimate and unbroken relation with all its parts and movements. It also means God condescending to dwell with and in human souls, His Spirit in mystic implication with our finite spirits. There are, of course, degrees of immanence. God is not in nature as He is in man, and He is not in man as He was in the perfect Man, Christ Jesus. But if He be infinite and eternal, there can be nothing in the universe really separated from His will and power. The immanence of God, in the sense here affirmed, is as scriptural and as essential to religion as His transcendence.

The divine immanence means three things. It means (a) *That God is everywhere present and active in nature—*

One whose dwelling is the light of setting suns,  
And the round ocean and the living air  
And the blue sky.

From the beginning the material world has exerted a powerful *religious* influence upon the thoughts and affections of man. Its harmony, beauty, exuberant life and marvellous adaptations have always been a spiritual revelation. Down the centuries, men of all creeds and of no creed have felt that the material world brought them into touch with something—or rather, Some One—beyond and above themselves. The O.T. is a particularly clear witness to this fact. What does it mean? It means the immanence of God in His material creation, the presence of a Spiritual Reality within the immensity and the order of nature. This is not to say that God is *Himself* in nature. “He cannot be personally present in anything or in any being till there is a being present in the world capable of containing and expressing Him in His essential truth.” But it does mean that there is “a divine truth, purpose, power” within the material world which is the secret of its being and development.

The divine immanence means (*b*) that *God is ceaselessly at work in history*. History is the record of God’s varied and unceasing activities, and, in particular, His providential ordering of *human* affairs. Man has often refused to be guided, has set himself against the divine purposes, with the result that disaster has more or less quickly followed. But, in a wonderful way, even disaster has been over-ruled, and God’s original and supreme purposes draw nearer to their fulfilment. The Bible is full of *this* truth also of the divine indwelling.

The divine immanence means (*c*) that *God is spiritually present with and in man*, made in His image and capable of fellowship with Himself—One whose dwelling is also “in the mind of man,”

A Motion and a Spirit that impels  
All thinking things.

The movings of God’s Spirit within the minds and consciences of men have always been felt and acknowledged. And this truth also lies on the very surface of the Scripture revelation. It is the truth behind the N.T. doctrine of the Holy Spirit and the Pauline thought of Christ as *in* man. These, then, are the principal implications of the great truth of the divine indwelling—a divine life-principle everywhere present and active in nature and in life, God unceasingly at work in history, and

the Spirit of God in intimate and unbroken relationship with our finite human spirits. Again, let it be emphatically asserted that God is not in nature as He is in man, and that He is not in man as He was in Christ, through whom the perfect revelation was made.

The question may be asked, is it possible to understand even dimly how God, who is above and before all things, can be at the same time *in* all things? Is the immanence of God *thinkable*? It is, if the right image of the relationship be kept in mind. Many think of God's relation to the universe under the figure of potter and vessel, or mechanic and machine. But the relation of potter to vessel is an external, mechanical relationship, one which leaves no room for immanence, though it preserves a kind of transcendence—not, however, the transcendence of Him “from whom and through whom and unto whom are all things.” Others think of the relationship under the image of a living organism and its life-principle. In the case of a plant, for example, the animating principle is present *within* from the first throb of being, and present in every part and at every stage. The creative and sustaining power goes along with the material and is the indwelling life of the whole. This certainly enables us to think of God as not merely originating the universe, but also actively and unceasingly upholding and sustaining it, and that from within. But perhaps the best figure is that of our own self-conscious nature. Here we discover spirit and matter in a relationship unique and indefinable. The spirit or soul *transcends* the body, in that it rules and controls its movements—in that it exists before it, persists through all its changes and developments and will live on after its dissolution. At the same time, the spirit or soul dwells in the body, working through the complex mechanism of brain and nerve, and pervading every part. This seems to be the truest analogy under which to represent to ourselves God's relationship to the universe which He has created. It is of value just in so far as it enables us to conceive a relationship which is in reality beyond our finite comprehension.

This subject of the “divine immanence” is a difficult one, and one that requires to be very carefully stated. But it is essentially a practical truth—one that can hardly fail to change the character and re-invigorate the life of everyone who under-

stands it. Will it make no difference to you in your life that God is always intimately nigh, that He is acquainted with all your ways, that there is not a word in your mouth, but lo, He knows it altogether? It is difficult to see how any life can fail to be revolutionised by a truth such as this.

Whether we believe it or not, God is as near to us at one time as at another, in one place as in another, throughout one experience as throughout another. We have not found it so? Perhaps not, but that does not alter the fact. We have all felt some vague intimation of a Spiritual Presence, in the silence and calm of the night, or on some lonely mountain-top, or by the shore of "the low-sounding sea." We have felt God to be near in the hour of prayer, or during a time of sore perplexity and distress. But, amid the rush of daily toil, in the crowded thoroughfare and busy market-place, we have no such sense of the divine nearness. Well, even if that be the case, it is no denial of what has just been affirmed. It is because of our insensibility and not God's distance or absence: it is because of our blindness and not His darkness. If we could but become possessed, like the Psalm-writer, by the truth of God's *omnipresence*, it would make all the difference in the world in our daily work. Its feverishness would be allayed, its purity would be safe-guarded, and we should be always of good courage.

One has heard people complain of the seeming distance of God from the every-day life of men, and speak of some unknown time or place in the future when God will be nearer and more accessible. But what reason have we to suppose any time or any place more entirely filled with the divine presence than the present? You say, "but is there not heaven?" "Yes, there is heaven; but the change then will be in *you* and not at all in God." God is unchangeable, always and everywhere near, always and everywhere our Father and Saviour, and it is for us to become increasingly sensitive to His all-pervading presence and to the unceasing operations of His Spirit.

Often as a child I was afraid to cross some lonely open space in the dark. Every object appearing out of the blackness was a cause of fear. But when a strong hand held mine, my fears were gone, and I cared no more for the night than for the day. It is like that when we realize that our finite spirits are held in

the embrace of the Infinite Spirit. All our fears are banished, because we are *sure* of His unfailing presence and help.

This sermon has been mainly concerned with the divine immanence or in-dwelling, but it has been pointed out how impossible it is to hold the immanence of God alone. Equally necessary, equally real, and equally clearly revealed is the divine transcendence.

There is none like unto God, O Jeshurun,  
Who rideth upon the heavens for thy help;  
The Eternal God is thy dwelling-place,  
And underneath are the everlasting arms.

Then

I smiled to think God's greatness flowed around our incompleteness,  
Round our restlessness, His rest.

ARTHUR W. COOKE.



## THE SON OF GOD

### III. THE MYSTERY OF THE CROSS

NO fact in the history of human thought is more conspicuous or better attested than the unique place held, in all ages and in the thought of nearly all the followers of Christ, by His death, even as distinguished from His spotless and wonderful life, as an essential factor of the Gospel He preached. In this paper I shall first adduce some of the facts bearing on this mysterious topic; and then make suggestions towards their interpretation.

In the Synoptic Gospels, embodying a very definite type of tradition current in the first century, the announcement of His death marks an important turning-point in the teaching of Christ: "From then began Jesus to show to His disciples that He must needs go away to Jerusalem and suffer many things, and be killed": Matt. xvi. 21. This announcement is repeated in chs. xvii. 12, 22f, xx. 18f. Still more remarkable is the statement in ch. xx. 28 that He "came to give His life a ransom for many." These references culminate in the institution, on the night of His arrest, of a simple rite to commemorate His approaching death; with the words, "My blood of the Covenant, which is being poured out for pardon of



sins," or, in another account, "the New Covenant in My blood, which is being shed on your behalf": Matt. xxvi. 28, Luke xxii. 20.

In the Fourth Gospel, embodying a type of teaching very different from that in the Synoptic Gospels, we read that the Good Shepherd lays down His life for the sheep, and that Christ lays down His life for His friends: John x. 15-18, xv. 13, *cp.* 1 John iii. 16. In "the Lamb of God who taketh away the sin of the world," in the Bread which He "will give, even His flesh, for the life of the world," and in "the grain of wheat," which must "fall into the ground and die" in order that it may "bear much fruit," we have references to His death: John i. 29, vi. 51-56, xii. 24. So ch. xii. 32f: "If I be lifted up from the earth, I will draw all men to Myself. This He said indicating with what manner of death He was about to die." Still more conspicuously, in an epistle very closely related to the Fourth Gospel, we have the strong phrase, "the blood of Jesus His Son cleanseth us from all sin": 1 John i. 7. In chs. ii. 2, iv. 10, He is said to be "a propitiation for our sins."

In the Book of Acts, the death of Christ is not conspicuous. It was more important, in the first proclamation of the Gospel, to emphasise His resurrection. But in Peter's sermon at Pentecost Christ is said to have been "given up by the definite counsel and foreknowledge of God": Acts ii. 23.

In 1 Peter i. 18f, we read that we were "ransomed, not with silver or gold, but with precious blood, even that of Christ." So ch. ii. 24: "Who bore our sins in His body, on the wood (of the cross). . . by whose stripes ye were healed." Also ch. iii. 18: "Christ died once for sins . . . that He may lead us to God."

Still more conspicuous, in a work very different from all else in the New Testament, we see in Rev. v. 6, 12, xiii. 8, a slain Lamb, and in ch. vii. 14 some who had washed and whitened their robes in His blood; and we hear in chs. i. 5, v. 9 songs of praise "to Him who loosed us from our sins in His blood," to Him who was "slain, and bought us for God in" His "blood."

In Paul's great exposition of the Gospel in his Epistle to the Romans, after restating (see ch. i. 16, 17) the doctrine of Justification by Faith in ch. iii. 21f, he adds, in v.v. 24-26,

“through the redemption which is in Christ Jesus, whom God set forth in His blood . . . in order that He may be Himself just and a Justifier of Him who has faith in Jesus.” The costliness of this justification “in His blood,” of this reconciliation “through the death of His Son,” is appealed to in ch. v. 8-11 as proof of “the love of God.” The death of Christ is conspicuous in chs. vi. 3-10, xiv. 15, 1 Cor. i. 17f, 23, ii. 2, v. 7, Gal. ii. 20f, iii. 13, vi. 14, Eph. ii. 13, 16, and elsewhere. Also in Heb. ii. 9, 10, 14, 17, ix. 14, 26, etc.

A careful study of the above passages, and of others similar, will reveal the deep conviction in the mind of all the earliest followers of Christ that His violent death stood in close relation to the pardon of sins announced by Him; and will leave no room for doubt that He taught that He was about to lay down His life in order thus to win for men the salvation He proclaimed.

In the teaching quoted above, three words arrest our attention. (1) The *ransom-price* or *redemption* teaches that Christ's death on the cross was the costly means of our salvation from that death which is the penalty of sin; and that in this sense He died in our stead. (2) The word *propitiation* is the Greek equivalent of the word rendered *atonement* in Lev. iv. 20, 26, 31, 35, v. 6, 10, 13, 16, 18, vi. 7, where notice the phrase “the priest shall make *atonement* or *propitiation* for them and they shall be *forgiven*”; and sixteen times in Lev. xvi. It teaches that the death of Christ was in some sense analogous to the Mosaic sacrifices as a means of forgiveness. Closely related to this is (3) the phrase “*reconciled* to God through the death of His Son” in Rom. v. 10, *cp.* 2 Cor. v. 18-20, Eph. ii. 16, Col. i. 20-22.

The phrase *propitiate God* is common in classical Greek: e.g., Homer's *Iliad*, Book i. 147, 386, 444, 472, where Apollo is angry with the Greeks for an insult to his priest, and his anger is turned away by a gift. So Gen. xxxii. 20, where Jacob says, in reference to Esau, “I will *propitiate* his face with the gifts going before . . . and afterwards I will see his face.” Similarly Prov. xvi. 14. But, with one partial exception in Zech. vii. 2, this construction is never found in the Bible. This grammatical distinction, so remarkably maintained, notes an important difference between the Biblical and pagan con-

ceptions of God. The Greeks looked upon their gods as needing to be appeased, as one man endeavours to turn away the anger of another. But the Sacred Writers knew that God's anger is not a vexation with an individual, which needs to be appeased, but an unchangeable opposition to sin. The propitiation which the sinner needs is not one which will change God's anger against sin, but one which will shelter him from the punishment due to his sins.

In this sense, he is *reconciled* to God. For every king is at war with all who break his laws. His royal power is put forth to arrest and punish his own subjects. As long as they resist they have to count on the king as in this sense their enemy. And, if transgression is war, forgiveness is peace: for the pardoned criminal is protected by the power of the king.

Two questions now arise. Wherein lay the need for this costly means of salvation; and how was this need met by the death of Christ? For answers, we will turn to the great passage in which Paul introduces the death of Christ and expounds its relation to the pardon of sins.

After asserting in Rom. iii. 24, 25, that our justification comes "through the redemption in Christ Jesus," and that God set Him forth "as a *propitiation* through faith, in His blood," Paul goes on to state His purpose in so doing, viz., to afford proof of His righteousness, which had been in some measure obscured by His apparent tolerance of sin in earlier ages: "because of the passing over of the before-committed sins, in the forbearance of God." These words refer to the long ages in which God was on friendly terms with a nation in constant rebellion and sin. It was needful to give clear proof that this mercy was not due to God's indifference to sin. In v. 26 Paul repeats God's purpose "to give proof of His righteousness"; and adds, as the ultimate purpose of the death of Christ, that God may be *Himself righteous*, and one who accepts as righteous him who has faith in Jesus." These last words imply that God gave Christ to die in order to harmonize with His own justice the justification of believers; or, in other words, that, apart from the death of Christ, the justice of God forbade the pardon of sin.

This teaching explains and justifies the words *redemption* and *propitiation* in v.v. 24, 25; and the phrase "reconciled to God

through the death of His Son " in ch. v. 10. For God cannot be unjust. If, therefore, the death of Christ was needful to harmonize our pardon with His justice, it was absolutely needful for our salvation. And, if so, it was our *ransom price*. For, in all human thought and speech, whatever effort or costly sacrifice is needful to obtain some object desired, we speak of as the price paid for it. This relieves us from all need to say to whom the price was paid. In such cases the payment is real, although no one receives it. It is one of the most common and significant metaphors of human speech. Moreover, if pardon thus comes through Christ's death, the blood shed on His cross was analogous to the blood of the sacrifices prescribed in Lev. iv. and v. And our reconciliation to God comes through His death. Thus Paul's words in Rom. iii. 26 explain all the teaching quoted in this paper about the death of Christ.

Notice carefully that the death of Christ is ever traced to the love of God, and therefore reveals His infinite love to our race: Rom. v. 8, viii. 32, John iii. 16, x. 18. To represent the Father as implacable, and the Son as pleading for those whom the Father was minded to slay, is to deny, by a gross caricature, the unity of the Father and Son and the Father's love to fallen man, and to contradict the teaching of the entire New Testament.

Paul's teaching in Rom. iii. 26 that, apart from some such vindication of the justice of God as we find in the death of Christ, the pardon of sins would be contrary to God's justice, and therefore impossible, is confirmed by the analogy of human government. Practically a king cannot pardon the guilty. What men call pardon is merely a disguise veiling perplexing incompleteness of evidence, insufficient either for condemnation or acquittal; or a recognition of extenuating circumstances which the sentence could not take into account. When guilt is certain and there are no palliations, even the most merciful government is deaf to appeals for mercy, and the sentence is invariably inflicted. In such cases, to pardon the guilty, would evoke a cry of indignation which would shake the firmest throne; *cp.* Prov. xvii. 15.

The reason is not far to seek. When the guilty goes free, the innocent suffers. The security of the State demands

certain and speedy punishment of all who break its laws: for certainty of punishment is a strong deterrent from crime. To weaken this deterrent is to invite crime and thus disorganize and break up society. Mercy to a guilty man is cruelty to the nation. The greatest kindness is a strict administration of justice: for this will deter from crime many who are morally weak, and thus save them from infinite moral injury; and will save from their violence others who would be its victims. National welfare demands the maintenance, in the highest degree, of the inevitable sequence of crime and punishment.

This impartial administration of justice always secures respect for the governor; and thus strengthens the government and benefits the State. Even in parental rule, it is often expedient that a disobedient child, even though penitent, experience the ill result of disobedience. In such cases, parental love prompts and demands punishment: Prov. xiii. 24. Now we cannot doubt that the principles which underlie good human government underlie also God's government of men. If so, His justice forbade pardon by mere prerogative: and the justice which forbade it is but one aspect of that love which is the essence of God, and which ever seeks the highest welfare of His creatures.

Another reason is that in Christ God announced, for all future time, forgiveness, on condition of repentance and faith, for sins not yet committed: John ii. 2. Such prospective pardon is inconceivable in human government, and would break down the very foundations of morality. It breaks all analogy between a father's pardon of a penitent child for sin already committed and the pardon announced by Christ.

A much more difficult question remains. If it be inconsistent with justice to pardon sin by mere prerogative, how is this inconsistency removed by the death of the Innocent to save the guilty from the just penalty of their sins? Such transfer of punishment, no human government would allow.

Our question is not answered by the conspicuous teaching of the New Testament about the Love of God manifested in the death of His Son, evoking in return man's love to God. For this does not explain the relation of Christ's death to the justice of God, so conspicuous in Paul's teaching (*e.g.* Rom.



iii. 26) quoted above ; nor the necessity (Matt. xvi. 21) which moved Christ to go up to Jerusalem and put Himself in the hands of men who, as He foresaw, would kill Him. For love never prompts a needless sacrifice, or one needful only to reveal its own intensity, or to obtain something which might be had at less cost. We ask at once, wherein lay the need for this costly revelation of God's love?

To this question, the New Testament gives no complete answer. It has been left for our reverent and cautious search, guided by the Spirit of God, among whatever has been revealed to us touching the ways of God with men. The following suggestions are offered as a contribution towards the answer we seek.

In human government, justice demands administration not only impartial, but conspicuously impartial. Whatever obscures or reveals the justice of a ruler, hinders or helps the ends of justice. Does the death of Christ set in clearer light the sequence of sin and sorrow and death? I shall try to show that His death, following His union with a race smitten by the deadly curse of sin, does reveal this inevitable sequence, and thus reveals God's impartial administration in a way which elicits our profound reverence and serves a great moral purpose.

Usually sin brings sorrow, not only to the sinner but to others, often to innocent persons, especially those closely related to the guilty. Moreover, this far-reaching effect of sin reveals, even more than does the suffering of the guilty, its tremendous and deadly power ; and is thus a great moral gain to the race. A world in which none suffered except by their own fault would be a far less effective school of moral discipline. All this, we cannot doubt, was ordained by the wisdom and love of God.

To the race thus constituted, the Son of God holds a unique relation as Creator, Lawgiver, and Judge. At His Incarnation He entered into a still closer relation ; and took upon Him all the conditions of human bodily life, involving suffering and death. This involved also close contact with man's sin, a contact infinitely painful to the pure human spirit of Jesus. The inevitable result of this union with sinful man was mental and bodily agony followed by death. All this took place. Yet no hand was reached out from heaven to rescue the Son of

God from the painful consequences of His entrance into a body doomed to die and into a race dominated by sin. On Him, sin worked out its full consequences till the body of the Sinless One hung dead on the cross. That God permitted the full consequences of sin to run their course, while they struck down His Only-Begotten Son, reveals, in the strongest manner we can conceive, the inevitability of this sequence and the essential deadliness of sin.

All this serves a great moral purpose. The gospel of pardon might seem to be tolerance of sin, as though this was not essentially evil and deadly. The Cross forbids the suggestion. That sin slew the Author of life when He came, for our salvation, in some sense under its domain, is the strongest possible warning to avoid all contact with sin.

Thus the death of Christ reveals the justice of God. By revealing the inevitable sequence of sin and death, a sequence not broken even by the Incarnation of the Eternal Son, it reveals the divine attribute underlying that sequence. In the death of Christ, we see the Father not over-riding, but submitting to, His own law. We see the Strong One submitting to the restraints which for their good He imposed on those under His rule. Such submission and self-restraint always secure for a ruler our profound respect. Pardon of sin under such circumstances, and even the prospective announcement of pardon, cannot loosen any moral obligation. For He who proclaims pardon, on definite conditions, maintains at infinite cost to Himself the moral sequences on which rests the highest well-being of men.

This astounding manifestation of the essential deadliness of sin not only safeguards the announcement in Christ of pardon for all who repent and believe, which otherwise would inevitably make easier the path of sin, but becomes itself a powerful deterrent from sin. By thus guarding the announcement of pardon from serious immoral abuse, the death of Christ makes possible a promise of forgiveness for sins not yet committed which otherwise would contradict both the justice and the love of God. In the need for this safeguard against immoral misuse lies the absolute necessity of the death of Christ for the pardon of sins, which underlies the entire New Testament.

Appeal has often been made to a famous story about

Zaleucus which tells that, when the lawgiver's son had been found guilty of adultery, a crime for which the punishment was loss of both eyes, Zaleucus, in order to save his son's sight and yet adhere to the letter of the law, ordered one of his son's eyes to be put out and one of his own. By so doing, he evaded the full intention of the law, which was total blindness. But, true or false, this story proves that voluntary endurance of suffering by the innocent may serve the interests of morality as effectively as full punishment of the guilty. For the mutilated face of Zaleucus would proclaim his inflexible determination to administer impartially his own laws. In view of such self-sacrifice, none would dare to break the law in hope of escape from punishment. Thus a self-inflicted punishment made harmless the partial forgiveness of the crime. Similarly, the death of Christ reveals, even more clearly than would the death of all the guilty ones, God's purpose to maintain the sequence of sin and suffering. Moreover, just as this story is a tribute of honour to Zaleucus, so in all ages the servants of Christ have seen in His death a manifestation of the justice of God which has evoked their profound homage. And this vindication of His justice has made morally harmless the pardon announced by Christ.

Sometimes in actual life the suffering of the innocent caused by the death of others serves a moral purpose. For instance, dissolute parents have been roused to a sense of their vileness, and saved, by the suffering they have caused to their children.

An illustration of the good moral effect of refusing to pardon the guilty when the refusal eventually cost the lives of innocent victims occurred some years ago in Greece. A party of Englishmen was captured by brigands at Marathon. The captors offered to release them on condition of a large ransom and a full pardon. The king was most anxious to save the captives; and was willing, for this end, to pay a large price. But he could not pardon the guilty. For, to permit the robbers to enjoy in peace their ill-gotten gains, would have encouraged other similar acts of violence, and would thus make all life in Greece insecure. The Englishmen were murdered. But the king's refusal to pardon the robbers struck a blow at brigandage in Greece from which it never recovered; and travelling there is now quite safe. In this case, the capture was

not foreseen, nor was the death of the innocent voluntary. But the interests of justice and of the nation were helped by the death of innocent men caused by the sin of others; and in this point it is a partial parallel to the New Testament teaching about the death of Christ.

So far, we have looked at Christ's death only as resulting from His entrance into human life. But, for the ends of justice, it was needful that His death should be placed in conspicuous connection with man's sin. This end was attained by His violent death on the Cross. For, indisputably, He died because He was good and had preached righteousness among men who were bad. This all-important connection between His death and man's sin would not have been manifested had Christ fled from His enemies and afterwards died a natural death. It was therefore needful for the manifestation of divine justice and for our salvation, that He should put Himself in the hands of His enemies. And only thus can we interpret Matt. xvi. 21, "He must needs go away to Jerusalem . . . and be killed."

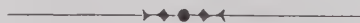
Whatever estimate may be formed of the above attempt to explain that which the New Testament writers have left unexplained, abundant and decisive documentary evidence compels us to believe that Christ taught that He was about to die in order to save men from the due punishment of their sins; and that Paul taught that God gave Christ to die in order to harmonize with His own justice the justification of men, and to give proof of this harmony. We have also observed that Paul's teaching explains fully, and is the only explanation of, the teaching of various other New Testament writers about the death of Christ. Moreover, we have seen that the analogy of human government affords a strong presumption that God could not pardon sin by mere prerogative; and that the death upon the Cross of Him who, in order to save man, Himself became Man, reveals the inevitable moral sequence of sin and suffering imposed by God on man for man's good, a revelation needful in order to guard from moral injury to men the announcement in the Gospel of pardon of sins not yet committed. In this real sense, as a means of vindicating the justice of God, apparently obscured by His indulgence in allowing sin to go apparently unpunished in former ages, and

now forgiving it, the death of Christ was needful for the pardon of sins, and may therefore be spoken of, as it often is in the New Testament, as a means of pardon.

Notice here a two-fold relation of the love of God to the death of Christ. God's love to men, seeking ever their highest good and foreseeing the operation of His own mercy, forbade Him to pardon sin by mere prerogative, because of the moral injury which such forgiveness would entail, and thus made needful the death of Christ; and the same love provided the safeguard to the announcement, once for all, of pardon for all who in future ages would sin (1 John ii. 1) and repent and put faith in Christ. Thus the love of God both demanded the sacrifice and found the sacrifice it demanded. And the necessity for the death of Christ, which Paul traces to the justice of God, may be traced a step further, viz., to that love which is (1 John iv. 8, 16) the essence of God and the ultimate source of whatever He does and is.

This explanation, imperfect as it is, does something to harmonize the various New Testament teaching about the death of Christ with other New Testament teaching, with the intuitions of man's moral sense, and with the principles of human government.

J. AGAR BEET.



## THE OLD TESTAMENT IN MODERN LIGHT

### II. MORNING STORIES

IN one of the most famous passages in the world's literature Kant declares :—" Two things fill the mind with ever new and increasing admiration and awe, the oftener and the more steadily we reflect upon them; the starry heavens above and the moral law within. I have not to search for them and conjecture them as though they were veiled in darkness or were in the transcendent region beyond my horizon; I see them before me and connect them directly with the consciousness of my existence." \* In these words we are brought face to face with two great ultimate questions, the origin of the universe, and the source of man's moral nature. The mind in

\* *Critique of the Practical Reason* (Abbott's translation, p. 260).



its ceaseless search for knowledge pushes its perilous path far beyond the beginnings of history, and asks if anywhere there may be found "authentic tidings of invisible things." We have been familiar from our childhood with the Bible answer. Let us now attempt to place that answer in the light of modern thought, side by side with what we have learnt to know of the traditions and stories of other races.

1. During the last thirty years a mass of tablets has been translated containing the Babylonian story of the Creation. These records have come, for the most part, from the Library of Assurbanipal, king of Assyria, 668-626 B.C., but there is no doubt that they are of very ancient origin; Sayce considers them as old as the twenty-second or twenty-third century B.C. The general view of the universe that is here disclosed bears some striking resemblances to the narratives of Genesis. In the beginning of things there was a watery abyss, denoted by practically the same word as "deep" in Gen. i. 2. This abyss was divided into an upper and a lower ocean, separated by the firmament. Then stars, moon, and sun were appointed as measures of time. Marduk, god of light, is hailed as "Creator of grains and plants, Bringer forth of the green herb." If we go a little further and consider the Babylonian story of the Deluge, we find still closer parallels. After the ship has grounded the hero says:—"When the seventh day arrived, I brought forth a dove and let it go; the dove went to and fro; as there was no place to rest on, it returned again. . . . I sent out a raven, and let it go. The raven flew off, saw the minishing of the waters, flew hither and thither, croaking, but returned not again." Details of these likenesses must be sought in the Bible Dictionaries, or in any modern commentary on Genesis, but it may be asserted with absolute confidence that some relationship between these stories exists. So Dr. Orr admits:—"No doubt, at least, can rest on the parallelism between the Biblical and the Babylonian stories of the Deluge. The Babylonian story, inserted as an episode in a longer epic poem, must be older than the latter; we may safely place it as early as 3,000 B.C." \*

Now when some connection is thus established there are in the abstract three possible explanations: (1) The Babylonian

\* *Problem of O.T.*, p. 404.

stories are corruptions of the Bible narratives. This has been advocated, but in the light of the acknowledged early date of the Babylonian Tablets is clearly impossible. (2) It is suggested that the Bible stories are purified and enobled versions of the Babylonian as we have them. Against this, in the view of the present writer, the character of the Babylonian stories presents an insuperable difficulty. Whilst demonstrating the likenesses we must not forget that the differences are far more notable. In the Babylonian version we find a grotesque polytheism. The gods themselves are produced from the primæval chaos. As the storm that brings on the flood is raging the gods in terror cower like dogs. When the rescued man offers his sacrifice :—"The gods smelt the fragrance, the gods smelt the sweet fragrance, they gathered themselves like flies around the sacrifice." Sayce pictures the Hebrew writer sitting down with these narratives before him, and consciously purging out all that is polytheistic and unworthy. This is not incredible. The Hebrew writers had, as Cornill says, the touch of Midas, everything they touched they turned to gold. Inspiration may have burned away all the dross, and left us nothing but the fine gold. But the more one reads the pure and lofty Bible story the less likely does this appear. Rather it seems that from such stories the worshipper of Jehovah would have turned away with loathing and distress. (3) We are driven, therefore, to the third conclusion, that in these pairs of stories we have parallel versions of traditions long preserved among the peoples of the East. So says Kittel :—"They had long been known to Israel for the simple reason that they had existed as an immemorial heritage in the East, and the Israelites had imported the substance of them from their ancient home. Everything tends to show that this material whether found in Babylonia or in Israel, is very ancient, and the simplest explanation of its subsequently distinctive forms in both countries is to be found in the assumption that both go back to a common original. . . The Biblical conception of the universe, which constitutes a part of our faith, and in so far as it does so, is for us not a Babylonian conception, but extremely ancient knowledge, partly the result of experience, partly revealed by God and preserved among His people." \*

\* Quoted by Orr, *Problem of O.T.*, p. 530.

Accepting this view we can now understand the place of such narratives in our Bible. We see the ancestors of our race emerging from the mists of prehistoric days. They have begun to ask the eternal questions, and in their own childlike way have framed explanations of the phenomena of life. In one direction these early traditions tended away from simplicity into a confused medley, where gods and goddesses, heavenly bodies and forces of nature, blended together in wildly legendary forms. Then in the fulness of time came the men of the race of Israel to whom the Spirit of God could speak in clearer tones. Guided by Him they took these ancient traditions, breathed into them new life, and made them the medium of conveying to their nation and to us the truth about the majesty and glory of the one God of heaven and earth. There is nothing whatever in the Bible's own account of itself to conflict with this. Its writers do not claim to have received all their information from supernatural sources, but they do claim to have been divinely guided in the use they make of it. Starting from the platform of general human knowledge they expound the meaning of history and of thought, until they lift us up from earth to God. Of them as, on a lower scale, of every true poet, it may be said :

With their touches of things common,  
Till they rise to meet the spheres.

Shakespeare finds an old ballad "A lamentable song of King Lear and his three daughters," a pitiful but sordid story enough, with no note of greatness in it. Yet transformed by his genius it became one of the world's masterpieces. There we look awestruck into the heights and depths of human nature, and with Lear on the heath, in the raging of the storm, feel the mighty power of the great elemental forces of life. What a magician's touch is there! How much more is this true when the inspiring Spirit takes and transforms man's own weaker explanations of the great problems!

Thinking along such lines we are able to see at once that it is utterly mistaken to attempt to reconcile the statements of Genesis with the conclusions of science. Many earnest and well-meaning efforts to do this burden the shelves of our libraries, but all have failed. It is surely obvious that this must be so. If our grandfathers had proved that Genesis

agreed with science as they knew it, then it is plain that if they were right Genesis must contradict the science of the twentieth century. If we could prove triumphantly that our modern scientific conceptions are found there, our grandchildren, with the new thoughts they are sure to gain, would be back once more at the old difficulty. An exposition that must change with each new generation is no exposition at all. But when we have learnt to understand with Galileo that :—"The Bible was not given to us to teach us how the heavens go but to teach us how to go to heaven," then we are best prepared to learn its eternal lessons of duty and of God.

At the close of his wonderfully fine study of this narrative, Dr. A. B. Davidson says :—"This history of creation is full of beauty. It has an unparalleled dignity and simplicity, a profound and pure theism, and a singular wisdom and insight into nature as a moral constitution, all of whose parts subserve the higher moral and religious life of man. It also shows a fine appreciation of the difference between the higher and the lower scales of being, and represents them as coming into existence in a gradual manner, and in an ascending scale." But he asks, "Is there anything in it to be called science further than this?" A sincere and reverent exposition can hardly answer anything but "No."\*

2. We turn now to consider the teaching of Genesis as to man's origin and destiny. In the two narratives which, as we have seen, lie before us, two accounts of man's creation are given. In ch. i., on the sixth day, male and female are fashioned in the image of God, and given dominion over the other living creatures. In ch. ii., man is formed of the dust of the ground, Jehovah breathes into his nostrils the breath of life, and he is set to till and keep the garden. Later, woman is formed as his help-mate. The first narrative goes on at once in ch. v. to give the line from Adam to Noah. The second tells the story of the Fall, and of Cain and Abel. In both man appears as the summit of creation, the crown of God's toil.

Of late years many parallels to points in these narratives have been found in Babylonian and other ancient records. Thus we read how the goddess Aruru "formed in her heart an image of Anu (god of heaven)." Then she kneaded clay, threw

\* *O.T. Prophecy*, p. 207.

it on the ground, and created Eabani, a mighty man. Similarly we find the thought of a garden, with trees of life and death, in which men who stand in closer relations to the gods may dwell. Moreover the thought of an age of gold, in which men lived in nearness to the gods, and in lasting joy, is a common human possession. Here again we may have to admit the presence of older conceptions lying behind the Bible stories. But just as and because the thought of *God* is so immeasurably higher in the Bible than anywhere else, so also the idea of *man* rises to heights that are unapproachably lofty. A man made in the image of God, who is known as a Person, pure and holy, supreme above creation, which is His sole work, is far greater than one could be who bears a likeness to one of the many gods of Babylon.

The worth of the Bible story is only realized when we draw out its teaching in detail. Following in the main Driver's exposition \* we may say that it exhibits man as (1) twofold in nature. Formed out of the dust he is on his material side connected with the earth. Whether his physical frame came at the end of an age-long process of evolution or not matters little. On the other hand when it is said of him as of no other that Jehovah breathed into his nostrils the breadth of life, we are taught that he belongs to a higher and nobler order of being. (2) He is made for progress, to work and exercise his faculties, and in course of time to develop all the various arts and sciences that have enriched humanity. There is nothing in the Bible like the picture of Paradise Lost, where the archangel discourses to Adam of astronomy, nor is there anything to justify the famous saying of South that "an Aristotle is only the rubbish of an Adam." (3) He is made with a moral nature which must be tested and exercised, and with free-will which makes it possible for him either to resist or to yield. Hence the Bible answer as to the origin of the moral consciousness is that it too comes from God. Here also we have much to learn from ethics as to the growth and development of this consciousness which is in no way excluded by this simple statement. What is excluded is the materialistic explanation of human nature which rules out the divine altogether.

If then so much simple and lofty spiritual teaching is to be

\* *Genesis*, p. 55.



found here does it matter whether the story of Eden is literal fact or "truth embodied in a tale?" There are many reasons for thinking that the second supposition is true. Here again the inspiring Spirit has used some of man's childlike dreams and filled them with the truths of eternity. Consider the account of the naming of the creatures by Adam. Here we learn that man alone has the power of language, and that this too is God's gift. Consider the story of the formation of woman. In that wonderful allegory is set forth the true relationship between man and woman, woman not a slave, but one with man by nature. Hence it has come that wherever the Bible has been read and understood it has been the great emancipator of woman. In our childhood we loved these stories and did not ask whether they were histories or parables. In maturer life we love and reverence them still more because we see deeper into their meaning. But we recognise that one of the "divers manners" in which God spoke to our fathers was in parables, and we say, "Even so, Father, for thus it seemed good in Thy sight."

3. Up till now we have said nothing of the deepest note that is struck in these chapters, the story of the coming of sin into the world. As yet no parallel to this has been found in any of the older records. Some Assyriologists have made much of a well-known Babylonian seal-cylinder in the British Museum. There male and female figures sit on opposite sides of a tree with hanging fruit. Behind the female figure is what appears to be a serpent. But it is pointed out that both figures are clothed, that the male wears horns which are exclusively the symbol of deity, that neither figure is reaching out towards the fruit, and that the place of the serpent does not correspond at all to the part it plays in the account of the Fall.\* While then we must grant that the serpent from the earliest times appears as the enemy of the gods, we are safe in saying that this seal gives no parallel to the Bible narrative. On the other hand, however, it should be mentioned that in the Babylonian Flood stories the Deluge is represented as a punishment for sin.

But even if some record bearing unmistakable marks of resemblance to Genesis should be found we should still have to account for the fact that the conception of sin in the Bible is

\* So Jeremias, *Das Alte Testament im Lichte des alten Orients*, p. 203.

so unique. Much has been said in late years of the Babylonian penitential psalms and of their likeness to our Psalter. Here are a few lines of one of the best known :—

The sins I have sinned turn to a blessing :

The transgressions I have committed may the wind bear away !

Strip off my manifold transgressions as a garment.

O god whom I know and whom I know not, seven times seven  
are my transgressions; forgive my sins!

O goddess whom I know and whom I know not, seven times  
seven are my transgressions; forgive my sins!

Forgive my sins, and let me humble myself before thee.\*

We do not seek to diminish the real sincerity of such a prayer ; but we are content to quote the judgement of one of the most famous of Assyriologists. "But the clearer the relationship between Babylonian and Biblical thoughts is displayed, the clearer must the deep reaching difference between them appear. The Biblical penitential psalms are religiously incomparably more valuable. They rest on a clear consciousness of the relation of man to God, and they know the inner moral want of correspondence. It has been rightly said that the liturgical formula 'unknown god,' 'unknown goddess,' sounds like a parody on such words as 'Against Thee, Thee only, have I sinned, and done that which is evil in Thy sight.'"† Those words go to the root. It is because these chapters of Genesis set forth so plainly the true relationship between man and God that we know they come from Him.

Starting from this relationship the Bible declares that man, entrusted with the power of moral choice in the simplest possible form, took the wrong turning, and broke away from God's purpose for him. The tragic sin-stained history of the race is only the perpetual repetition of that first Fall. The fact that from the first man took the downward path is what Genesis tells us, and in view of the stern reality of evil in the world to-day we can find no deeper explanation. Some modern theories, in their effort to be scientific, destroy this great and sad truth. To say as Tennant does that "such an evil inclination is partly due to the constitution which man received at the hand of his Maker," the inevitable result of the low stage of evolution on which he stood, seems to rob sin of its moral heinousness, and to contradict the whole Biblical view of human history.

\* See Sayce, *Gifford Lectures*, p. 421.

† *Jeremias, op. cit.*, p. 209.

Similarly to speak of a "Fall upwards," and to represent man's progress as the result of tendencies that were aroused when he left his state of innocence, is to miss the point. Innocence and progress are not incompatible. All the teaching of the N.T. as to the perfecting of the human nature of our Lord proves that. Rather we should say that sin did not thwart God's purpose that man should advance, it was only able to hinder. It is enough for us to hold that however immature in intellect and culture man may have been at the outset, he had the power of resisting temptation but failed to do so.

We have only space to add a few words on the other great question, the relation of sin and death. It is sometimes supposed that the proved presence of death in the world before the age of man discredits the Bible story. What is forgotten is that here it is not death in itself, or its origin, that interests the sacred writer, but death as it affects man. We cannot do better than quote Denney's grave and thoughtful words:—"That the third chapter of Genesis is mythological in form no one who knows what mythology is will deny; but even mythology is not made out of nothing, and in this chapter every atom is 'stuff o' the conscience.' What we see in it is conscience, projecting as it were in a picture on a screen its own invisible, dear-bought despairing conviction that sin and death are indissolubly united—that from death the sinful race can never get away—that it is part of the indivisible reality of sin that the shadow of death darkens the path of the sinner, and at last swallows him up."\*

We have only been able in this paper to suggest lines of treatment for many subjects of vast importance. Popular secularism and street corner scepticism draw many of their weapons from misunderstandings of these chapters. Every preacher is forced at some time or other to define his attitude to them. As he grapples with their problems he must be prepared for hard and strenuous thinking. But he who labours on in the faith of that great saying of Hort's that "beliefs worth calling beliefs must be purchased with the sweat of the brow," will not fail of his reward.

WILFRID J. MOULTON.

\* *The Atonement and the Modern Mind*, p. 67.

## Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations].

### \* NAZARETH AND THE NAZARENE—*St. Luke ii. 39-40*

#### A SERMON TO YOUNG MEN

IT is strange that a place which has become so famous through its association with our divine Lord, is never once mentioned in the O.T., or even by Josephus. So obscure was the town of Nazareth, and unassociated with any great historic event. No great name had ever been connected with it, and no stirring historic circumstance had ever flung a glory around the place. The name in the Hebrew means "To germinate," referring doubtless to the rich vegetation of the neighbourhood. The gardens around Nazareth, we are told, abounded in olive trees and fig trees; palm trees also flourished in the immediate vicinity, and the views from the mountains around are some of the finest in Palestine.

But if Nazareth is never mentioned in O.T. scriptures or dignified by a reference in books of secular history, it is surely very suggestively interwoven with the life of our Lord and the very foundation of Christianity. It was the abode of the parents of Jesus. Here it was that He spent His youth and early manhood; here, too, we have the scene of His opening ministry, for it must never be forgotten that in His own town of Nazareth we read of His first entering into the synagogue on the Sabbath day and standing up for to read, and appropriating the well-known passage, Isa. lxi., adding the strange and significant comment, "This day is this scripture fulfilled in your ears."

From this obscure town of Nazareth, the first followers of Jesus derived their early name. The "Christians" were first so designated at Antioch, but before the designation of "Christians" was applied to them, they were called "Nazarenes," and in many parts of the Orient to-day they are still termed "Nazarenes."

Rénan, in his *Life of Jesus*, says:—"If the world . . . should ever wish to replace by authentic holy places the mean and apocryphal sanctuaries to which the piety of dark ages attached itself, it is upon this height of Nazareth that it will re-build its temple. There, at the birth-place of Christianity, and in the centre of the actions of its Founder, the great church ought to be raised in which all Christians may worship. There, also, on this spot where sleep Joseph the carpenter and thousands of forgotten Nazarenes who never passed beyond the horizon of their valley, would be a better station than any in the world beside, for the philosopher to contemplate the course of human affairs, to console himself for their uncertainty, and to reassure himself as to the divine end which the world pursues through countless falterings, and in spite of the universal vanity."

Amid the beautiful surroundings of this Galilean town, nestling, as it did, in one of the most fertile valleys of Palestine, were spent the early years of Jesus. Our imagination would be tempted to linger over these early years and to inquire who were His school-masters, what were the books He read, and what the influences which coloured His life.

The master of a Galilean school would usually be the leader of the Synagogue. The books which a Jewish youth would be compelled to read, would include most certainly the books of the O.T. We can see traces of His careful reading in this direction in subsequent quotations, and can realise how His poetic soul would find itself in beautiful accord with the lyrics of the Psalms. How He would read, too, with more than ordinary interest, the prophecies of Isaiah with their golden dreams of the future. Our imagination would love to linger around those years of our Lord's childhood and youth—we wish we knew something of His teachers, and His playmates, and something of the incidents which would take place in these early years; but of these the Gospels record nothing. They do mention that He could *read* and that He could *write*. The Jewish boy's education would begin in the home. His parents would be His first teachers. Timothy is reminded of this by St. Paul, who enjoins the young Christian to remember the advantages of the early religious education which came to him from his mother, Eunice, and his grandmother, Lois. In every Jewish home, too, which could possibly afford it, there would be a copy of the Law, from which the parent would instruct the members of the family.

It was required of every Jewish father that his son should be taught some honest handicraft, and Jesus followed the calling of Joseph the carpenter; fashioning for the simple folk of Nazareth those ploughs and yokes which in after years furnished Him with the parables with which He illustrated the kingdom of heaven.

These thirty years spent in and around Nazareth are termed the "silent years," but we are not surely to imagine the term "silent" as meaning that His wonderful life during this period manifested nothing of the unique, for the probability is that they held in their keeping much that foreshadowed the greatness of the Life which was to be lived in more public gaze, and the great ministry for which they prepared.

"Mary kept all these things and pondered them in her heart"—how many were the things she kept! Their nature and variety it may not be possible for us to know. Tradition, of course, has been busy concerning incidents which took place during that remarkable boyhood, but concerning these it is not necessary for us to speak. •

The incident in the Temple, however, when at the age of twelve we see Jesus conversing with the doctors, certainly gives



warrant for supposing that even the boyhood and youth of Jesus were abnormal, in some respects, and suggestive of much that lay in the future; but during the entire thirty years there comes hardly a whisper of the greatness of the Life which was to be. What are we to understand concerning this silence? Surely not inactivity, but the opposite—for every year of this period was spent in preparation for the greater ministry which lay beyond.

To young people, as a rule, there are frequently times when the limitations of their life and the lowliness of their position, joined with the obscurity in which their lives are spent, is a very considerable ground of complaint. They may surely learn through our Lord's choice of Nazareth that obscurity has its advantages; that lowliness of position, and limitations of circumstance are not insuperable barriers to after prominence and usefulness. Christ used the opportunities which these things gave Him, and, as St. Luke expresses it, "He grew strong in spirit, becoming full of wisdom, and the grace of God rested upon Him."

There are two aspects of development which takes place in the life of Jesus well worthy of the attention of young people of the present age. There was the *physical* development taking place side by side with the *mental* and *spiritual*. He "grew" and "waxed strong," at the same time becoming "filled with wisdom." No one can look upon certain present-day tendencies of the youth of our country, without recognising the great danger which may come through the undue importance given to questions of sport and amusement. Athletics and sport have their proper place in the development of human character, but is there not a danger lest the development of the mind and the soul be forgotten in the great and absorbing pursuit of a development which is merely physical? The mind has to be cared for and developed. The graces of the spirit mature not by chance, but by care, and persistent attention. The Romans developed muscle at the expense of their souls, and the Empire as a consequence fell. The ideal development is that which takes place in the life of the Nazarene, physical, mental and spiritual. And those silent years at Nazareth gave to the world the full proof of His ideal and perfect humanity.

Jesus of Nazareth ever dignified the common-place; He flung a halo around human toil and labour which it had never possessed before. To the simple folk of Nazareth He was Jesus the Carpenter. He sympathised with the horny-handed sons of toil for He knew the difficulties of the toiler.

The Word had breath and wrought  
With human hands the creed of creeds,  
In loveliness of perfect deeds,  
More strong than all poetic thought.

Those years at Nazareth determined the form of His subsequent teaching. As we listen to Him in the after years, we hear One who is in perfect sympathy with human nature, One who knew the difficulties of toil and experienced the bitter fight of poverty; One who sympathised with all who were battling in the uphill fight and struggling for the development of human character. It is not without a strong suggestiveness that Jesus of Nazareth dwelt among people who were notoriously wicked. It was this moral condition of Nazareth which gave point to the inquiry, "Can any good thing come out of Nazareth?" It was here that He learned the cure for the world's sin and the world's suffering.

Many of the young men and women in our London business houses are appalled by the moral difficulties by which they are surrounded. Saddened at times by the obscurity of their position, and by the sinfulness of their environment; tempted frequently to give up hope and heart for the attainment of a purer and nobler life. To all such, Jesus of Nazareth is an inspiring example.

If He in Nazareth gave to the world the example of a pure, and spotless life, spending His early years in the most wicked city in Galilee; developing there the graces of His divine-human character, we may do likewise in spite of the difficulties which abound. It is not our surroundings, but ourselves that determine our destiny and character. Just as the lily transmutes the impurity of the marsh into its pure, white, and beautiful petals; so Jesus transmuted the impurity and wickedness of Nazareth into the beauty and holiness of His perfect life; and the life of the Nazarene may be, and is, a pattern for our lives to-day.

If you give yourselves to Him, if you resolve to live for Him and work for Him, if you determine in His strength to follow whithersoever He leads, by the power of His might you shall be strengthened, and you shall also "advance in wisdom and stature, and in favour with God and men."

R. HARRIS LLOYD.

\* THE GENTLENESS OF OMNIPOTENCE—*Psa. cxlvii. 2-4*

The Psalm represents some aspects of the range of the Divine activity in the world. God is said to be the God of the city, and He builds her walls. He is the God of the fields and makes the grass to grow. He is the God of the summer rain and of the winter frost. He Himself is great, yet He despises such as glory in their strength. While He brings the wicked down to the ground He lifts up the afflicted. He is so wise that He counts the number of the stars, and so tender that a broken heart does not escape His notice: "He telleth the number of the stars, He healeth the broken in heart."

The Psalmist was not insensible to that deeper meaning which lies beneath the surface of things. Whatever he saw that was lovely was just the starting-point to lead his mind God-ward; and to anyone possessing a power of vision and a faculty of interpretation like that "every common bush's afire with God."

This gift is the need of our modern life. So great is the rush and strain of the daily calling that men find little leisure for meditation, and hence if they see at all it is only the semblance of things they see and not their reality: the grass, the walls, the stars, but no Creator. Of such Wordsworth's hackneyed lines are true,

A primrose on the river's brim,  
A yellow primrose was to him,  
And it was nothing more.

But on the other hand it is true of some that they possess the power to behold behind the form the evidence of the invisible Creator, and for them common things are transfigured so that they testify of God.

And so it was with the writer of this Psalm: the city, the fields, the heavens were all *media* by which he interpreted God. Notice then the suggestiveness of his words: The Lord doth build up Jerusalem"—then He is a God of *providence*. "He healeth the broken in heart"—then He is a God of *pity*. "He telleth the number of the stars"—then He is a God of *power*. This, then, is the Psalmist's conception of his God. On the one hand there were the city's walls and God was their builder: on the other hand there were the stars known by their Creator: then there were the sorrowing, stricken hearts of men; and the God of the city's walls and of the starry heavens stooped to these hearts and touched them into wondrous wholeness and life. And so we learn,

I. THE GOD WHO COMFORTS THE BROKEN-HEARTED IS A GOD OF TRANSCENDENT POWER. "He telleth the number of the stars." The stars spoke to the Psalmist of the immeasurable and the inscrutable. As he gazed into the vastness and the glory and the wonder of the heavens it became natural for him to argue toward God from what he beheld. It is one of the elementary signs of grace in the heart of a man when he declares that the God he worships is greater than the greatest thing he knows. The man is learning the fact of proportion; his mind is opening to the significance of the Infinite, and he will come back to the primrose and the broken hearts with a truer sense of their real meaning when he has grasped the secret of the stars. His mind is under the spell of the infinitely great and magnificent, but by-and-by he will come to discover that which compared with the stars is infinitely small and insignificant. His conception of the God of the stars will enable him to understand the better the God of the city's walls and the God of the broken-hearted.

The telescope has been cited as an argument against the Psalmist's words, but such an argument is meaningless to him who holds that God is infinite. However ungraspable the tremendous figures of astronomy may be they have a great word to say concerning God. Behind the creation there is the Creator and the more you extend your idea of the range of the one the vaster must be your conception of the other. The God of the stars is a God of transcendent power. Putting aside the compilation of a vast mass of figures we are to consider the stars as the symbols of the Infinite, and then we are to range side-by-side with them a bruised and broken heart. And the wonder is that the one does not obscure the other. Each has its place in the divine economy, and to the heart of God the man is as much as, or more than, a mere belt of stars. For while He is the Creator of the stars He is the *Father* of the man. When we have grasped the fact of the divine power the subject may be viewed conversely:

II. THE GOD OF TRANSCENDENT POWER IS ALSO THE GOD OF INFINITE TENDERNESS. "He healeth the broken in heart." He is the God of the stars but He does not ignore souls, and in Him the great attributes of power and pity, greatness and gentleness meet. "Thy gentleness," says another Psalmist, "has made me great." It was the gentleness of Omnipotence. It is the glory of greatness that it stoops, and it is passing wonderful that the God who sustains the worlds should stoop to bind up the wounds of the broken-hearted.

Who are the people whom God heals? If we trace this word of the Psalmist which we translate *broken* we shall find that it is employed in other parts of the O.T. with varying shades of meaning. And these uses of the word are suggestive figures of the broken spirit.

1. It is used of those who are bearing *the stress of unfavourable circumstance*. In the *Book of Jonah* when the writer tells of the danger of the ship being broken he employs this expressive word. And there are souls like that; souls that are tossed about as a boat upon the angry deep. They feel that the frail vessel of their earthly good will go to pieces, and sore is the wound of their soul. In the *Second Book of the Chronicles* it is used of an army broken and scattered. And there are men like that; men who have been worsted in fighting the battle of life, and hope has died within their soul. But as a pilot brings the vessel to its desired haven, and as a general rallies his shattered forces and inspires them to victory, so God heals the broken-hearted.

2. It is true also of those who are enduring *the poignant pain of bereavement*. Even such He healeth. In the *Book of Ruth* we have an idyll of human constancy embodied in a story so full of the lights and shadows of things that it reads more like a



romance than a history. "Call me not Naomi, call me Mara, for the Almighty hath dealt bitterly with me. I went out full and I have come home again empty." How human was the wail of that bruised heart. Yet Naomi came to see the outworkings of the divine providence. I hold this text then as a priceless promise to all who are broken by fear and sorrow. It is God bidding you confide in Him. And He is a God of immeasurable power. To what purpose was our thought of the God of the stars if we cannot relate His power to our need? He does not permit a star to wander, and He will not suffer me to be confounded.

3. And it is true of those who are broken by reason of their *transgression*. The Saviour interpreted of Himself the great words of *Isaiah's Prophecy*: "He hath sent Me to bind up the broken-hearted." And this very word "healeth" is used in the O.T. of *forgiveness*. Another Psalmist states the spirit which makes this healing-forgiveness possible: "The Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit." He who careth for the stars careth for me!

God is All-good, All-wise, All-powerful; truth:  
Take it, and rest there.

HERBERT S. SEEKINGS.

### THE MACEDONIAN CRY—*Acts xvi. 9*

I. Those who are ignorant of the Gospel need help. Their ignorance; their awful condition—darkness, disease, bondage, death.

II. Those who are in the same state as the Macedonians are crying, "Come over," etc. The knowledge we have of their state; our connexion with them commercially; the political relation in which we stand.

III. It is incumbent on the Christian Church to send help to the nations that are in darkness. God has done everything to facilitate our exertions. It is Christ's command. It is reasonable and equitable—we received it from others and should send it to others.

IV. It is incumbent on Christians to use methods to send them the Gospel. To abound in prayer. To contribute of their substance. To use their influence.

V. The motives to perform this duty are most powerful. The millions that are perishing for lack of knowledge. The command of Christ. The promises of God.

*Dr. Roque.*



## Notes and Illustrations

THE GENTLENESS OF OMNIPOTENCE.—For the spirit of the true worshipper there is no contrast between the splendours of the God that rules on high and the tenderness of Him who—

With scarce an intervention presses close  
And palpitantly, His soul o'er ours.

He who "tellethe the number of the stars" is He who "healeth the broken in heart, and bindeth up their wounds" (Psa. cxlvii. 3, 4). He is "nigh unto all them that call upon Him in truth." And through all these centuries—except for the teaching of the Lord Jesus Christ, who has made the conceptions of the Psalmist possible and real—how much nearer have men approached to an expression of the fundamental truths of religion, what worthier conceptions of God have they attained, how much nearer heaven have they climbed, than the godly men who, under the influence of the Spirit, poured out their souls in the music of the Psalms?—*Davidson's Praises of Israel.*

"The Lord doth build up Jerusalem, He gathereth together the outcasts of Israel" (Psa. cxlvii. 2) is an exact description of Nehemiah's work under God (Neh. ii. 15, iii., vi. 15). Israel could testify of her past adversity, "Who can stand before His cold?" (Psa. cxlvii. 16, 17). But as the glaciers before our era, nature's gigantic sculptors, ground and chiselled into smooth outlines the rugged hills uplifted by volcanoes; and as the moraines, deposited in the valleys by glaciers, prepared a fertile soil; so the snow and ice of Israel's calamity prepared her for her present blessedness and thanksgivings which close the Psalter.—*A. R. Fausset.*

NAZARETH is not mentioned either in the O.T. or by Josephus. This fact, together with the enquiry of Nathanael in John i. 46, has caused the place often to be described as obscure, isolated and insignificant. Instead of that, it probably contained, at the beginning of the present era, not fewer than 15,000 inhabitants. It also lay close to the main highways, well known throughout all the district and visible even from Samaria and the Mediterranean Sea. Roads lead out from it in all directions, and it was not far from Sepphoris, for a long time the capital of Galilee. Thus Nazareth was continually in connection with the great centres of trade and of information and of busy life. "A vision of all the kingdoms of the world was as possible from this village as from the mount of temptation." Midianite caravans, Roman legionaries, travellers of every rank and pursuit, people from all parts of the civilised world, would pass and repass along the main routes that lay within sight of the Nazareth hill. These facts should be remembered in forming a picture of the scenery and conditions in the midst of which our Lord spent the years of His boyhood and early manhood. As might be expected, Nazareth became a favourite place for Christian pilgrims, especially during the Middle Ages. About the year 600 A.D. there was a large basilica in the town. The Crusaders added several more churches to the buildings already in existence. Antoninus Martyr, writing of Nazareth, says that "the beauty of the women in the city is so great that no more beautiful women are to be found among the Hebrews. And though the Hebrews have no love for Christians, yet these women are full of charity for them."—*Cooke's Palestine in Geography and History.*

UNION FOR BIBLICAL AND HOMILETIC STUDY  
IN ASSOCIATION WITH THE WESLEYAN METHODIST  
CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1907-1908

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIMOTHY ii. 15.

SECRETARY :

Rev. J. A. CLAPPERTON, M.A., 14, Waterloo Road, Nottingham

SPECIAL NOTE

In order to simplify the General Registers it has been found advisable to close the year in March. Subscriptions, therefore, for the Session 1908-1909 become payable on *April 1st*, not May 1st as before. Notwithstanding, students are earnestly requested :—

1. Not to send their subscriptions until they have selected their classes for next winter (or joined the Summer Class).
2. To send these, wherever practicable, *before the 30th of June*, and NEVER IN AUGUST.
3. To state at the same time if they are Wesleyan Local Preachers ; on trial as such ; or intending to be. For a separate list of these has to be preserved.

NEW CLASSES, 1908-1909

For a List of the Classes and New Text-books see PR's MAG. Advt.

SUMMER CLASS

As the Summer Class (Stalker's *Life of St. Paul*, 1s. 4d. including postage) begins work in April, intending students are requested to join at once.

GENERAL DIRECTIONS FOR STUDENTS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.
2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BEFORE THE LAST DAY OF THE MONTH to the Tutors and NOT to the Secretary. N.B.—*Late papers cause a great amount of unnecessary trouble.*
3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.
4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.
5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.
6. Students are requested to write their answers to class-questions in *their own words*. They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6d. They go through the post for a half-penny.

I. HOMILETICS : FIRST YEAR

Students are strongly advised to procure the Revised Version *with marginal references* (R.T.S., 2s. 6d.), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required *unless specially asked for*; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No PAPER TO EXCEED 400 WORDS IN LENGTH.

WORK FOR MARCH: Write Outline Sermon on "The Work of the Holy Spirit," from Acts i. 8.

## II. HOMILETICS : SECOND YEAR

WORK FOR MARCH: Read Chap. xvi. Write Outline of Sermon to Children, following the method suggested.

## III. HOMILETICS : ADVANCED

WORK FOR MARCH: Read over Method VI. (pp. 172-3), also the illustrations, paying special attention to the marginal notes; then write one outline on a section from the O.T., and one a section from the New.

## IV. THEOLOGY : FIRST YEAR

WORK FOR MARCH: Read pp. 139-159. Questions 100, 101, 102, 103, 104, 108, 109, 110.

## V. THEOLOGY : SECOND YEAR

WORK FOR MARCH: Questions 181, 182, 183, 184, 185, 186, 188. How do you explain 1 Tim. ii. 4?

## VI. THEOLOGY : ADVANCED

WORK FOR MARCH: pp. 188-210. 1. What does Augustine teach in the Enchiridion about Penance? 2. Show and explain the growth of the authority of the Church of Rome during the period of this book. 3. What great doctrine is strikingly absent from the Theology of the early centuries?

## VIII. BIBLE STUDY : SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

WORK FOR MARCH: The Apostolic History and Epistles. Read Maclear 97-124, Companion 98-122, 186-192. Questions: 1. Make brief notes on the gift of tongues (Acts ii. 4), the services of the early church (ii. 42), the practice of communism (ii. 44), the captain of the temple (iv. 1), Grecian Jews and Hebrews (vi. 1), a place of prayer (xvi. 13), because the Fast was now already gone by (xxvii. 9), the hope of Israel (xxviii. 20). 2. Mention the circumstances recorded in the Acts which justify our Lord's declaration, "Thou art Peter, and upon this rock," etc. 3. Trace the course of Paul's three great journeys and of his voyage to Rome, noting the Epistles which were written in the course of these travels. 4. Compare the teaching of Paul with that of James on the relation of "faith" to "works." 5. Which are the Pastoral and which the Catholic Epistles? Why are they so called? 6. Analyse the Epistle to the Ephesians, explaining why it has been called the "Temple Epistle," and pointing out its characteristic phrase or "keynote." 7. Quote and comment on six passages in which important changes have been made by the R.V.

## IX. CHRISTIAN EVIDENCES

WORK FOR MARCH: pp. 189 to end. 1. What is meant by "Inspiration?" 2. How can the Inspiration of the N.T. be proved from Christ's own words? State the analogy between Inspiration and Incarnation. 3. "What other book in the world would be capable of such a revival?" Explain this. 4. What is the teaching of the Ritschlian School?

## XI. ETHICS

WORK FOR MARCH: Section VIII. The law of the Christian Conscience. Questions: 1. Analysis. 2. What does the N.T. claim to have been Jesus Christ's relation to the Conscience? 3. What is the law of the Christian Conscience? Show clearly in what sense the word Law is here used.

## XII. ENGLISH GRAMMAR

WORK FOR MARCH: Chaps. xxxiv-xxxviii. Ex. xxxiv-xxxvi., 7-9. Analyse Ex. xxiv. 10 (lines 1-6); parse Ex. xvi. 10.

## XIII. ENGLISH COMPOSITION

WORK FOR MARCH: Read through Part III., Chaps. iii. and iv. Questions: 1. Correct the following: "This book of yours is different to mine"; "Man is capable of laughing always." 2. Write a brief essay upon a subject of your own choice.

## XIV. COMPARATIVE RELIGION

WORK FOR MARCH: Read pp. 258-277 of Geden (and pp. 26-32 of Grant). 1. What other authorities beside the Qurân are recognised as binding for Muhammadan faith and practice? 2. Explain more fully the Sunnat and the Qiyâs. 3. Give a brief account of two of the four great Imams. 4. Explain Hajj, zakât, salât, sadaqah, Mu'tazilas, Kafir, Kalimeh. 5. Name the articles of the Muhammadan creed and enlarge on (1) its Eschatology; (2) its doctrine of Predestination.

## XV. LOGIC

WORK FOR MARCH: Revise the whole book, giving special attention to your corrected papers and Tutor's notes. General paper next month.

## XVI. PSYCHOLOGY

WORK FOR MARCH: Questions: 1. Indicate the importance of its bodily expression to the very existence of an emotion itself. 2. How has it come about that a particular set of muscular contractions accompanies one feeling, while another set accompanies another feeling? 3. Give the most satisfactory classification of the emotions known to you, making any remarks upon it that appear to be necessary. Read Chap. vii. Note carefully the different types of movement, and also the following: habit; instinct; control of feeling; self; will.

## XVII. ENGLISH LITERATURE

WORK FOR MARCH: Revise Milton. Read Primer: Sections 96-100. Read all of Milton's Poetry contained in The Golden Treasury, especially the Sonnets. Questions: 1. Write a brief account of Milton's life. 2. Write a note on Milton's Prose works. 3. What is the argument of Paradise Lost? 4. Write out a few of the passages in Milton's poetry that specially appeal to you, and give your reasons. 5. Which of his shorter poems do you prefer? Why?

## XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, 1s. 6d. Special Fee (in languages) for the Tutor, 2s. 6d. Minimum Subscription for the Union not to be forgotten, 6d.

## XIX. ADVANCED N.T. GREEK

Subject: Pope's *Epistle to Timothy and Titus*, 2s. 2d. Fee (not including Subscription), 5s. Tutor: Rev. R. M. Pope, M.A.

## XX. HEBREW

Text-book: Maggs's *Introduction to the Study of Hebrew*, 3s. 9d. Special Fee and Subscription as in Class XVIII. Tutor: Rev. A. T. Burbridge, B.A. The Tutor will write personally.

## XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

WORK FOR MARCH: Study closely SERMONS xix. and xxxiv. Read SERMONS xlviii-lviii. NOTES on Mark, Luke, Phillipians, Colossians, etc. CATECHISM, Chapters ix. and x. Questions: 1. By what stages may a Christian fall from grace and commit sin? Illustrate by Peter's separation of himself from the Gentiles at Antioch. 2. Show the original and use of the Moral Law. 3. How does Wesley explain in his Notes: "He emptied Himself," "Our conversation is in heaven?" What does he show is the end or object in baptism? 4. Of what



privileges do baptized infants partake? What is confession? Name the Sacraments of the Roman Catholic Church. 5. What is a Local Preacher? How many has our Church in Great Britain? What is required of them? How is discipline maintained?

## XXVI. LATIN

Text-books: Allen's *Latin Grammar*, 2s. 2d.; Allen's *Latin Exercise Book*, 2s. 2d. Special Fee (see Class XVIII.), 5s.; Minimum Subscription, 6d. Tutor: Rev. W. E. Beet, M.A., 90, Church Road, Urmston, Manchester.

## XXVII. EXPERIMENTAL BIBLE STUDY

### SPECIAL CLASS FOR LEADERS OF SOCIETY CLASSES

WORK FOR MARCH: Read Chaps. xliii-xlvi. Questions: Upon what legal grounds was St. Paul condemned to death? 2. Write a brief note upon the Apostle's *enemies* mentioned in this Epistle, and state the (probable) reasons for their enmity. 3. What truths set forth in this Epistle have impressed your mind most deeply? 4. 2 Tim. iv. 15. Is the desire for retribution to befall the wicked justifiable?

## XXVIII. ART AND PRINCIPLES OF TEACHING

### SPECIAL CLASS FOR SUNDAY SCHOOL TEACHERS

WORK FOR MARCH: Read Chap. vii. Questions: 1. Who was Socrates? What was the distinctive character of his method? 2. Of what interest is the Socratic method to a Sunday School Teacher? 3. What is the difference between "lecturing" and "teaching." [N.B.—Frame your answers in your own words].

## XXIX. BIBLE STUDY (FOR GENERAL STUDENTS): O.T.

WORK FOR MARCH: 1. Introduction: Make a synopsis of pp. lv-lviii. 2. Text: Chaps. xxxi-xlii. (a) How does Job repudiate the accusations of his friends? (Chap. xxxi.) (b) Give briefly Elihu's contention, and reply to it. (c) State the summing up of pp. 258-260. (Text-book may be used). (d) Show how the poetic justice of the Epilogue favours belief in the dramatic cast of the Book. (e) If we accept Job as a literary, rather than an historical, work does this annul the teaching of such a passage as James v. 11. (f) What does the R.V. margin in that verse suggest?

## XXXI. BIBLE ENGLISH

WORK FOR MARCH: Read pp. 120-124, and revise first eight chapters. Show in the following passages (1) What is the misleading word (2) How it became a misleading word (3) What the meaning of the whole passage is:—Amos ix. 10; Gal. iii. 1; 2 Peter ii. 7; Acts xv. 4; Mark viii. 32; Eph. i. 11; Acts x. 3; Matt. xxvi. 52; Mark iv. 19; Jer. xvii. 10.

## XXXII. TEMPERANCE

WORK FOR MARCH: Chapters xxv.-xxviii. and the Chapter on the "Control of Traffic" (by Rev. G. A. Bennetts). Questions: 1. What was Wesley's teaching about Temperance? What do you consider is the trend of the Methodist opinion to-day? 2. Show that the Bible does not favour the use of intoxicating drinks. 3. Present the Pauline arguments of self-denial for the sake of others. 4. (a) Give some account of Temperance legislation from 1551 to the present day. (b) Summarize the chief provisions of Lord Peel's reports of 1892, and say why Temperance workers should support it.

## XXXIV. CANDIDATES' LITERARY EXAMINATION

Text-books: Chambers's *World in Outline*, 1s.; Ransome's *Short History of England* (Longman's), 3s. 6d.; Longman's *Junior School Arithmetic*, 1s. Tutor: Rev. R. E. Brown, B.A., Street Lane, Roundhay, Leeds. (A Fee of 2s. 6d. is charged in this Class. It should be sent to the General Secretary).



# OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

*March 1—THE SHEPHERD—Isa. xl. 11*

What busy men the shepherds are. Night and day you may find them about their flock. Horse-keepers and cow-keepers don't seem to give so much time and care to their creatures as the shepherd does to his sheep and lambs. The shepherd's greatest concern is about the sheep's food. In Christ's country he would lead the flock, carefully seeking the best pasture, much as you see the Wiltshire shepherd taking his flock to the lovely Downs. The prophet says that God will feed *His* flock like a shepherd.

1. *He feeds us wisely.* The shepherd does not let the sheep run where they like. While he carries the "rod" (short and thick) to beat off enemies, he carries also the "staff" (long and crook-ended) to guide the sheep. So he selects the pasture. If sheep were like some boys they would think how much better they could manage, but the good shepherd knows. God leads us only to the best pasture, no matter how strange the way may seem. "No good thing will He withhold."

2. *He feeds us tenderly.* Look at the rest of the verse. The lambs that would tire he carries, the ewe-mothers that would fret and trouble he leads gently. If only we knew the care God takes that we should find the richest and happiest life we should love Him much.

3. *He feeds us bountifully.* Nothing troubles a shepherd so much as a sickly hungry sheep. He is just happy when they are in a good pasture and can be satisfied. God does not want us to live a hungry, unsatisfied life. And He can feed us in most unexpected ways. (Five thousand people; five barley loaves and two fishes). When Jesus gave them out there was more than enough for all.

*March 8—THE SOUL'S BREAD—St. John vi. 35*

We need three kinds of bread; bread for the body, bread for the mind, and bread for the soul or heart. These three are food, knowledge, grace. Grace comes to us in Jesus, and so He is called the bread of life. Three things to remember:

1. *The kind of bread.* "Bread of Life." Jesus is the bread from heaven which gives life to the world. Common bread can give muscle and blood and bone, but not life. Jesus gives life to the soul—as He gives the knowledge and love of God; and goodness, and all that makes us like God. Hence the preciousness of this Bread, he that eats of it "shall never hunger."

3. *How can we get it?* For we must get it if it is to be of any use to us. A hungry boy won't be satisfied by looking through a shop window at cakes and loaves. How can he get what he wants? He must go in and beg or buy. Jesus has told us exactly how we can get Bread of Life. We must "come" to Him; we must "believe" in Him.

3. *When can we have it?* That is a very important question when we are really hungry, isn't it? When Jesus spoke to these people about it they seemed to think it was just what they wanted and they said, "Sir, give us this bread." Jesus answered, "I am the Bread." As much as to say, "Here it is. You are looking for it and it is close by." Jesus says to us, "You need go no further, wait no longer."

*March 15—THE SOUL'S LIGHT—St. John ix. 5*

How wonderful and precious light is. We need it to see our way about, to see how to do things, to see what things are. The colour and beauty and form and majesty of the world need the light. Jesus is just as necessary and precious to the soul. "Light" is the word for the knowledge which Jesus gives us.

*First about God.* He has taught us who God is, His will, His love, His care and presence. That He is our Father. How much He is like us.

*Then about ourselves.* Who we are, what we can become, where we are going. That we are sinners but that He can save us. That we are God's children. How much like God we are really. He teaches us to see ourselves in Himself.

*And then about our life.* How it is under the care and grace of God who knows the sparrow and the lily. How we are to live it, not for ourselves but for others. How we are to direct it—heavenwards.

Jesus comes into our life not to bring darkness but light. Let us open our hearts to Him. You remember Holman Hunt's picture, "The Light of the World." The overgrown door—that is too often like our heart. The Saviour with crown of thorns on His head and lantern in His hand knocking at the close-shut door—that is Jesus wanting to bring His light into our hearts.

*March 22—THE WONDERFUL SAVIOUR—St. John i. 4*

*Note :—*This is a difficult and perhaps scarcely suitable text for children. But, putting aside exact exegesis we may appropriate the verse for our purpose.

In our lessons we have had two remarkable deeds done by Jesus : the feeding of the multitude by a few loaves and fewer fish. This suggests Jesus as the Bread of Life. Then the healing of the blind man, filling his dark world with light. This teaches us how Jesus is our Light. Our Golden Text to-day binds these two together in one saying. It speaks of the wonder of Jesus.

1. *In Creation.* Wherever life came it came as His gift. To make a thing is surely very wonderful. You make a boat out of wood, but suppose you could make the wood. But to give a thing life how much more wonderful. An artificial flower is very lovely ; but a living flower ! What is that ? I saw a tray of dead birds the other day, eight wagtails. They were very beautiful, but they needed life for their real glory.

2. *In man.* With divine wisdom He gave life to each creature according to its necessity ; but to man He gave light also. God not only made man, He spoke to him. He gave him knowledge whereby he might make the best of his life. The life and the light of life are to be found nowhere else.

*March 29—BITING AND STINGING—Prov. xxiii. 32*

The common serpent as you know does not sting. You may put them in your pocket as you will. But they have sharp teeth and will bite. The adder stings. He strikes you with his mouth open and sends a curved tooth into your flesh. Out of the tooth comes a drop of poison which is deadly. A bite is bad but a sting is worse. That is like wine to a man who likes it too much.

1. *It bites like a serpent.* He takes it for pleasure, but it leaves pain ; for health and it works sickness. It makes him poor when he might be rich.

It makes him lazy when he should be diligent; careless when he should be careful.

2. *It stings like an adder.* A sting goes deeper than a bite, and further too. The poison from the sting quickly goes through the system. So the love of wine gets into a man's very being, and poisons the man. Love, truth, purity, sincerity, manliness are poisoned. The good man becomes a bad man and the noble man base.

So the writer says that we are to keep our eyes off the wine. Don't even look at it. You know how often the eye leads captive the soul.

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## SPECIAL REVIEWS

3. *The Doctrine of the Trinity apologetically considered* by J. R. Illingworth, M.A., D.D. London: Macmillan & Co. 1907.

Dr. Illingworth has again laid all students of theology under a debt by the issue of his book on the Trinity. He foresees that this doctrine will be the storm centre of coming controversy and places in the hands of believers this weapon of defence. Like his preceding books it is luminous, the style is easy and clear, the line of thought and treatment philosophical. But it is probably less a work in the pure philosophy of religion than his previous volumes on *Personality* and the *Divine Immanence*: the exegetical element seems to us to be larger, and the historical, or more strictly the patristic, element is far more to the front.

In reading a book it is always important to note its "orientation," the relation it bears to the points of the intellectual compass. And this is especially the case with the present treatise. Any reader who goes to it expecting to find in it a treatment of the subject on the lines of the theological manual will be disappointed. It does not gather all the arguable passages from the Bible and build on them the doctrine. It does not attempt to show the hints of the doctrine which, to use the phrase of St. Augustine, "lie hid in the Old Testament," it does not seek to turn the edge of the Socinian or Unitarian exegesis, or to meet the objections, philosophical or arithmetical, which may be urged against the Trinitarian conception of the Godhead. For these things we must continue to go to the theological textbooks and earlier controversialists. This is in no sense a "cram book" for a theological examination. But in view of the modern contention that the Catholic doctrine is an evolution—Dr. Illingworth would hold rather a perversion—of an earlier simply ethical Christianity taught by a human Christ, evolved, developed, perverted, corrupted—you may choose which term you prefer—into its present form by the infusion of Greek metaphysical thought and language he essays, we think with success, to prove the fundamental character of the doctrine, as being embodied in the earliest Scriptures and guarded and handed down by the Church. At the same time he illustrates the philosophic interests with which the doctrine is involved.

It will aid the reader to recall the theological position of the author. Dr. Illingworth, while holding the traditional doctrines, is one of the most distinguished members of that company of modern, broad-minded High Churchmen known as the *Lux Mundi* School. In this, as in his other works, the "Religion of the Incarnation"—to use the sub-title of once famous book—could not fail to hold a prominent place. To him, for

reasons which he has stated elsewhere, the Incarnation is an indubitable fact, a starting point, rather than a goal, of argument. Indeed, to many the prominence of the Incarnate Second Person of the Trinity will appear to somewhat destroy the balance of the book, while the Holy Spirit's place in the Godhead, is, by comparison, lightly touched upon. This is significant of the fact that the theology of the Holy Ghost has occupied hitherto but a subsidiary part in the thought and controversy of the Christian faith.

It is not possible within the permitted limits to attempt an analysis of the book. Nor have we any desire to put before the reader a summary that may be substituted for the strenuous perusal of the volume itself. The reviewer who does this in the case of such a book does a distinct disservice. We wish to write such things as shall send the student to the book itself. It is a book to be read, and *re-read*, and in this respect we can honestly say our practice agrees with our preaching.

The first two chapters are preliminary to the discussion. The significance of Evolution is considered, and its consistency with Theism proved, but we are warned that the striking modern extension of knowledge is largely limited to the material and does not apply equally to the region of the spirit. In the second chapter the "Subjective Element in Criticism" is examined, and the reader is put on his guard against Biblical and theological contentions that are misleading because they have a subjective colouring. We are reminded that the possibilities of thought are not to be *a priori* determined, such determination would be foolish in the case of a supreme genius "like Plato, or Shakespearé, or St. Paul, for it is characteristic of such men to baffle ordinary expectation, and scatter the prosaic tests of weight and measure to the winds" (p. 26). Much more would this be the case if the person in question "be God Incarnate, or even possibly God Incarnate." This is the supposition of the Bible writers and it gives their writings consistency. Dr. Illingworth returns to the theme on p. 221, where he points out that subjective, "not purely or even mainly rational, but imaginative and emotional" elements explain the rejection of the Incarnation; it is incredible "only because it is so strange, so surprising, so stupendous; all of which are terms expressive of mental shock."

The author next considers the doctrine of the Trinity as it is contained (a) in the New Testament, and (b) in the Patristic tradition. He selects certain passages of the acknowledged Pauline Epistles which declare this mystery, and virtually carry it back to within ten years of the Ascension; he defends the Fourth Gospel and shows how it corroborates St. Paul; he vindicates and builds on the Baptismal Formula. The result is that the doctrine was taught by our Lord, was from the beginning a part of the Apostolic teaching, and so is "an original element of the gospel of Christ." The doctrine is then traced in the Fathers of the earliest age and the author shows that the comparative method is no explanation much less disproof of this truth; that it belongs to the whole body of Christians and dates from an age when its origin was not forgotten; and the conclusion is reached "that the real essence of the doctrine of the Trinity—beside which all subsequent modes of its expression are of wholly secondary importance—came as a revelation from Jesus Christ Himself" (p. 82).

The development of the doctrine within the N.T. is next investigated.



This is associated with the title *Logos*, which had filiations with the Hebrew Wisdom and the Platonic philosophy, but which "was taken out of its old associations, to be employed thenceforward as a Christian symbol." Dr. Illingworth finds in it a typical instance of development, "not the inculcation of new articles of faith, but the translation of our original articles of faith into new language, to meet the requirements of a new situation," while "the use of the term does not commit us to theories once connected with its origin, but simply with the Christianity to which it now belongs" (pp. 91, 90).

Even in the Fathers, in spite of modern evolutionary readings of history there is no such development as some have pretended to discover. New necessities, new heresies, demanded new and exacter definitions. The word "co-essential" is not Biblical, but is "stripped of any alien connotation, and simply used to denote a peculiar point of Christian belief." If we wish to see what form an evolution of the doctrine would assume under the influence of Pagan ideas, as distinct from the mere use of philosophical language, the varieties of Gnosticism show us specimens made in the laboratory of history.

Later in the book the practical and intellectual bearings of the doctrine are investigated. It is contended that far from "importing fresh difficulty into the already difficult conception of God" it sheds light on speculative problems. One illustration is the perplexities (which are anterior to Christianity) which meet us when we attempt to conceive the absoluteness of God as personal. If the object, which thought requires if God be the "subject of experiences," be the world, then is He dependent upon it for His self-realisation, and His absoluteness vanishes: if that object be a mode of Himself we are on a path that leads to Pantheism and loss of personality. Similarly, in the doctrine of the Trinity the transcendent and immanent, the Jewish and Alexandrian, conceptions of God are brought into relation.

These brief suggestions will point out the plane on which the thought of this book moves. It deals with difficulties arising from modern views of development as applied to religion, and perplexities which flow from the scientific, or as the author would call it "mechanical or dynamical," view of the world. It is a book for careful study, which upon a hasty reading may disappoint; but it will guard us from many false suppositions, and it will put us upon an elevation where we may note the bearing of the doctrine of the Trinity and the Incarnation on questions of religious philosophy, on the tradition of the Fathers and the language of the creeds. It is a book full of suggestion. Many of its sentences could be extended into paragraphs and its paragraphs into chapters by the student of theology. We quote below two or three striking passages and commend the book as an important instrument of theological discipline:—

"The belief (in the Resurrection) was due not to an invention of the credulous, but to a conviction of the incredulous."

"He whom Peter had not formerly feared to rebuke has now become 'My Lord and my God.'"

"'Like as a father pitieth his own children, even so the Lord pitieth them that fear Him.' That had been the utmost utterance of Judaism 'like as a father.' But Christianity went beyond this in its doctrine of One



who is eternally and essentially a Father, in that He has eternally and essentially a Son."

"'St. Paul,' says one writer, 'knew nothing of the empty tomb,' forgetting that by Easter evening the empty tomb had done its work, and ceased to have any further significance for those who had already seen the Lord."

J. T. L. MAGGS.

## REVIEWS

*Dictionary of Christ and the Gospels. Edited by James Hastings, D.D. Vol. II. T. & T. Clark, Edinburgh. 21s. net.*—This volume completes another of Dr. Hastings' great services to Bible students. It is a kind of supplement to his *Bible Dictionary*, occasionally dealing with the same subjects, but to a very considerable extent adding new matter. The general result is a very valuable but somewhat miscellaneous collection of articles. You are never quite sure whether you may find what you look for. The area that it is possible to cover in such a work is, of course, enormous. New light is available upon so many points year by year that even the most modern work could be usefully supplemented. The *Bible Dictionary* with its Appendix, is of priceless value to the Bible student. In our judgement there is no other work of the kind to compare with it. The *Dictionary of Christ and the Gospels* is in many respects a preacher's book. A wise man could find an inexhaustible supply of good sermons suggested by these articles, though he will not find any sermons ready-made. It would be a delightful and most useful present to a pastor or lay preacher. In the brief space at our disposal this month it is impossible to give more than a general commendation of the work. By way, however, of indicating some of the special features which will appeal specially to preachers, we may mention such articles as those on Poverty by Professor Lofthouse, on Prayer by Dr. Plummer, on Preaching Christ by Dr. Denney, on Temptation by Dr. Garvie, on Self-Control by Dr. Moss, on Philanthropy by Professor Holdsworth. We select these articles because they are typical of a large number which would be specially helpful to the preacher. The general tone of the teaching is moderate and evangelical. A large number of writers have contributed articles and we are glad to see not only the United States represented but many Canadian Colleges. The names of many writers are new to us, but Dr. Hastings has a remarkable gift of discovering the men he wants. Amongst the names which will be very familiar to readers of this magazine are those of Dr. Maggs, Professor Geden, and Rev. A. W. Cooke.

*Joseph Bush: A Memorial. Edited by His Wife. With a Brief Memoir by Rev. Arthur Hoyle. 2s. 6d. London: R. Culley.*—Mr. Bush was not what one calls a *great* man but he was an able minister of the N.T., shrewd, kindly, industrious, cheerful, devout. His Ordination Charge was a unique and striking deliverance. He has been fortunate in his biographer. Mr. Hoyle's sketch is delightful, erring on the side of brevity. A collection of *Obiter Dicta* at the end of the volume gives good samples of Mr. Bush's wit and wisdom.

## MEN AND BOOKS : A MONTHLY SURVEY

### "THE LITERARY MAN'S BIBLE" \*

THIS is a disappointing and in some respects a provoking book. To begin with, all that is of value in it has been much better done by Dr. Richard Moulton in *The Modern Reader's Bible*, a work which Mr. Courtney does not even mention in his Preface. But the special point we desire to note is the cool and superficial way in which the contentions of the extreme school of the Higher Critics are assumed to be established. The Introductory Essays are superficial and occasionally betray absolute ignorance of the views held by all who are outside the small coterie whom we suppose Mr. Courtney would designate "literary men."

It is curious to note how entirely he ignores or is actually ignorant of the place the Bible holds in the lives of many of the busiest men who are doing the world's work all the better because of their sure faith in God and in God's word.

Mr. Courtney writes :

One thing, at all events, is indisputable—that if you mark off certain writings in a class by themselves as inspired, they may be endowed with a kind of sanctity of their own, but they will always be imperfectly understood, and rarely receive their due appreciation. They are locked up, but not read, or else they are read in mechanical, conventional fashion, as not having much to do with the busy life of the world. Alone on their pinnacle they are, it may be, worshipped from afar, but never lovingly handled by men immersed in business and working in the heat of the day. To study the Bible as literature we must, I think, get rid of the misleading connotations of inspiration, and frankly subject it to scholarly and enlightened criticism.

Now could any suggestion be further from the truth than that the Bible is "never lovingly handled by men immersed in business and working in the heat of the day"? We presume that Mr. Courtney is thinking of his own circle of "literary" acquaintance and regards men immersed in business whether as politicians, commercial men, or soldiers and sailors, as people not worthy to be taken into account. They do not form any part of his world. Yet one can hardly imagine that an

\* By W. L. Courtney, M.A., LL.D. London : Chapman & Hall

intelligent "literary" man is absolutely unaware of the place the Bible, regarded as the inspired word of God, holds in the thought and faith of multitudes. It is not seemly to mention living men—though it would be easy enough—but did Mr. Courtney never hear of Mr. W. E. Gladstone or Lord-Chancellor Cairns? Did not such men—and they are but types of thousands less distinguished—work "in the heat of the day"? And did they not find or make time every day to lovingly handle the book which literary men are now beginning to patronize? Nor do we need to turn to the last century for illustrations. The crowds who attend Dr. Campbell Morgan's Expository Lectures, the development of Bible Schools, and many other signs of the times, demonstrate the gross inaccuracy of such declarations. On the other hand it may be freely admitted that there are a number of more or less superficial people who are ready to cast aside the inspiration of the Holy Scriptures and to offer us instead of that Divine Library, tit-bits selected by some self-styled literary man who believes the Higher Critics have destroyed the ancient faith. We are apt to be a little too polite and complaisant in our treatment of this school, and there is no need that we should excite ourselves about them. Our wisdom is to give more earnest heed to the sure word and to be the more careful, diligent, and prayerful in our expositions. The Bible is its own best advocate and apologist, and will survive alike the attacks of unbelief and the patronage of literary men. Devout and intelligent men and women will lovingly handle Psalms and Gospels when Cheyne and Jerahmeel and other critical eccentricities are forgotten.

#### "THE PREACHER AND HIS SERMON" \*

It has been frequently stated, during the last few years, that preaching was becoming a lost art; that the day of its decadence had arrived; and that the preacher and the pulpit were being rapidly superseded by the printing press and other agencies. We do not think that there was any justification for such statements, and there is much to suggest that they are absolutely untrue. Notwithstanding the widespread indifference which the churches all alike join in deploring; and the reported

\* "*The Preacher and His Sermon.*" By J. Paterson Smyth. Nisbet & Co. 1s.

diminution in the number of those attending public worship ; there is much to show that the pulpit has not lost either its attractiveness or its power. One of the minor evidences of this may be found in the great interest taken to-day in the preacher, and in his methods of work and training. Never before, in the history of the pulpit, was so much advice offered to those who are, or who intend to be, its occupants. Books on preaching multiply thick and fast ; books written from every standpoint, and containing advice on all kinds of topics pertaining to the preacher's work. Carlyle's *Speaking Man* is not yet out of date ; and there are signs that his best work is yet to be done, and that the pulpit is coming into a fuller heritage and larger opportunities.

This volume contains a brief series of lectures addressed to students in the Divinity School of the University of Dublin by the Rev. J. Paterson Smyth, B.D. of Montreal. The subjects discussed are "The Preacher" ; "The Preacher's First Five Years" ; "The Quality of Grip" ; "Preparing the Sermon" ; and "Preaching the Sermon." On all these points the lecturer says much that is stimulating and instructive. He rightly calls attention to the preacher's personality ; and urges that he must not only try to be natural—to be *himself*, but that he must be *the very best self* he is capable of being. "To be a true preacher it is necessary to keep your soul open, facing God, receiving continually from God high impulses, desires, enthusiasms that you are to communicate to men."

The young preacher should cultivate modesty, and thus disarm the criticism which always follows any display of over confidence in one's own powers or position. He should try to gain the confidence of his hearers ; and endeavour to keep his preaching fresh and free from monotony, by forming some systematic plan of teaching ; by preaching on the Great Festivals on topics in harmony with the events commemorated ; by using the great Scripture biographies ; etc. The lecturer also recommends expository preaching ; especially in these days when perhaps the Bible is less read and studied than a generation ago. With his suggestion that expository sermons are more easily prepared than textual or topical sermons we do not agree. An expository sermon, if it is to be really effective, needs the most careful preparation ; and demands more time

than any other kind of discourse. Like all forms of labour, the result of sermon preparation depends largely on the efforts put forth ; and the sooner the young preacher realises that there are no gains without pains the better for him and for his congregation. If he has the expository gift, let him both use and cultivate it ; but let him beware of the fallacy that such preaching is easy.

On "The Quality of Grip" our author says some very pertinent things. "Preaching is of no use at all unless you can make the people listen to it ; it is possible for us all, more or less, to make them listen." In order to this the preacher needs and must have "more labour in thinking out, and more courage in speaking out, the full revelation that God has committed to him. He must use his imagination so as to see himself, and to be able to make others see, the things he is speaking about.

You cannot grip your hearers unless Christ has gripped you. Christ must be real to you. You must have thought and meditated on Him till He has grown to be very real to you. You must study Him and think of Him till you can make men feel that He is as near, and as much alive, as when men of old heard His voice and looked into His eyes. That He is still the very Christ who took that little boy on His knee long ago, and grew stern and indignant at the thought of one tempting that child—the very Christ who made excuses for His sleeping disciples at Gethsemane, and looked for the good in every one around Him ; who even saw, as He looked at the howling mob on Calvary, that some of them would be sorry by and by, and remembered that they were half mad with excitement—remembered, doubtless, that many of them had often been kind to their friends and little children. "They are mad with excitement," He thought ; "Father, forgive them, for they do not know what they are doing."

As to methods of preparation Mr. Smyth follows the beaten track. He recommends the preacher to keep on his desk loose sheets of paper on which to record the results of his reading, and particularly anything likely to be useful in sermon-making, together with thoughts on texts and passages of Scripture which suggest themselves from time to time ; as these will furnish him with topics, and frequently with outlines of sermons. The subject of the sermon should be clearly and definitely thought out ; the sermon should have a distinct aim and purpose and should be delivered in a vigorous and convincing manner.

With much of our author's advice as to the preparation of



the sermon we are in agreement ; but some of his suggestions are not so valuable :—

I am usually told that the first thing to do is to think out your subject and arrange its separate headings and the line on which it will run. That looks plausible. But for myself I seldom do it. My first effort is to collect material, I never try to arrange it until after I have got it. And such queer and unexpected things come in as material that I never know till the end of my collecting what the heads will be or what exact lines I shall follow.

I use a large sheet of paper, the larger the better, usually the large white tea paper, which I can buy in the grocers' shops. Then, perhaps, I jot down provisionally the headings that occur to me. Only provisionally, they will probably alter as I go on. Then, with my big sheet of paper before me, I get my head into my hands and force myself to think hard for an hour or so. Sometimes a good deal comes of this, sometimes very little ; generally what comes is most fragmentary and disorderly—a decision as to the way of concluding and enforcing my point, a thought of certain Scriptural passages that bear on it, a choice of one for my text, a memory of thoughts or experiences in my own life, or of some incidents in the parish, a recollection of some event in history or story that I have read. . . . From these I choose rapidly and jot down instantly, in any order, all over my large white sheet. Then I take down my interleaved Bible and look up my text, and the Scripture passages that are similar to it, to see if on the opposite blank page I have noted down any illustrations, or sermons, or references of any kind. These I read up carefully, then I get my commonplace book and see if under any of its headings there is anything to help me. Then I stop for the day, with a tired head and a hot flushed face. . . . It is the foundation.

We need not conclude the quotation. Rarely have we seen so many useless counsels put into so few lines. We should say that such a procedure—we cannot call it a method—is laborious, confusing, unsystematic, and almost useless. Surely the first thing to do in preparing a sermon is to decide on the subject ; find a text that rightly contains the topic the preacher wishes to enforce ; determine the meaning of the text, and its relation to the context ; and discover the divisions which will reveal its true and effective teaching. How can one possibly collect material unless he knows something of what the material is for ? When that is settled ; when the aim and purpose of the sermon is definitely fixed ; and the lines for its construction well drawn ; then the material can readily be sought. But any other method is likely to land the beginner in disorder and ineffectiveness.

With this exception, the lectures are full of good advice, are thoroughly readable, and are well calculated to help the young preacher over many difficulties.

## THE SON OF GOD

## IV. THE RISEN SAVIOUR

IN my first paper we found decisive proof that Jesus of Nazareth left, in the minds of all His earliest followers whose opinions have come down to us, a deep conviction that He is infinitely greater and nearer to God than the greatest of men or angels, a conviction which dominated and shaped their entire thought, and became in them the mainspring of a life of unwearied devotion to His service.

This impression is absolutely unique in the history of man. This becomes evident as soon as Christ is compared with other leaders. Very pathetic is the account of the death of Buddha as given in the Sacred Books of the Buddhists: see *The Sacred Books of the East*, vol. xi. pp. 112-136. But it is only the submission of a poor mortal to the universal doom. We linger with profound interest around the closing scene of Socrates as pictured by Plato in the *Phædo* and *Apology*. Still less do we find a parallel to Christ in the death of Mohammed. All these fall as much below the farewell of Jesus as His moral and religious influence on mankind surpasses theirs.

We now ask, How came He to evoke in the hearts of His earliest followers this lowly homage to, and confidence in, Himself as the Only-Begotten Son of God, the future Judge of the world, the Creator of the universe, and the beloved Companion of God before the world was? The answer is ready. Peter at Pentecost and before his judges announced that God had raised Him from the dead; and Paul begins his great letter to the Romans by homage to Him who, "by resurrection of the dead," was "declared to be the Son of God."

The large place held by the resurrection of Christ in the thought of His immediate disciples will appear even from a hasty glance through the New Testament.

Christ is several times (*e.g.*, Matt. xvi. 21) represented to have said, after foretelling His own death, that on the third day He will rise from the dead. Whether or not we accept these words as actually spoken by Him, they reveal the belief of those who wrote the Gospels that soon after His death the Crucified rose from the dead. Each of the four Gospels takes

us into His empty grave, empty because the body nailed to the cross had returned to life. In Acts i. 21, 22, Peter declares that it was necessary to elect someone, in place of Judas, to be "a witness of His resurrection"; thus indicating his conception of the work of an apostle. In each of Peter's recorded discourses and replies to his judges, he asserts that Jesus had risen from the dead. Similarly Paul, in Acts xiii. 30-37, xvii. 18, 31, xxvi. 23. The same faith finds expression in the argument in 1 Cor. xv. 12-20, and in 2 Cor. iv. 14, v. 15, Rom. i. 4, iv. 24f, vi. 4, 9, vii. 4, viii. 11, x. 9, Gal. i. 1, Eph. i. 20, ii. 5, Ph. iii. 10, Col. ii. 13, 1 Th. i. 10, iv. 14, 2 Tim. ii. 8, etc. Also Heb. xiii. 20, 1 Pet. i. 3, 21.

That the resurrection of Christ was not a mere vision revealing the continued life of the Crucified in another sphere of existence, but an actual return to life of the body laid dead in the grave, is implied in Matt. xxviii. 6, "He is not here: for He is risen," words spoken to explain why the grave was empty. This is confirmed by the contrast in Acts ii. 31, and again in ch. xiii. 30-37, between the corpse of David which "saw corruption" and Him whom God raised who "did not see corruption." For this implies that the body of Jesus did not decay as did that of David. Indeed a mere spiritual vision could not be described as being "raised from the dead." It would rather be a coming down from heaven.

Thus the four Gospels, the Book of Acts, and the letters of Paul, agree to say that on the second morning after His death Christ's grave was found empty; that He appeared several times to one or more of His disciples, men or women, in a manner which produced in them complete conviction that His body had returned to life; and that shortly afterwards the body thus raised from the dead was taken up to heaven. Decisive documentary evidence proves that all this was firmly believed by the apostles and others, and that it became the deep conviction of a friend of His murderers and of nearly all His followers in all ages.

As we trace to its source the great religious impulse which has turned back our race from the ruin into which in His day it was sinking into a path of sustained progress, we find abundant proof that its Author announced pardon of sins for all who put faith in Him, and that He promised to them the Spirit of God

to be in them the animating principle of a new life of loyalty to God. In my last paper we found proof that He pointed to His approaching violent death as the mysterious means of this great salvation. The moral dignity of Christ and His wonderful influence on the world raise a very strong presumption that He was not in error in a matter bearing so closely on morals as pardon of sins and a new moral life. But so vast are the issues at stake that we hesitate to accept even His word as decisive until we have asked with lowly reverence, Who art Thou, and with what authority dost Thou break the sequence of sin and death which the Moral Law has bound?

With one voice and complete confidence, the various New Testament writers reply that their Master is infinitely greater than men or angels, and occupies a place of unique dignity and nearness to God. This homage paid to Christ by those who knew Him best, by a converted Pharisee and persecutor, and by all later generations of His followers, demands explanation. How came a young man to make on so many others this unique and lasting impression? The answer is ready. He won their confidence because, as we have just seen, with or without design He evoked in them an assured conviction that His body laid dead in the grave had returned to life. This conviction accounts abundantly for, and is the only explanation of, the reverence and confidence of the early followers of Christ, a confidence which deadly peril could not shake.

We now ask, What is the historic reality underlying this confident and indisputable belief that Christ had risen from the dead? Either (1) the body laid dead in the grave actually returned to life, or (2) His disciples were in error in their belief that it did so. This alternative, we shall now consider.

If (1) in bodily form Christ actually rose from the dead, all the facts of the case are explained. If He gave His disciples satisfactory proof that the body which they saw living before them was that which had been nailed to the cross, we understand their serene and joyous confidence that He had triumphed over death and is infinitely greater than the greatest of men. We understand now the transformation of their character, and the fearlessness which enabled them to set at defiance, and by their accusations to goad to desperation, the most powerful party in Jerusalem. Men who knew that their

Master had risen from the dead might well be fearless. Thus the fact of the resurrection would explain the courage of the apostles.

It would also explain their success. For any belief is accounted for by the truth of that which is believed. If Christ actually rose, doubtless the evidence that He rose was much more abundant than that recorded in the New Testament. That multitudes were convinced, is indisputable: if He actually rose, their belief is at once explained.

The conversion of Paul is also explained. For his after-life compels us to believe that, even in his bitter persecution, he was a sincere servant of God. His contact with Christians, even as their enemy, would bring him under their influence. Their clear and honest statements of fact and their straightforward accounts of Christ and His teaching, before their judges, might well impress the sincere and intelligent mind of the young Pharisee. Fresh evidence day by day would strengthen his rising doubts. Thus prepared, the vision on the way to Damascus would at last break down all hesitation and bring the proud persecutor as a humble penitent to the feet of Jesus. Further intercourse, after his conversion, with those who had personally known Him would produce complete conviction that Christ had risen, and that He is the own Son of God.

So also the effect of Christianity on the world. For, if He rose from the dead, He is what He claimed to be, and His birth was infinitely the most stupendous event in history. We need not wonder that the Gospel He preached, re-echoed by the apostles, survived and spread, in spite of all opposition; and that wherever it has gone it has been a source of immense and manifold blessing. In short, if Christ actually came forth living from the grave and showed Himself to His disciples as narrated in the New Testament, the facts of Christianity and the most conspicuous facts of history are fully explained. Around this central fact, all others arrange themselves.

If Christ did not rise from the dead, we must suppose either (2*a*) that He did not actually die, or (2*b*) that the apostles were in error in supposing that they had seen alive the body nailed to the cross.

It is very unlikely (2*a*) that one who had suffered the agonies



of crucifixion and had been laid in the grave as dead would without help revive. And it is inconceivable that a man slowly recovering from wounds which had drained almost to the point of death His bodily strength could produce in those who knew Him best a conviction that He had trampled death under foot with a triumph so complete as to reveal superhuman power. Certainly the reverent confidence in Christ which gave to His followers, who before His death had shown no special courage, their almost superhuman courage, could not have been evoked by any appearance of an invalid needing most watchful care. Such hypothesis also leaves unexplained the final disappearance of Christ in a manner which led His disciples to believe that He had risen to the right hand of God.

The only alternative remaining is to suppose (2*b*) that the apostles were in error in their belief that they had seen alive the body laid dead in the grave; and that the appearances were produced by a merely spiritual influence on their minds.

Such error, owing to the strong motive which the most powerful party in Jerusalem had for exposing it, would almost certainly have been detected. For, if the bold assertions of the apostles were true, they who had crucified Christ had slain the Hope of Israel. They were guilty of the blood not so much of a man as of a nation. For they had destroyed Him who alone could save it from impending ruin. If this were once believed, the lives of the murderers would be in deadly peril. This danger (see Acts v. 26, 28) would make them most eager to disprove the delusion spreading so rapidly in Jerusalem.

There must have been means of doing so. It is difficult to doubt the testimony of the Four Gospels that the body of Christ was buried with honour in a private grave. And neither enemies nor friends were likely to remove it secretly. In any case, the burial-place of one so notorious would almost certainly be known. By opening the grave and uncovering the carefully buried body, or by opening the trench and exposing the remains of three corpses, the powerful party which had slain Jesus would at once dispel the delusion which was threatening to destroy them. That a plain statement touching simple matter of fact said to have taken place in their own city survived, in spite of resolute opposition, is strong evidence of its truth.

The conversion of Paul greatly increases the difficulty of supposing that the Galilæan apostles were in error. For his hostility would quickly detect the baselessness of a belief resting only on the imagination of unlettered men and women. That he accepted the belief of the fishermen as his own deep conviction, proves that he had evidence which convinced him that Christ had risen from the dead.

Nor can the suggestion of error explain the effect of Christianity on the world. For this reveals a putting forth of unique and superhuman power. Moreover, the mainspring of the activity of the agents of this power was their conviction that their Master had risen from the dead. If He did not rise, in the greatest crisis of history the Spirit of Truth made use of error as a means of leading our race out of darkness into light ; and a delusion, the most intense and wide-spread of all which have led astray the erring mind of man, has saved the world.

Other considerations strengthen the foregoing argument. Practically the beliefs that Christ is divine and that His dead body returned to life stand or fall together. Modern controversy knows only one alternative. Either Christ claimed to be in a unique sense the Son of God and in bodily form rose from the dead, or the most distinctive features of the teaching of the apostles were a tissue of errors based on a series of delusions. If He did not rise, they who gained for Him the homage of mankind were not only in error touching His resurrection but ascribed to Him claims from which He would have recoiled with horror as blasphemous ; and held a new and complicated and altogether erroneous conception of God ; an error which has survived to our time as the deep conviction of nearly all who have done most for the spiritual good of man. And we must explain the fact that wherever this error is not known and accepted as truth we have had for long centuries helpless stagnation and decay. In short, to deny the bodily resurrection of Christ, is to accept an alternative which contradicts all the known sequences of human life and reduces the history of the past to a complex tissue of impossibilities. So terrible an alternative is unworthy of consideration unless the belief of the apostles be open to objections more serious than those involved in its rejection.

The above argument in proof that Christ rose from the dead

is not invalidated by any discrepancies, apparent or real, even in the narratives of the resurrection. For it rests, not on one infallible statement, but on the substantial agreement of many witnesses. We have abundant examples of discrepancies in detail which cast no doubt on the substantial truthfulness of the main statements in which they occur. Moreover, these discrepancies are easily explained by the excitement of the moment and the wonder of those who had seen the empty grave, and believed that they had seen a vision of angels or the Risen Lord Himself. On the other hand, the serene confidence of the apostles, and its effect upon the world, can be explained only by the truth of that which they believed.

One objection only demands serious attention. Some say that the return to life of a dead body would contradict the observed order of the material world, and destroy that confidence in the constancy of nature which underlies all human thought and action. This objection assumes that, since matter began to be, nothing has happened differing essentially from the order observed by men; and that no forces or Power have ever operated on matter except those which reveal themselves in uniform operation day by day in the various phenomena of the material world.

This assumption is overturned by the insufficiency of the known forces of nature and the observed sequences of cause and effect to account for all observed phenomena. They cannot account even for themselves, or for the origin of matter, or of motion, or of the many and various chemical elements so marvellously persistent in their distinctive affinities amid numberless changes in outward form. Nor can they account for the origin of life in what was once indisputably a lifeless world. The transition from the lifeless to the living is utterly unlike all observed sequences of nature and utterly inconceivable in its mode; and thus reveals a force or Power altogether unlike, and superior to, the observed forces of nature. By producing life, this Higher Power changed completely the aspect of our planet, gave to it new beauty and interest, and thus created a new era in its history.

All this does not imply even a moment's suspension of the forces already operating. Before life began, the forces of gravitation, heat, chemical affinity, etc., were doubtless

operating according to the laws since observed by men. In the midst of these, a new vital force began to work, drawing together the already existing chemical atoms into new combinations, arranging these complex molecules into cells, and endowing these cells with the functions of life, and thus producing phenomena altogether new. But the earlier forces continued to operate, and modified and limited the development of the newly-formed living bodies. Another new era was created by the advent of the higher intelligence and the moral sense of man. Thus we have found clear indications of three distinct impulses, those creating matter and motion, life, and the infinitely higher life of man; each revealing a Power immeasurably greater than those now seen operating in nature, and each giving a new meaning and worth to all that preceded it.

Similarly, around Jesus are grouped well-attested phenomena differing as widely as the above from all previous phenomena. When Christ was born, the older nations were rapidly gravitating into ruin; and the wild tribes of the North had not yet emerged from barbarism. Throughout the world, overcast by gloom, was scarcely a ray of hope. Silently and imperceptibly an unseen Hand began to work. At first the new life seemed as though it would be crushed by the tremendous forces of evil around. But it survived and gradually Christianity overspread and changed the Roman empire. To-day we have all around us sustained progress; but only in those nations which bow to Christ. This wonderful change involved no suspension of the immoral forces which once seemed to be dragging our race to destruction: but it reveals a new force greater than the forces of evil then reigning with almost undisputed sway. That this wonderful change is found only in the Christian nations or in others which, like Japan, are learning from them, proves that it is due to Christ.

We need not be surprised if we find that this new moral force modified directly the operation of the forces at work in the material world. For mind and matter are everywhere united by most mysterious links. We therefore need not wonder that, in the body of Him through whom was arrested the moral corruption which threatened to destroy our race, was arrested also the material corruption which in all others follows

death, that even the hand of death was compelled to release its prey, and that the Dead One came forth living from the grave. This does not imply suspension of any material force; but only that in the dead body of Jesus a higher Life held back bodily corruption, or rolled back a corruption already begun, and breathed life into that lifeless form. Certainly the Power which gave to lifeless matter the forms and functions of life could raise out of the decaying body of the Crucified the living body of the Risen One. The origin of life is as much and as little a miracle as is the resurrection of Christ.

We now see that this last is no isolated event standing alone, contradicting and contradicted by the well-attested uniformity of nature. It stands in line with the greatest events in the history of our planet, the origins of matter and motion, of life, and of human intelligence and moral sense. There is therefore nothing in the observed sequences of the material universe which compels us to reject the abundant evidence, adduced above, that Christ rose from the dead, and to believe that a delusion has rescued our race from ruin and led it into a new path which for a thousand years has been one of sustained progress. Thus our theological research has not only removed for us the great stone which once hid from mortal view the body of the Crucified, but has opened a window in heaven through which we see at the right hand of God the Risen Saviour.

In my first paper we found decisive documentary proof that Christ claimed to be the Only-Begotten Son of God, infinitely greater and nearer to God than the greatest of men or angels, and the future Judge of the world, in a sense involving a new conception of God. This claim and this conception of God, we shall now accept with complete confidence as just and true. For we cannot for a moment believe that the Conqueror of death misunderstood His own dignity and His relation to God. We therefore recognise in Jesus of Nazareth, whom in my second paper we found to be a man among men sharing the many limitations of all human life, also a divine Personality sharing with God our Father His uncreated existence and His infinite power, intelligence, and love. This gives to His awful death on the cross a mystery which we can never fully solve. But in my third paper we learnt that it stands in vital relation



to the Gospel of pardon which He announced for all who are weary of sin and turn to Him, in faith, for salvation. This gospel, we now accept with intelligent confidence: on His cross we see a manifestation of the infinite love of God to a sinful and ruined race, the most wonderful we can conceive: and while thus gazing we hear from afar, and join in, the song of those who sing, "To Him that loveth us, and loosed us from our sins in His blood."

J. AGAR BEET.



## THE OLD TESTAMENT IN MODERN LIGHT

### III. OLD TESTAMENT MORALITY

IT is a constant assertion of sceptical writers that the ethical code of the O.T. is so low that it is no longer of any value to us. We are told that it teaches neither the sacredness of truth, nor religious tolerance, nor humanity, nor human brotherhood, nor peace. In Mark Rutherford's *Deliverance* the author describes in his own vivid style a visit to a free-thinking hall. "We were entertained with demonstrations of the immorality of the patriarchs and Jewish heroes, the audience breaking out into uproarious laughter at comical descriptions of Noah and Jonah." Similar arguments are still served up week by week to demonstrate the falseness of the Christian religion, and all who know anything of the discussions inside many workshops in this country realise how often and how triumphantly the same objections are repeated.

It is indeed surprising and pitiful that such reasonings should be advanced in the name of Science. Men who use so freely, in every other realm of thought, the great words Evolution and Development might at least suspect that these words apply to religion also. It is one of the firmest principles of knowledge that the end of the process of development is the explanation of the beginning, not the beginning of the end. When nature has reached the last stage we hear her proclaim—"Here is the meaning of the seedling. Now it is clear what it really was; for the power which lay dormant has pushed itself into light, through bud and flower and leaf and fruit."\* So we have a

\* Professor Henry Jones.

right to say that in the ethics of the N.T. we see the blossom and perfection of the teaching of the past. If in the early periods we look for flaws belonging to primitive stages of growth we shall find them. We may indeed gloat over such defects till we can see nothing else. But if we look closer we may be rewarded by discovering the promise and potency of all the future. Then we say with confidence: "The process that ends in the perfect teaching of Jesus has been divinely guided all the time."

The fact remains, however, that many devout readers of the Bible, whilst accepting the conclusion at which we have just arrived, are genuinely troubled by many of the incidents recorded in the O.T. The Jehovah of the Hebrews seems so different from the God and Father of our Lord Jesus Christ. Some of His commands sound strange and harsh and pitiless. Some of the men most highly praised as heroes of faith seem vindictive and merciless. There are some pages in the Bible over which we pass hurriedly, others from which we avert our eyes. Are we disloyal in doing this? In this paper we shall try to outline the answer to these very real and pressing questions.

1. Now in the first place it is absolutely essential that we should firmly grasp the meaning of the saying that "Morality is progressive." It is a very natural thing to suppose that the moral standard is something fixed and absolute, but it is none the less altogether misleading. Duty with each of us must be relative to our station and circumstances. Otherwise it would be something unreal and abstract and would have no power to control our daily life. Hence it may follow that what was the plain duty of a man living a few centuries ago would be sin to us. There is no doubt that at first such a statement sounds very startling, even subversive of morality. The editors of Lord Acton's *Historical Essays* say of that great scholar: "Anxious as he was to uphold the doctrine of growth in theology, he allowed nothing for it in the realm of morals, at any rate in the Christian era, since the thirteenth century. He demanded a code of moral judgement independent of place and time, and not merely relative to a particular civilization. He also demanded that it should be independent of religion." \*

\* *The History of Freedom*, p. xxi.

This was chiefly due to Lord Acton's contempt for partial historians who are constantly whitewashing the characters of their own personal heroes, and so far it is robust and wholesome. But if it means that the actions of a man like Cromwell are to be judged by the ethical standards of the twentieth century, that the terrible crusade against the Albigenses in the thirteenth century implied as much guilt in the men who conducted it as if it had occurred this year, it is surely unjust. Cromwell's case is particularly instructive. "He belonged," says John Morley, "to the rarer and nobler type of governing men, who see the golden side, who count faith, pity, hope, among the counsels of practical wisdom." Yet this is the man whose hands were stained with the frightful bloodshed of Drogheda. The reason is surely clear. He had not learnt how broad the claims of pity are. His morality was limited by the outlook of his own day. Yet all its limitations never robbed him of his close and real communion with God.

When we follow up this clue we find it leads us to a complete and satisfying explanation of many actions in the O.T. which are recorded without a word of blame. Mozley, the man of whom Gladstone said that he combined the clear form of Cardinal Newman with the profundity of Bishop Butler, has shown this with great force in his *Ruling Ideas in Early Ages*. That book, written more than thirty years ago, should still be read by every serious student of the O.T. The author says:—"When we examine the ancient mind all the world over, one very remarkable want is apparent in it, *viz.*, a true idea of the individuality of man; an adequate conception of him as an independent person,—a substantial being in himself, whose life and existence was his own. Man always figures as an appendage to somebody—the subject to his monarch, the son to the father, the wife to the husband, the slave to the master."† He proceeds to point out that this defective conception of human rights was bound to be embodied in the laws and customs of the state, for no lawgiver can act against the universal opinion of mankind in his day. Hence when Achan sinned, his family, being part of him, must suffer with him. If a war is righteous at all it must, on that theory, be

† *Lectures on the O.T.*, p. 37.

lawful to destroy relentlessly even the women and children of the enemy. In the often quoted case of Jael, Sisera could not appear to her as to us a despairing and hunted fugitive, claiming her womanly sympathy. Rather he was a part of a hated race, deserving no pity, without even the right to truth. As to Deborah's approval of this act Mozley says:—"This praise is obviously given, then, according to the standard of the time, as involved in the dispensation of the time, publicly received in the Israelitish body of that day as a religious community. This was the only standard which was known to Deborah; and it was impossible that she should give her praise upon any other." ‡ We are not to suppose for a moment that because Deborah, a prophetess, praises this act, therefore Scripture as a whole commends it. As we see at once the whole teaching of the Sermon on the Mount forbids this. "Ye have heard that it was said, Thou shalt love thy neighbour and hate thine enemy" (Matt. v. 43). Jael did this, for the sake of her friends she hated Sisera and nerved her woman's hand to slay him. But no Christian could have done it, nor can any Christian claim such a deed as an example. It is in the same way that we read such painful stories as that of Abraham and Hagar. The master then had full rights over the slave. Though God may pity the forlorn and forsaken woman her owner is not morally blameworthy according to the crude standard of his day. Before we sneer at him we must take into account the other and nobler traits of his character, his fearless faith, his power in prayer. Then we may be ashamed that we who see so much more fully what morality involves are still in many ways far beneath him.

If it is asked why such stories should find a place in our Scriptures the answer is that the Bible records God's progressive education of our race, and displays the slow and gradual preparation for the coming of the Christ. No book of moral maxims could possess half the vivid power of these stories of the struggles and victories and defeats of the mighty men of old.

2. It is, however, probable that some readers will feel that as yet we have not touched the central problem. "We grant," they say, "that, in the sense explained, morality is progressive.

‡ *Ib.* pp. 162-3.

We are prepared to make due allowance for wilder times and imperfect ideals. But our difficulty is that so many actions which we cannot but condemn are said to have been commanded by God. You say that men develop, and we admit that. But what of God? Is not He unchangeable? How then could the God of love ordain such actions?" That is, one thinks, a fair statement of the expressed or unexpressed questioning of many devout Christian believers. Certainly it is the thought of those who, in language that we do not care to repeat, speak of the vindictiveness and cruelty of the God of Israel.

Before we can answer such questions it is essential that we should ask how, in these ancient times, the will of God was ascertained. What does it mean, for instance, when in the stories of David's reign we read: "And David enquired of the Lord, and the Lord said?" Let us first consider the meaning of similar language used by other peoples of the same period about their gods. In the Louvre at Paris there is a famous slab of black basalt known as the Moabite stone. This contains an inscription of Mesha, king of Moab, 850 B.C., commemorating his victories over Israel. After stating that Omri had oppressed Moab many days because the national god Chemosh was angry with his land, he goes on "And Chemosh said unto me, take Nebo against Israel, and I went by night, and fought against it from break of dawn till noon, and took it, and put them all to death, seven thousand men and women and boys and girls, and female slaves, for I had devoted it to Chemosh." Here, at any rate, there can be no doubt as to the meaning. The priests or official representatives of Chemosh gave the directions, in answer to the king's enquiries, and his way of expressing that is "Chemosh said unto me."

We may safely conclude that the exactly similar phrase in the O.T. means that the message was given in the name of Jehovah by the priests. One method by which an answer was sought from God was the use of the sacred lot, the Urim and Thummim. Much obscurity remains as to the exact nature of these objects, but it is probable that they were stones placed in pockets in the breast of the priest's ephod, shaken out after solemn prayer for guidance, one giving the answer "Yes," and



the other "No." The most important evidence of this is given in the Greek version of 1 Samuel xiv. 41, which reads, "And Saul said, O Jehovah, God of Israel, why hast Thou not answered Thy servant this day? If the iniquity be in me or in my son Jonathan, Jehovah, God of Israel, give Urim; but if Thou sayest thus, the iniquity is in Thy people Israel, give Thummim." Similarly, in Prov. xvi. 33 we should translate, "The lot is shaken in the bosom-fold, the whole disposing thereof is of Jehovah."

Extremely important conclusions follow from this consideration. In the first place we are not required to believe that these decisions were in all cases representations of the divine will at all, and, where they were, that will, revealed through such imperfect agencies must often have been only darkly and partially understood. Hence we see that these passages may often tell us more about the men who gave the decisions than about the God whom they represented.

Let us take as an illustration the story of 2 Sam. xxi. David enquires of the Lord the reason for a protracted famine. The Lord answered, "It is for Saul and his bloody house, because he put to death the Gibeonites." Accordingly seven descendants of Saul are handed over to the men of Gibeon, and hung up before the Lord, *i.e.*, before the sanctuary, in Gibeon. The one gleam of light in this dark story is the devotion of Rizpah, who watched night and day by the corpses of her sons, keeping off beasts and birds of prey. What are we to do with this narrative? We must say that the priests of these days, earnest and sincere though they were, zealous for Jehovah, quite failed to understand His real will. We must not dare to charge Him with this deed. In later days, when the thought of personal individuality had become more distinct, men learnt to proclaim in the name of God: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." In David's time that law was unknown. Men were so slow to learn what God really was that they thought to please Him by the death of innocent men. Must we not say that whilst He approved their zeal He could not approve their action, but rather year by year continued patiently to teach them and draw them on to nobler views.

The cases of commands given through prophets are doubtless different. Here we have much greater certainty that the true meaning of God was understood. Yet Hosea, a prophet, condemns in the name of God the cruelties of the revolution carried out by Jehu at the instigation of Elisha, another prophet, and executed with the full approval of Jehonadab the son of Rechab, that zealot for Jehovah. (*Cf.* 2 Kings ix. and x. with Hosea i. 4). "Come with me and see my zeal for Jehovah," said Jehu, "I will avenge the blood of Jezreel upon the house of Jehu," said Hosea, a century later.

We conclude then that Scripture itself authorizes us to say that we must not attribute to God Himself anything that is opposed to our fuller knowledge of His nature. In times of ignorance He may have used punishments which are no longer needed. But even so God's severity did not contradict His love, it only prepared the way for a fuller manifestation of the riches of His goodness.

If any readers fear lest by such a treatment of the O.T. we are taking away its real authority we would submit, with all reverence, that we are only following the way marked out for us by our Lord Himself. "Ye have heard that it was said to them of old time. . . . But I say unto you." Ancient precepts are to be re-made in the light of the gospel, to be set aside altogether if they contradict its spirit. "Moses for your hardness of heart suffered you to put away your wives." They were not ready for the higher Christian conception of marriage, and so they were permitted to live on a lower level. But it is man's view of the true relationship between men and women that has changed, not God's. It was, as our Lord shows in the same chapter, present in the thought of God from the first.\* One other saying of our Lord must complete this section. "Among them that are born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he." Wherein are we greater than John? Because we know Christ. God speaks to us no longer through the imperfect media of priests and prophets, He has spoken to us in His Son, the living Word. And this is the message that we have heard: "That God is Light, and in Him is no darkness at all."

\* St. Matt. xix.

4. It would be unjust to close a paper like this, in which it has been necessary to dwell almost exclusively on the darker stories of the O.T., without emphasizing the fact that, in spite of all that can be said on the other side, Hebrew ethics rise far above the standard of their age and present a direct contrast to heathen morality. In the O.T. we have no paltering with what is known to be sin, no trifling with conscience, no weak excuses. As has been truly said, "Up to the extent of its revealed truth, and the possibilities of its stage of knowledge, it wrought earnestly for righteousness; and it left a heritage of moral truth that has entered fruitfully into the morality and the legislative codes of every civilized nation, and has enriched the life of the Christian Church." \* No greater contrast can be conceived than that between the Biblical treatment of sin and that found in what calls itself the "realistic" school in modern fiction. Certain books of to-day play with wrongdoing, gloat over its details, tend to excite and stimulate evil desires in those who read them. The Bible tells the story of sin with startling plainness and directness of speech. Yet its result is to make us see the hideousness of wrongdoing and to shudder at it. What man can read the story of David's fall without fear, and without the humble prayer, "Lead me not into temptation, but deliver me from evil?" Against all unwholesome and morbid analysis of sin, the fresh strong bracing teaching of the O.T. blows like the pure air from the mountains. Those who live in such an atmosphere will never doubt that God's Spirit is breathing through it all, that Spirit who more than two thousand five hundred years ago taught the village prophet to say, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah vi. 8).

WILFRID J. MOULTON.

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\* Bruce, *Ethics of the O.T.*, p. 292

## PRESENT DAY PREACHING

## THE ENHEARTENMENT OF SPIRITUAL CONVICTION

*I told them of the hand of God which was good upon me . . . .  
And they said, Let us rise up and build. So they strengthened their  
hands for the good work—NEH. ii. 18.*

AT the return from the first Exile the fortunes of Jerusalem and the Jews were determined by a priest of intense spiritual enthusiasm and by a statesman whose heart thrilled with patriotic sentiment working together in harmony with the will of God. That priest was Ezra; and that statesman Nehemiah. As the subject deals with the latter rather than the former little will be said of Ezra; but if we are to get a right perspective of the incident we must remember that it was Ezra who made Nehemiah's work possible. Long before the statesman appeared in Jerusalem the priest had been rallying the shattered spiritual forces of his people. He had found them dispirited because the city which had been the boast of their fathers was a pitiable and, as they thought, an irreparable ruin. They had hoped much from the ministry of Ezra but it had been no welcome one for Israel. They had looked for commiseration and had received reproof. Ezra's was no idle message of a surface comfort which ignores the real cause of the distress and the pain. He did not arraign the Divine Providence; neither did he question the goodness of God. He saw that the calamity of the people lay in their own folly, and therefore with honest, unsparing words he proclaimed his stern doctrine of the need of repentance and sanctification, and thus prepared the way for Nehemiah's constructive work. Then the cupbearer of Artaxerxes came to the city of his fathers and its walls were rebuilt.

And this story which belongs to the past is not altogether voiceless concerning the needs of to-day. It points a *two-fold requirement*. It demands that on the part of the ministry there must be a fearless dealing with wrong, for a craven priest is as great an anomaly as a cowardly soldier. For anyone who believes that he has received his commission from the Eternal to be silent in the presence of a known evil is to play the part of traitor to the kingdom of God. And it demands, further, that on the part of the people's representatives there must be

an unflinching loyalty to those principles of righteousness which alone exalt a nation.

And so these stern little books of Ezra and Nehemiah which are overshadowed in the O.T. by the profound oratory of Isaiah and the wondrous experimental religion embodied in Israel's Psalms, contain the vital principles of success for any nation, for any city, and for any individual. There is Ezra with his doctrine of sanctification, preaching holiness as the stepping-stone to prosperity; and there is Nehemiah with his doctrine of works preaching progress by the girding on of the sword and the grasping the trowel in the name of the Lord. The burden of Ezra's message was this: "My brethren, it is sin that has exposed you to this distress; your broken walls are God's testimony against you. Put away your evil, tear it from your hearts, and He will return and be gracious to you." Then followed Nehemiah, who said, "Now that your hearts are right with God, in His name rise up and build."

This brings us to a fact which is worth a more protracted study than we can give it now, namely, *the interdependence of these two points of view*. We too often isolate them and regard Nehemiah's success as the outcome of his own genius for grasping the significance of a situation. We say that he was a man of religious zeal and shrewd sense, and because of these he succeeded. This is true up to a point, but it ignores one very important factor—it makes no recognition of the splendid work of Ezra. And it must be clear to any reader of these two records that the work of Nehemiah would have been well-nigh impossible without the preaching of Ezra. In other words, the gospel of *energy* is limited and ineffective without the gospel of *sanctity*. It is when we have grasped the fact of the importance of personal sanctity that we can come to Nehemiah's words, "I told them of the hand of God which was good upon me" and see in them the enheartenment of spiritual conviction.

I. And first respecting *the conviction itself*. "The hand of God which was good upon me." Here is a man with an experience and consequently with a mission. "The hand of God is good upon me"—*that is the experience*. "I told them. . . And they said, Let us rise up and build"—*that is the mission*. When a man feels like that he can brave all things,



sacrifice all things, and, humanly speaking, accomplish all things. From the day that Hanani had told him of Jerusalem's desolation he began to realize, and the more he thought about it the clearer the conviction grew, that God had called him to restore the fortunes of his native land. He had thought and prayed his way to that conviction, and as it glowed in his heart he believed it through and through. He was God's servant, God's messenger, and through him God would manifest His providential grace. Ask him why he leaves the easy life of the Persian Court, and he will tell you that the hand of his God is upon him for good, and that he must go where God directs and *do* what He dictates. This is his supreme and all-absorbing conviction.

It is a grand assurance to feel that God's hand is upon you for good. The life that feels this is never dull and the soul that realizes it is never inert. The Spirit of God lays hold of a man's soul and energies and he is miserable until he responds to that gracious influence. Will you, by way of example, call to mind the singular expression which occurs in the margin of Judges vi. 34:—"The Spirit of the Lord clothed itself with Gideon." It is a curious metaphor but it points to a remarkable experience. You will remember that Gideon saw his land devastated by Midianitish oppressors and though he longed for a deliverer no deliverer came. He was like the hero of a certain work of fiction who travelled thousands of miles to find the secret of a hidden treasure little dreaming that the secret itself was in his own home. Gideon never thought of himself. He is utterly untrained, utterly unable. "Yet he is driven to self-communion. Then he said within himself: Am I the chosen of the Lord? Someone must be if this great work is to be done. Why not I? If God will use me then let Him use me, I am ready." And then we read: "The Spirit of the Lord clothed itself with Gideon." That is, *the Spirit of God so laid hold of Gideon's untrained energies, so touched into life the undiscovered possibilities of his soul, that Gideon the untrained became the messenger of the Lord.* And Israel was delivered not by might nor by an army but by the Spirit of God taking possession of the soul of a man.

The mistake we so often make is that we regard this as a unique experience. Its framework was indeed unique but not

so its real inwardness. In the dawn only the highest peaks are touched with the glory of the rising sun, but at mid-day the whole valley smiles with the splendour. So is it with the Spirit of God. In those early days only a Gideon or a Nehemiah might feel its power, *but the day of its uniqueness is past*. It is for you. You may feel the struggle of life keenly, you may realize its pressure acutely, and yet I say it is for you. And you may step out to to-morrow's life with the music of these words ringing in your heart: "The hand of God is upon me for good." Such is the conviction.

II. Now note *the enheartenment which the emphasis of this conviction bestows*. Nehemiah meets the elders and rulers with words which move them to immediate action. "They said, Let us rise up and build." You will notice that *all the power to rebuild the walls was lying dormant and undiscovered in the lives of these men*. It needed but the inspiration of Nehemiah's enthusiasm and Jerusalem could become a strength and a glory once again.

What, then, if this old-world story should have a present-day significance! It is possible that the power of spiritual retrieval resides in ourselves, and that we are unconscious of its existence. Let us suppose, to illustrate what I mean, that a Christian has lost his power and his delight in prayer; let us suppose that he has got out of sympathy with all Christian activity. He is in the grip of no spiritual passion and he does not feel the thrill of worship as he once did. What is the most natural thing for such a man to do? He has lost his *experience* and consequently he has lost his *heart*. Now it is for such a man that I want a message; and it must be one of enheartening and sustaining power. I want to act the part of encourager to such a man. And I discover my message in Nehemiah's act. I would remind him that *the power of spiritual replenishment is in himself, an undiscovered and an unrealized power, but nevertheless a real and sufficient power because God-given*. The walls of Jerusalem were rebuilt before ever a stone was touched. Nehemiah's work was as good as done when he inspired his brethren to realise their undiscovered worth.

Now a man with a conviction kindred to that of Nehemiah will be a man with a message. To meet such a man is to come into contact with a new evangel. You know the burden he is

bearing yet a mighty hope has taken possession of his soul and his heart is light. Sometimes the experience will express itself in *testimony* and he will tell you that the hand of God is good upon him. And his faith is so clear and his soul so free from any suspicion of cant that your heart warms to that experience, and you feel yourself nerved for the effort of life. Sometimes the experience crystallizes itself into a sublime *influence*. No words are spoken—the soul has a language other than words. But when you leave that man you grasp his hand and he understands. You yourself have uttered no words and yet you have said: "Thank God that I met you to-day. You have done me good; in God's name I will be strong." Well, then, why should you not go forth to to-morrow's life with an experience and a message like that? Has not God been good to you? Is not His hand upon you for good? Look back upon your life and give your answer. Let all His goodness radiate your soul and in His name and for His sake be an encourager. Let the warmth of your soul dispel the chill of some other soul. Let the joy of your own heart sing itself into some other life. Let the strength of your conviction nerve the faith of someone who is losing heart of hope. Sacred is this ministry of encouragement and precious in the sight of God.

III. The text tells us yet another thing: "They strengthened their hands for the good work." *The enheartenment of spiritual conviction manifests itself in constructive activity.* Those strengthened hands were a gracious symbol. Nehemiah's words were as God's touch, and palsied hands were strengthened and fearful hearts became brave. If God's hand is upon you for good your own hand will be full of power. Take the third chapter of this book and you find a long list of names; names, as Dr. Whyte has pleasantly remarked, that are only written in heaven and the third chapter of Nehemiah. But the names are significant. Priests and people, chivalrous women and unknown men, a wondrous blending of the *élite* and the plebeian, the distinguished and the nobodies all contributed to the work. Every man worked, building with his trowel and defending with his sword. Every man worked after his own order and according to his peculiar ability. And each worked for a common end, the safety of his city and the glory of his God.

And so the walls were re-built. And so also the purpose of God was accomplished. Which thing in its highest sense is an allegory. For the supreme need of the Church of Christ to-day is the strengthened hand and the combined effort of all her children. It is said of Correggio that when he was a young man he once stood enraptured before one of Raphael's masterpieces. As he mused the consciousness of his own artistic genius awoke in him. His cheek flushed with his discovery and his eyes flashed as he exultantly exclaimed, "I too am an artist." The spirit of Raphael was good upon him; then his soul glowed with the passion of endeavour. And we, if we realize that God's hand is upon us for good; if we discover our own worth both to Him and to the world and consecrate our best to His service and for His glory, may shape our life to be in all its phases a ministry of radiant encouragement.

Things out of hope are compass'd oft with venturing.

And in all our endeavour we shall find that "the joy of the Lord is our strength." During the holidays a father took his little girl to the top of a cliff and, acting under the impulse of the moment, pointed to the shimmering waters below. Then directing her gaze to the distant horizon and to the sky bending blue above them he said, "That is like the love of God." He thought his lesson was done, but, with that spiritual genius which is so characteristic of childhood at its best, the little one turned teacher, and, after a moment's thought, interposed, "Well, father, if that is so, *we are in the very midst of it.*" And the child was right. "I told them that the hand of God was good upon me." "And they said," if that is so, "let us rise up and build."

HERBERT S. SEEKINGS.



## Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations].

### \* APOSTOLIC PREACHING—Col. i. 28

THIS is Paul's own statement of the purpose and aim of his life; his own interpretation of his duty. It is more—it is a statement of the Subject, Method, and Purpose of Apostolic Preaching. The apostles had learned their ideas and caught their enthusiasm from Christ; and their conviction was that preaching was God's method of publishing His gospel for the salvation of men.

But we must not suppose that preaching was a new invention of the apostolic age; or that it was altogether a new departure. It was not unknown in the Jewish Church—the prophets were primarily preachers; speakers for God. John the Baptist was a prominent and powerful preacher. But the method which had been infrequent and occasional was now made permanent; and the final and imperative command of the risen Christ was “Go . . . preach.”

But preaching did not at once become popular, even though the preachers were apostles—apostles with all the inspiration and force of a new life. It was too peculiar a method for that. For preaching is not mere discussion, not conversation, not merely explanation, not like the exposition of a scientific teacher. It is the utterance of a message from God; a message which has wrought inward conviction of its truth in the preacher's own heart; and which is proclaimed for the very purpose of rousing the conscience, vitalising the will, changing and ennobling the life. It is for the purpose of making men Christians and saints. It was not popular in Paul's day; “We preach Christ crucified, to the Jew a stumbling block.” The Jew was accustomed to a priest clad in gorgeous vestments, and to a splendid and scenic ritual; he looked for an earthly Messiah King; and the preaching of a crucified Christ was to him nothing short of a scandal. “And to the Greek foolishness”; if the Greek possessed any spirit of worship it was associated with the ideas of beauty of form, colour, style. He loved oratory, was a seeker after profundity, originality, beauty of thought; admired the brilliant disputer, the eloquent and logical philosopher, the witty dramatist. And the story of an obscure Galilæan who died a felon's death on a cross was utterly and absolutely distasteful to him. How could such teaching affect thought, mould conduct, produce beauty, or even control the forces of life? And he turned from it with contempt.

It is hardly popular to-day, notwithstanding its brilliant



history and magnificent results. Men are still craving for other methods and disparaging the divine; they now frame theories respecting the *decay*, the *disuse*, the *futility* of preaching. But the marching orders of the Church are still unrepealed; the command still stands—"preach the gospel to every creature."

History is with Paul when he teaches that "the foolishness of God is wiser than men." A revival of preaching has always meant a renewal of the power of Christianity; it has always been the instrument and agency used to build up the Church and to extend the kingdom of Christ. Other methods have been invoked and have had their hour—the sword, persecution and imprisonment, music, ritual, etc., but all have ended in failure, all have proved their inability to turn men from sin to God. The problem is—to change a man's nature, to purify, to sanctify his life; and nothing but the power of the Divine Saviour has ever been found equal to this. And the church still reiterates Paul's cry, "We preach Christ crucified."

I. THE SUBJECT OF APOSTOLIC PREACHING—"Christ in you . . . Whom we preach." Here we have the secret of all real religion and the source of all true life—the indwelling Saviour vitalising and renewing the spirit of man. Not the splendour of a stately ritual, not the brilliant theories of a boastful philosophy, not the enervating luxuriance of excessive emotion; but the living Christ—the source and inspiration of all life.

The phrase—"Christ in you"—raises the question, What is preaching Christ? Does it mean the relation, and the exposition in order, of all the historical facts of Christ's life on earth? More, much more than that; a man may believe all that, and be no more than a census Christian. Jesus Christ is a living Person, and no merely biographical details are sufficient to lead us to know Him, or to make us "partakers of His holiness." Facts lie behind Christianity, but faith goes deeper than facts; it includes *reliance* on the living Saviour, and the *consent of the will* to His supremacy in life.

We preach Christ as Teacher—meeting the need of the intellect; giving knowledge on the great problems of God, duty and immortality. In Him we find "all the treasures of wisdom and knowledge" required on the pilgrimage path.

We preach Christ as Saviour—meeting the want of the longing and penitent heart; and satisfying the deeper yearnings and aspirations of the soul. He is our Deliverer, giving freedom from the bondage of sin, and power to live the pure and godlike life. The longing so pathetically expressed in the altar fires of humanity has found its satisfaction in the love and deliverance manifested on His cross; and by Him the wail of the penitent has been transformed into the hallelujah of the saint.

We preach Christ as Lord—meeting the want of the loyal soul, by revealing Him as its true Master and King; teaching that we are redeemed, that “we should no longer live unto ourselves, but unto Him who for our sakes died and rose again.”

Christianity means vital contact with Christ. He cannot be put aside. He must be so received as to bring great and practical results in daily life. Preaching based on any other theme cannot accomplish this; it neither vitalises the soul, nor purifies character.

II. THE METHOD. HOW WE PREACH. “Warning and teaching every man.” This rules out all mere rhetoric and pathetic sentimentality; and should concentrate attention on the proclamation of the *message received* from God. These words “warning” and “teaching” reveal the two complementary aspects of the preacher’s duty; the two elements which correspond to and should produce repentance and faith in the hearer. In these elements were involved the whole of that message which Paul had in view when he declared to the elders of Ephesus that he “had not shunned to declare to *them* the whole counsel of God.”

“*Warning.*” This is sometimes said to be out of date; a superfluous part of the preacher’s message to-day. But it can never be out of date while men persist in defying God. Even love has sometimes a warning note. For love is the outflow of the Divine character, and is based on truth and justice. Law is merely a transcript of the Divine will; it is the fence from evil, and the outcome of love. Warning is needed; sin must be reproved; the wrong-doer must be taught that “the end of these things is death.” That message is onesided and mutilated which tells only of love. The preacher is a messenger, and the messenger must tell all his message; an ambassador, charged to make known the will of his Divine King; a steward, and it is required in a steward that “he be found faithful.”

“*Teaching.*” This implies that the preacher is more than a mere evangelist, enforcing the first principles of the gospel. He is essentially a “teacher.” It is his mission to preach the gospel to the ignorant, to teach the need and method of salvation; to show that the faith which bringeth salvation is not merely a condition, but an instrument of mighty and effective power. But he must also develope the fuller teaching of the gospel, and show its far-reaching claims on life and conduct. He is to show that “everything within the sphere of morals belongs to preaching Christ”; that there are duties as well as privileges belonging to the Christian life, and that these duties must neither be evaded nor neglected.

“*Every man.*” The message is not to be whispered to a select few, or its blessings held in reserve; the proclamation is to be made to philosopher and peasant, to slave and king alike.

The message in all its richness is for all; all need it, and all may claim its fulness. It is the wisdom of God, the wisdom which maketh wise unto salvation.

III. THE PURPOSE—"that we may present every man perfect in Christ Jesus." In that great day which was ever in Paul's vision every man must be presented "perfect," or as he puts it in another place—"holy and unblameable and un-reprovable in His sight." The word "perfect" is used in the N.T. to indicate the complete, matured Christian life; or, of the more absolute completeness of the moral life. Christ requires in His kingdom men with a completed manhood, with no faculty missing, and no power dwarfed. His servants are to be of "the stature of men in Christ Jesus."

Thus His purpose is to bring humanity to its ideal perfection; for this He came; and for this He calls, equips, and sends forth His agents and heralds. And the real aim of the preacher must always be identical with that of Christ. He must seek, not fame, but spiritual results; not to please, but to help men—to bring them to the perfection required by his Master. And his best results are found in seeing men follow Christ, and dedicating to Him their best;—their best powers, their richest energies, their most effective influence.

"*Every man.*" Here is one of the great differences between the gospel and philosophy. None are too poor, too ignorant, too feeble for the enriching and perfecting power of Christ. The gospel recognises no hopeless classes, no helpless men. And to this work of uplifting and perfecting men every Christian is called. Here the pew and the pulpit are equal as regards duty and obligation. The great question for each Christian to answer is, Does my life help the men about me to be perfect? Am I fulfilling the purpose for which Christ called me into His kingdom?

Further, these words contain an earnest appeal to the Christless. They ask, what are you the better for the gospel preaching you have heard? Is "Christ in you the hope of glory?" Have you seen "the glory of God in the face of Jesus Christ?" Is Jesus the Lord of your life? For only in communion with Him can your deepest yearnings be satisfied or your life be complete. To-day He asks you to accept His grace.

JOHN EDWARDS.

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\* CHRIST LIVETH IN ME—*Gal. ii. 19, 20*

The indwelling of Christ so clearly taught in John xv. was fully accepted, realised, and taught by St. Paul. The terrible weakness of many professors is that they seek to walk in the steps of Christ without having Christ dwelling in them. Let us note:

I. *Christ's indwelling is preceded by the crucifixion of self.* "I am crucified," etc. As united with Christ Paul regarded himself as :

1. Condemned and slain by the law. "I through the law died to the law," it had its course with me in my Surety in whom I satisfied its penalty.

2. Having died in Christ's death *to* the law, to serve in newness of Spirit.

3. Having died as to the "old man" which was crucified with Christ. Rom. vi. 6.

So by the cross of Christ the world was crucified to him and he to the world. Have you been crucified with Christ? Have you realised your need of it? As a sinner have you felt your need of identification with Christ in His death? As a believer have you felt the need of emancipation from the "old man"? Many profess to be saints who have never properly realized that they are sinners, and they attempt to live for Christ before they have died with Him. This is the foundation of the difficulties of the church. It is the "old man" that is in the way. He has no relish for spiritual things, but wants music, and amusements, and complains that the services are not interesting enough, etc. He advises ministers to make them more attractive, but the real need is to get sinners converted and the truth will be valued and followed.

II. *Crucifixion with Christ is followed by Christ's indwelling.* I live, and we never know our best life till the old man is crucified. Yet no longer I but Christ liveth in me. Here is a beautiful union. The individuality is not destroyed: it is the same life physically and mentally, but morally the whole purpose has been changed. The stream is as full as ever but flows in a new channel. Nay it is more powerful than ever for it is energised by the life and power of Christ. And this is more fully unfolded in what follows. "The life which I now live in the flesh I live in faith, the faith which is in the Son of God."

The *element* of the Christian life is *faith*. This faith so intimately joins us with Him that the life of Christ is dominant within us. How does our faith apprehend Him? 1. As a divine Saviour, the Son of God, and therefore all-powerful. 2. As a loving Saviour, and therefore one in whom the heart can rest. 3. As my *own* Saviour who loved *me* and gave Himself for *me*.

Here then is the foundation of the apostle's life. Is it that of ours? The true life draws its *motives* from Christ. The *love* of Christ *constraineth* us. It draws its *strength* from Christ. I can do all things through Christ which strengtheneth me. That the *power* of Christ may rest upon me for when—weak—strong. The *purpose* of that life is Christ. "That Christ may



be glorified in my body." This is its inspiration and we are constantly endeavouring to live out the life *He* lives within us. Only so can we walk in His steps. How great a contrast this to the usual life of many church members. There is so little spiritual appetite that it is too great self-denial to rise and attend the morning service. The services are enjoyed in proportion as they gratify the old man rather than as they nourish the life of the soul. Everything is looked at from the standpoint of self instead of the cross of Christ. From its influence upon us in reference to this life rather than the spiritual and eternal. Now do not think to mend matters by mere resolve and effort. There must be the entire surrender to Christ: the full acceptance of Him as the Substitute for pardon and salvation; as the indwelling Saviour who shall save you day by day. As *One* who will bring into your being a radical change and make you view all things from a new standpoint—not self, but Christ. This life has no death in it, only translation. It is the kingdom of heaven within and a pledge and foretaste of the heaven above.

C. O. ELDRIDGE, B.A.

#### \* THE SLOW PROGRESS OF CHRISTIANITY

*Finally, brethren, pray for us, that the word of the Lord may run and be glorified—2 THESS. iii. 1.*

The case here presented is this: the gospel of Christ was hindered, its progress was slow, and more prayer was needed while more work was being done. This is the state of things to-day. But there must be more prayer, while the gospel is faithfully and extensively preached.

Dr. W. B. Pope admitted that the slow progress of the gospel sometimes tried his faith, but thought he saw indications of like slow progress in the Acts of the Apostles. Bishop Butler said, "Men act precipitately, God works deliberately, by slow, successive steps." The plans of Providence are worked out slowly as we see in the history of nations and churches. The spread of the Gospel is in harmony with the previous dispensations in creation, providence, and redemption.

I. IN THE SPHERE OF NATURE WE SEE SLOW PROGRESS. We have the bud, the leaf, the flower, and then the fruit. Growth is slow where strength and quality are required, as in the oak. Willows grow quickly, but the wood is not durable. Jonah's gourd came in a night, but it perished in a night.

II. IN THE HUMAN SPHERE GOOD WORK GROWS SLOWLY. The fine picture is painted slowly, perhaps rubbed out several times before the artist realises his ideal. The good book is written slowly, probably re-written several times. Grey's *Elegy* is said to be the most perfect poem in the English language. The poet took twenty years to alter, improve, and



finish it. The splendid cathedral rises slowly, but jerry-built houses spring up like mushrooms. Does it seem strange that ages are required to complete the triumph of the gospel when great schemes of human workmanship take so long to finish?

III. GOODNESS OF CHARACTER GROWS SLOWLY. In Christian character as in nature we have first the blade, then the ear, afterwards the full corn in the ear. Moral character is built up thought by thought, motive by motive, act by act, and commonly through a long term of years. A full-grown Christian is the result of patient and prolonged effort. First we are babes in Christ, then young men, then fathers—and do not attain Christian maturity without enduring prolonged struggles. Character in the Christian community must have time to grow and ripen like fruit.

All this helps us in some degree to understand the slow progress of the gospel. But though in this way we obtain some relief as we reflect on the slow progress of Christianity, the subject is still full of perplexity and mystery. We have patiently to wait for the explanation of its Divine Author in the life to come.

The Church tries to introduce the commercial spirit into Christianity; wants large profits and quick returns for small gifts and efforts. The late Rev. Hugh Price Hughes said: "I want God to be in a hurry." But God is never in a hurry. "One day is with the Lord as a thousand years, and a thousand years as one day." God does not reckon duration as we do whose span of life is three-score years and ten. We must think of the *quality* as well as the *quantity* of His work. Men are of necessity in a hurry. If they are slow and hesitate life is a failure. It is not so with God. He can afford to wait till His plans and purposes are complete.

IV. CHRISTIAN PROGRESS IS MUCH SLOWER THAN IT NEED BE. Were Christians more self-sacrificing, zealous, and liberal, the word of God would run and be glorified; would run like a giant where it only walks like a sick man. There must be a new era of importunate, persevering prayer; prayer that is consistent and employs all the divinely-appointed means. The delay of the world's conversion must largely be placed at the door of the Church. Christians have too commonly been busy making fortunes, founding families, and seeking worldly pleasures instead of spreading the gospel.

V. We must remember GOD DOES NOT COERCE MEN INTO THE ACCEPTANCE OF CHRISTIANITY. He does not want machine-made Christians, but free moral agents. By His Word and Spirit, through the Son of His love, God intends to renew men in His image; and it may seem slow work everywhere and in all ages because of the moral freedom of man. Yet from time to time there have been magnificent waves of

spiritual influence, when the Word of God has run with marvellous rapidity and been glorified in the salvation of multitudes, as at Pentecost, the Protestant Reformation, and the Revival of the Eighteenth Century. But the churches have too commonly fallen back into a dead and formal state. However the quickening of modern missionary zeal is full of promise for the future of the kingdom of God. The world's regeneration may not proceed at the slow rate of the past. "It seems to me," says Dr. Jenkins, "that the kingdom of the Redeemer is swiftly outrunning the hopes of the Church; that while the Church presumes to know the limits of His path with the well-worn proclamation, *Lo, here is Christ*, or *lo, there*, He Himself is somewhere else, within circles in which He is supposed not to abide, and using instruments He is said to disown. These are hundreds of Hindus who are confessing Him to one another and following His commands in secret places, of whom the Missionary Societies know nothing." Think, too, of the great work going on in China and Japan, and in other parts of the foreign field. Jesus' Word is glorified, the divine splendour of Christianity is showing itself among the nations of the world, and sooner or later the conquest of the Cross will be universal.

VI. AFTER ALL IS CHRISTIANITY REALLY SO SLOW IN ITS PROGRESS? Elijah said, "I only am left, and they seek my life to take it away." God said, "Seven thousand in Israel, all the knees of which have not bowed unto Baal." We are in danger to-day of committing the error of Elijah. Multitudes outside all Church statistics will finally join in singing the song of Moses and the Lamb.

WILLIAM UNSWORTH.

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\* STRONG CONSOLATION FOR BELIEVERS—*Heb. vi. 17-20*

In this chapter the writer exhorts to constancy by the danger of apostacy, by his own better hope concerning them and the sure ground of our hope resting on the promise of God confirmed by His oath.

He intimates that we as believers have fled to Christ for refuge as the manslayer of old fled to his city of Refuge. Further, he hints that they which be of faith are blest with faithful Abraham, and are partakers with him of the Promise which was confirmed by the OATH of the Almighty, that so every possible ground of doubt or uncertainty might be removed and the promise, however delayed in its full accomplishment should depend on the divine existence and be guaranteed by it.

Now in all this God had in view not only the ultimate fulfilment, which Himself and all concerned would be satisfied with, but the consolation or encouragement of those who were

trusting in His word, so that they might be fully assured of the ground of their hope and enjoy strong consolation.

We, upon whom the ends of the world have come, if we are of faith are now the heirs of the promise, and the strong consolation should be ours. Let us survey our position. The original promise to Abraham has been fulfilled in regard to the number of his seed, and especially is receiving larger and larger fulfilment in respect of his spiritual seed. It has been accomplished, too, in regard to THE SEED in whom all nations are being blessed; so that Abraham now sees the day of Christ and is glad. This affords us great encouragement to trust the promise for ourselves, especially as our Redeemer has now taken his position as the great High Priest consecrated, like the promise by JEHOVAH'S OATH a Priest for ever after the power of an endless life: so that in HIM we have another pledge of the infallibility of the divine purpose. Thus the HOPE built upon the SEED is grounded upon the promise, the counsel, the oath, and the very existence of Jehovah; it is further confirmed to us by its partial fulfilment, and by the permanent arrangements made for its entire fulfilment to all its heirs. We may well feel therefore that the gospel HOPE is an anchor of the soul strong in itself that will not break with any strain, and STEADFAST in its hold upon the very existence and purpose of the Most High. It passes beyond all that is mutable and enters into that which is within the veil where our Forerunner already is.

Let us consider then the strong consolation afforded us by the presence of our exalted FORERUNNER within the VEIL.

I. HE IS THERE AS OUR PERPETUAL HIGH PRIEST IN THE HOLY OF HOLIES. As on the great Day of Atonement the High Priest entered within the veil with the blood of Atonement presenting to Jehovah the Sacrifice made without; so Christ has entered into the heavens to present before the throne of God His once-made but ever efficacious sacrifice, so that it is a constant reality in the mind of the Eternal, and is the object of our faith:

Thy offering still continues new,  
Thy vesture keeps its bloody hue;  
Thou stand'st the ever-slaughtered Lamb,  
Thy priesthood still remains the same.

Whatever efficacy it once had it still possesses, and the last sinner that trusts in that sacrifice will find it as availing as the first did.

II. HE IS THERE TO MAKE INTERCESSION FOR US. Through Him alone we have access to the Father; our worship and persons are accepted and our prayers are answered.

III. HE IS THERE AS THE FIRST-FRUIT OF THE RESURRECTION, a pledge of the resurrection of all His people and of

their exaltation with Him. He is there not as the holy dead may be said to be in the presence of the Lord, that is in spirit ; but He is there as a specimen of glorified Humanity as man shall be after the general resurrection, and His glorious BODY is the pattern after which our own shall be re-fashioned at the resurrection of the just. Thus His human body is a pledge of His victory over death and the grave, and stamps Him as the Resurrection and the Life.

IV. HE IS THERE AS OUR FORE-RUNNER; to prepare a place for us and hold possession of it against our arrival.

The hope then that is built on the glorified Redeemer may well be spoken of as an ANCHOR of the Soul, SURE in itself, STEADFAST in its grip, cast not below into the depths but carried above and embedded in the very immutability of Deity. The cable, FAITH joins us with this anchor and thus we out-ride the storms of life till at length the rising tide shall carry us over the BAR and we shall be SAFE for ever in the HARBOUR.

The unbeliever is like the manslayer outside the city of Refuge ; like a ship without cable or anchor ; for he is a sinner without a Saviour.

Some profess to have no fear of the wrath to come, but God holds a different opinion, or He would not have provided a Refuge for us. True prudence does not under-estimate the danger, but guards against it in the most effectual manner as those have done who have fled to Christ. Have YOU ?

C. O. ELDRIDGE, B.A.

#### MISSIONARY WORK—*Zech. iv. 7*

I. The difficulties which lie in the way of missionary exertions : 1. Extreme ignorance. Of God—of the way in which He is to be worshipped. Of the Saviour. 2. Indolence. 3. Prejudice against foreigners. 4. A corrupt priesthood. 5. Superstition. 6. The labour of acquiring a new language. 7. Want of Christian society and success.

II. The encouragements of the missionary enterprise. 1. The immutable purpose and promise of Jehovah. 2. The design of the Saviour's exaltation. 3. The promise of the Spirit's influences. 4. The triumphs of the Cross in ancient and modern times.

III. The means to be employed : Schools. Christian literature. Bibles. Preaching the Gospel.

IV. The result which may be expected. The glory of God. The salvation of immortal souls.

T. J. STOCKWELL.



## Notes and Illustrations

CHRIST'S ESTIMATE OF THE INDIVIDUAL.—This new character, founded on the conviction of the infinite value of each human soul to itself, to God, and to all other human souls, makes of Christianity a new Religion. All the other Religions the world has known are either exclusive or non-moral, and most of them have both defects. For the Israelite, Jehovah had indeed become in the course of ages, not only God, but the One God, supreme and alone in the Universe; but His favour belonged only to those who were children of Abraham by blood or adoption. The life of the Gentile nations was shadowed by the presence of their gods, and made up of religious observances; but their religion of daily life was non-moral; its moral aspect was reserved for the few—for persons of intellectual culture and leisure, or in some way separated from the kindly race of men. The Religion which Christ teaches has neither limitation; its scope not only may, but must, include all human beings either as subject or object. Its morality is not a "cloistered virtue." We read, as last and chiefest of the signs which were to confirm the troubled faith of the Baptist, that "the poor have the gospel preached unto them." Poverty in this place means surely, not only the lack of pence, but the lack of leisure, the supposed ignorance of higher things, which is the portion of all who are occupied in carrying on the world's work, whose lot is cast in the busy fields, and not in the quiet garden of the Lord.—*Peile's Reproach of the Gospel*.

THE FORERUNNER (*Heb. vi. 26*).—Hope enters where "Jesus"—the Son of man—has entered as the forerunner of redeemed humanity *on our behalf* to make atonement and intercession for us, and, yet more, to prepare an entrance and a place for us. *Cf.* John xiv. 2. Thus to the fulfilment of the type of the High-priest's work another work is added. The High-priest entered the Holy of Holies on behalf of the people, but they never followed him. Christ enters heaven as a forerunner of believers. *Cf.* x. 19 ff. The word *πρόδρομος* [forerunner] was used especially of the men or troops which were sent to explore before the advance of an army. *Cf.* Wisd. xii. 8 (*Ex.* xxiii. 28). In Num. xiii. 21 it is used, in a different connexion, of the earliest fruits.—*Bishop Westcott*.

THE INDWELLING CHRIST.—The remarkable transformation which came over the chief Apostles after the events of Calvary and the Garden, were expressly attributed by them to the fulfilment of Christ's promise to return and dwell in them through the Spirit (*Acts* xix. 1-6, ii. 16f, 38, John xiv. 15-18). The character that has learned its worth from the Divine Fatherhood, and found its release in the Divine Forgiveness, gains its strength and means of independence from the Divine Indwelling. The real strength of character from the Christian point of view lies in the sense of weakness and the dependence on grace. Its ideal is not self-possession and self-complacency, but a possession by Christ (*Gal.* ii. 20), and a pleasing of Christ (*Phil.* i. 20). And because its standard is so high, namely, the perfection of God Himself (*Matt.* v. 48), the only chance of attaining it is to realize that the sufficient power comes from the imparted life (*John* xx. 21-23), to take the yoke of Christ (*Matt.* xi. 29), or to abide in Him (*John* xv. 4).—*Hastings' Dictionary of Christ and the Gospels*.



APOSTOLIC PREACHING (*Col. i. 28*).—"This Christ we, the Apostles and Evangelists, proclaim without distinction and without reserve. We know no restriction either of persons or of topics. We admonish every man and instruct every man. We initiate every man in all the mysteries of wisdom. It is our single aim to present every man fully and perfectly taught in Christ. For this end I train myself in the discipline of self-denial; for this end I commit myself to the arena of suffering and toil, putting forth in the conflict all that energy which He inspires, and which works in me so powerfully." The two words *warning* and *instructing* present complementary aspects of the preacher's duty, and are related the one to the other, as *repentance* to *faith*, *warning* to *repent*, *instructing* in the faith.—*Lightfoot*.

THE RUNNING WORD (*2 Thess. iii. 1*).—This singular metaphor of the *running word* is probably suggested by *Psa. xix. 5*, where the course of the sun is pictured in glowing poetic language—"rejoicing as a hero to run a race" (*ver. 5*), while the latter part of the Psalm sets "the law of the Lord" in comparison with his glorious career. St. Paul applies *ver. 4* of the Psalm in *Rom. x. 18*, with striking effect, to the progress of the Gospel. See also *Psa. cxlvii. 15*, "His word runneth very swiftly." Through "running" the word is "glorified."—*Findlay*.



## UNION FOR BIBLICAL AND HOMILETIC STUDY IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1908-1909

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIMOTHY ii. 15.

SECRETARY :

Rev. J. A. CLAPPERTON, M.A., 14, Waterloo Road, Nottingham

### SPECIAL NOTE

In order to simplify the General Registers it has been found advisable to close the year in March. Subscriptions, therefore, for the Session 1908-1909 become payable on *April 1st*, not May 1st as before.

### NEW CLASSES, 1908-1909

For a List of the Classes and New Text-books see PR'S MAG. Advt.

### SUMMER CLASS

As the Summer Class (*Stalker's Life of St. Paul, 1s. 4d.* including postage) begins work in April, intending students are requested to join at once.

### GENERAL DIRECTIONS FOR STUDENTS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.
2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BEFORE THE LAST DAY OF THE MONTH

to the Tutors and not to the Secretary. N.B.—Late papers cause a great amount of unnecessary trouble.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

6. Students are requested to write their answers to class-questions *in their own words*. They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6d. They go through the post for a half-penny.

## XI. ETHICS

WORK FOR APRIL: Sections IX. and X. The training of the Christian Conscience, and Conclusion—The Goal. Questions:—1. Analyse. 2. Indicate the evils of casuistry. 3. How may the Christian Conscience be trained?

## XIV. COMPARATIVE RELIGION

WORK FOR APRIL: Read pp. 277-305 of Geden and pp. 32-41 of Grant. 1. Briefly indicate the history and tenets of the Shi'âhs. 2. How has the doctrine of "the inner light" been developed in Muhammadanism? 3. Explain very briefly Al-Mahdi, Assassins, Darwish, "Doors," "Protestants of Islam," "Jihâd." 4. What is the doctrine of the "concealed Imam"? 5. Sketch the personal career of "the Bab." 6. Mention points of agreement between Muhammadanism and Christianity.

## XV. LOGIC

WORK FOR APRIL: Questions: 1. In what way does Logic classify terms? Give the logical characters of London, horse, library, friendly, friendliness. 2. What are the different forms of Immediate Inference (§ ix.)? Give the rules and apply them as far as possible to "All dictionaries are books." "Some books are not dictionaries." "Some roses are yellow." "No roses are blue." 3. State and prove the rules of syllogism, showing the fallacies to which their violation leads. 4. Write notes on hypothesis, cause, verification, analogy, periodic variation. 5. Point out briefly the differences between Inductive and Deductive reasoning in Method and in aim, and show how both enter into scientific research.

## XVI. PSYCHOLOGY

WORK FOR APRIL: Questions: 1. Distinguish the various types of movement known to you. 2. How is it that instinct plays a smaller part in human than in animal life, and less in the case of the adult than of the child? 3. Explain clearly what you understand by the term *will*. Chapter viii. may be read with advantage, but no questions will be asked upon it.

## XVII. ENGLISH LITERATURE

WORK FOR APRIL: Read Chapter ix. Note specially pp. 190-196. Learn the extracts given. Coleridge's *Ancient Mariner* and some of his prose work, Wordsworth's poems (a selection), Scott's *Ivanhoe*, *The Antiquary*, and *Waverley* and Lamb's *Essays* (a selection) will repay for all the time given to them. Questions: 1. Give instances of Wordsworth's interest in religious life from his poems. 2. Write a criticism of any one of Scott's novels. 3. Try and point out some of the attractions of Coleridge's and Lamb's *Essays*. 4. What are the respective defects of Byron, Keats, and Shelley? Can you account for their popularity as poets?

## XXXI. BIBLE ENGLISH

WORK FOR APRIL: Revise last sixteen chapters, and show in the following passages (1) the misleading word (2) How it became misleading (3) The meaning of the whole passage:—Job iii. 12; Luke xxii. 28; Joshua xv. 3; Matt. xvi. 24; Jer. xlix. 31; 2 Cor. v. 1; Matt. xx. 26; 2 Tim. iv. 3; Matt. v. 13; Rom. xii. 17.

## XXXIII. SUMMER CLASS

Text-book: Stalker's *Life of St. Paul* (1s. 4d. post free from Rev. R. Culley, 25-35, City Road, London, E.C.) Tutors: Rev. P. Pizey, Four Oaks, Birmingham; Rev. G. C. Gould, Dyserth House, Rockingham Road, Kettering; Rev. G. H. Schofield, Manse, Cheddar, S.O., Somerset.

WORK FOR APRIL: Read Chapters i. and ii. 1. Describe the important place which Paul filled in the life and history of the early church. 2. Illustrate from Paul's life the relation of Christianity to learning and intellectual gifts. 3. Write notes on "Cilician Gates," "Gamaliel," "Diaspora," "Hebrew of the Hebrews." 4. Give a short account of (a) the influence of Tarsus on Paul, and (b) the advantages of Roman citizenship.



## OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

*April 5*—THE GREAT TEST—*St. John x. 11*

There is a standard for testing the real worth of everything. A standard of art whereby you can tell whether a man is a true artist; of music whether he is a true musician. So for every worker—the gardener, the ploughman, the shepherd.

What would make a good—that is a real, a true, a perfect—shepherd in our country? The test in Christ's country was that he should lay down his life for the sheep. When the robber band came, or the wolf, that he should stand between them and the sheep, and die rather than they should be killed.

Notice first, *how Jesus commends the man who gives himself to the sacrifice which his work demands.* The true worker everywhere pays all the penalty of good work. The *slacker* does the pleasant, easy bits. "I like this," he says, and works away with a will; but when a difficult bit comes he gives up. What would little children do if mothers did not deny themselves, but only played with their children? The "good" mother gives her very life for her children.

Then notice *how Jesus speaks this of Himself.* He claims to be the Good Shepherd because He gave His life for the sheep. That they might not die He died. He stood between them and all the foes of their soul life, and by giving up His own saved them. There is a beautiful story told of a nurse in a children's Hospital. One spring day she took out three bonny children who were getting well. A mad dog rushed along the street. She put the dear children behind her against the wall and fought the dog. She seized and struggled with it, though it bit and growled savagely all the time. A policeman came and killed the mad beast. But the brave nurse was bitten in fourteen places and died. "The Good Shepherd giveth his life for the sheep."

*April 12—WHAT JESUS IS TO US—St. John xi. 25*

Have you ever thought how much Jesus is to those who know and love Him? It is a very simple and practical question. We ask similar questions about others, and about places and things. How much is your mother, your father, to you? You don't know until you leave home for school or work. How much *may* Jesus be to us? And how much *is* He? The answer to the first question is found in His sayings and to the second question in our hearts: "I am the Way; The Bread of Life; Water of Life; The True Vine; The Good Shepherd; The Resurrection and the Life"; and others.

One of the most wonderful of these sayings, is our Golden Text to-day.

1. *It is a saying that belongs to the Other Life.* Not only does the benediction of Jesus give riches to our life in this world, but to the other world too. The end of our life here is the grave, but Jesus is the resurrection from that. Our poor body will be there but we shall not be. So far as our friends can see we shall be dead, but we shall not be really for Jesus is *the Life*. He is to us eternal life.

2. *How can we know this worth?* By having Jesus, for He says, "*I am the Resurrection and the Life.*" If we have Him then we shall have this great blessing. If Jesus is mine I need have no fear of grave and death. He will lead us along the golden way of life eternal.

*But how can we have Jesus?* By trusting Him and by loving Him. How do you have your mother? Thus we see that both this world and the next call us to seek our true riches in Jesus. This is how much Jesus *may* be to us. How much *is* He?

*April 19—EASTER DAY—1 Cor. xv. 20*

In our Golden Text to-day, St. Paul speaks of the most wonderful and most joyous thing he had to tell the people. He preached about the Cross of Jesus more than any other apostle, but he said that was all useless unless he could tell them also about His being raised from the dead. Two things to remember:

1. *The glorious fact.* "Christ raised from the dead." Paul was sure of this. The women went to the grave with their spices and found it empty except for the angels. Peter and John went and found the grave clothes, but no body in them. He had talked with two going to Emmaus. He had come into the midst of the disciples when gathered for worship, and in many other ways He had shown Himself raised from the dead.

2. *The meaning of the fact.* It showed Him Conqueror. Jesus on the Cross seemed to be conquered by men, those cruel nails and the sharp spear and the bowed head were all an agony of sorrow to the disciples. They had lost the One they loved, and in whom they hoped. But now He lives. He has eluded all His enemies, and conquered even death.

(a) We have a *living Saviour*. The Good Shepherd who gave His life for the sheep is again with the sheep.

(b) We shall *live like the Saviour*. "Firstfruits of them that sleep." "Because I live ye shall live also."

*April 26—A NEW COMMANDMENT—St. John xiii. 34*

The commandment to love was not new was it? "Thou shalt love thy neighbour as thyself" was very old. But now "as thyself" was changed to "as I have loved you." And so it was a *fresh* commandment.

1. *We are to love one another because Jesus loves us.* It is a thing so wonderful and so joyous that it should make us loving to others. If Christ cares to love us surely we ought to care to love one another. But are we to love the unkind and the unthankful? Jesus does.

2. *We are to love one another as Jesus loves us.* How tenderly and kindly and unselfishly Jesus loves! It seems sometimes as if He loves most those who deserve least. How poor our love is! We love those who give us things; sometimes those who do things for us, but how far we are from a love like that of Jesus.

*A patient love.* These men did not always please Him, they were not what He wanted them to be.

*A helping love.* Love is like the hand that carries burdens, and helps through difficulties. Love that doesn't help is a very poor thing.

*A sacrificing love.* Gives up its own that others may be blessed. "Though rich for our sakes He became poor." Love that does not give up for the loved is not like the love of Jesus.

*"A new commandment."* You know the meaning of this word don't you? It is not something left to our choice, but something we *must* do.



## SPECIAL REVIEWS

4. *The Cities of St. Paul.* By W. M. Ramsay, Kt., etc. Hodder & Stoughton. 12s.

The gratitude due to Sir William Ramsay by students of the Bible is enhanced by his new volume, *The Cities of St. Paul*. All that can be learned of the history and religion of Tarsus, Antioch in Pisidia, Iconium, Derbe and Lystra from coins and monuments, and from writers such as Strabo, Dion Chrysostom and Ptolemy is now stated with ample detail and much variety of illustration. The story of Tarsus in particular is carefully traced from its beginning, probably earlier than that of Damascus, on to the first Christian centuries. The frequent changes in the population and circumstances of this city; the Hellenic influences which modified, but did not overbear the Oriental strain of custom and thought; the settlement in Tarsus of Jews about 171 B.C., their probable number and position; and the development of what is called the University are main subjects of discussion. In the course of the book it is assumed that the culture of Tarsus had no small part in forming the opinions and life of Paul; and we may admit the influence upon him of the work and writings of Athenodorus, a man of fine character and no small distinction in philosophy, who shortly before the Christian era purged the municipal life of the city. After his liberation from the bondage of the law Paul would realize that men like Athenodorus and his successor Nestor were as near salvation as Pharisees who clung obstinately to a narrow system; and the recognition of this may well have shaped his language when he said that God "will render glory and honour and peace to every man that worketh good, to the Jew first and also to the Greek." But to allow this is not to assent to the theory that Tarsus or Hellenism was a great factor in Paul's development. In his boyhood he was assuredly protected by all the safeguards home-life could



create against the licentious heathenism of the city; and when he returned to it after his conversion, although he was doubtless a keen observer of what passed for religion, and possibly gave some attention to the Stoic philosophy current among the educated, he had other and more profitable subjects of thought than these. It was with human life in general Paul was concerned, its low condition and sore need of redemption; not with the worship of the Goddess-Mother or the futilities of any decadent philosophical school. Sir William has shown that Tarsus was "no mean city," and that its large energetic population, its metropolitan character and its antiquity might well give Paul a certain pride of citizenship such as he expressed in saying, "I am a Tarsian." But whatever change for the better the reforms inaugurated by Athenodorus effected in thirty or forty years, Tarsus must have still been in Paul's mature judgement too far down in the intellectual and moral scale to add anything to Christianity.

In the account of Antioch there is a discussion of the events that took place in connection with Paul's first visit to that city. An important point is that his speech in the Synagogue from opening to close was addressed to a double audience, to the Jews and also to the God-fearing Greeks "all pagans by education but attracted within the circle of Jewish influence in virtue of a certain natural affinity in them to the lofty morality of the Synagogue." As he grows warm in his subject Paul "becomes even more complimentary to the God-fearing Gentiles, and actually raises them to the same level with the Jews as 'brethren.'" (Acts xiii. 26). The discussion following this is valuable and illuminating.

The stories of the five cities occupy the greater part of the volume, but do not come first; and it is needful to say at once that in the opening section, "Paulinism in the Græco-Roman World," Professor Ramsay does not appear a trustworthy guide. It would be impossible to discuss here the whole of the theories advanced in this section, and although one is sorely tempted to challenge the account of what is called "The Pauline Philosophy of History," that must be passed over. We confine ourselves to two subjects—the view that Paul's idea of liberty had a Hellenic source, and the other, that even in Paul's judgement the Empire was somehow the world's hope.

Hellenism, we are told, rendered a pre-eminent service to the world in that "it showed how the freedom of the individual should be consistent with an ordered and articulated government." It is, says Sir William, "a matter of universal agreement that the unfettered development of the individual was the aim of Hellenism, and that the cities in which the Hellenic ideal was best realized were those in which freest play was given to the individual to live his own life according to his own judgement" (p. 35). These are indeed bold assertions which even a slight acquaintance with Greek history will dispose the reader to challenge. If we go back to the great days of Athens, the case of Socrates occurs to every mind, a case that does not stand alone. "The religious views of the demos of Athens," says Burnet (*Early Greek Philosophy*), "were of the narrowest kind, and hardly any people had sinned so heavily against the liberty of science. Sceptical philosophers there were, yet when Socrates tried to bring philosophy down to earth and set up an individual standard of conduct, he could no longer be tolerated." Anaxagoras too was persecuted as a

religious innovator in Athens. In respect of the most important of all matters liberty was curbed, and for the rest it was of a very dubious kind. One of Matthew Arnold's admirable "Essays in Criticism" is on Joubert, whose genius is acknowledged; and from Joubert he gives this extract: "The word *liberty* had at bottom among the ancients the same meaning as the word *dominium*. 'I would be free,' meant in the mouth of the ancient, 'I would take part in governing or administering the State.' In the mouth of the modern it means, 'I would be independent.' The word *liberty* has with us a moral sense; with them its sense was purely political." Take this as true, realize that in the Græco-Roman world members of the governing class alone were free, and then consider whether Paul could in respect of liberty have derived anything from Hellenism. Of course it is known to Professor Ramsay that Hellenic liberty did not extend to religion. But his contention apparently is that, having got the idea of freedom from a Hellenic source, Paul broadened it out and gave it a place in his "system." "It is difficult and dangerous," we are told, "to narrow an idea in the interpretation of a great thinker and statesman." Well, let this be rightly applied. Liberty was one of the gifts of Christ to Paul; and, if the scope of it had to be widened, the start might surely be made from "the liberty that is in Christ Jesus" better than from any questionable freedom Greek custom gave. In the discussion of liberty the teaching of Jesus is not altogether forgotten. Some good things are said about the text, "My yoke is easy and My burden is light"; and Professor Ramsay says (p. 38), "Moreover we can trace this Pauline idea back to its origin in the teaching of Christ." But two pages further on he calmly sums up: "We are justified in asserting that the freedom which Paul champions in the letters to the Galatians was the freedom which the world owes to the Greek civilization"; and this is his real thesis.

In the chapter headed "The Empire as the World's Hope," a start is made with the assertion that "there existed during the last fifty years before Christ a disposition to regard the rise of the Roman Imperial system as the inauguration of a new and better era in the history of the world." The evidence of this is mainly found in Virgil's Fourth Eclogue, in the account of which Sir William grudgingly says, "the often quoted analogies with several passages of the prophet Isaiah afford some indication as to the identity of the great poet whose words, either in a Greek translation or in extracts, had come before Virgil and influenced the development of his thought." The mention of the child whose advent is to herald the better era creates a difficulty. To anything like child-guidance the spirit of proud imperious Rome was utterly opposed. We would say that Virgil's poetical soul was caught by Isaiah's fine prediction, the idea and spirit of which are reproduced in the eclogue. But Professor Ramsay says: "The Divine Child . . . could only be Rome, *i.e.*, the Roman people collectively, the new generation of Rome, born under happier auspices." Apart from this the contention is that "the Imperial system and the Pauline system were two attempts to achieve a similar end by means which in some respects strongly resembled each other. . . . If Paul was attempting to gather together into his ideal of a Christianized Society all that was true and divine in the older world of thought and life, the Roman Empire was working at the same problem on the practical

side." The "Pauline policy" was "to save the ancient civilization by reforming the State." It is not possible here, and surely it is not needful to refute this extraordinary theory, of which there is no evidence in the writings of Paul. While he proposed to go to Rome to make Christ known as the power of God unto the salvation of every one who believes, it is incredible that he should have been aiming at the reanimation of an imperial system of which Caligula and Claudius had been heads, a militarism becoming always more offensive. Pauline "policy," a "Pauline system," with this object there could not be. Professor Ramsay is nearer the truth in his last chapter where he admits that the Empire as Paul knew it was really "the irreconcilable and inevitable foe of the Church."

ROBERT A. WATSON.

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## REVIEWS

*The Shepherd Psalm.* By Henry Howard. London: Robert Culley. 1s and 1s. 6d.—Few preachers, if any, have never preached on the twenty-third Psalm and yet probably very few of the sermons have been entirely dull and disappointing. Familiar as the phrases of the Psalm are, the thoughts touch the very depth of the human soul, and it is difficult either to speak or hear without emotion. A new book on the Shepherd Psalm is therefore not superfluous, especially when written by such a man as the gifted and eloquent Australian preacher, who has recently made such an impression in this country. The little book—excellent for a gift—is fresh and helpful. It abounds in striking expositions. Here is one of many:—"This idea of Mercy coming on behind is a very beautiful one. Close on our tracks she comes, forgiving all that has been wrong, and blessing all that has been right, and perfecting all that has been incomplete. Thus past, present, and future are alike secured. He prepares the table in the present, He redeems the past from its shame, and the future from its fear of want. Such spacious provision leaves nothing to be desired. Every need has been anticipated, and care-free the soul may step down into a future filled and flooded with God."

*The Unrecognised Christ.* By Cecil H. Wright. London: Robert Culley. 2s. 6d. net.—This is, we think, Mr. Wright's first published volume, but we sincerely hope he will give us much more of the same kind. The Sermons are excellent and we congratulate the congregations that listened to them. We advise young preachers to get this book and to see how a man in close touch with current literature and ready with apt quotations and references is yet able to make all serve the preacher's one office—that of preaching Christ. If he quotes Tennyson, Browning, Matthew Arnold, Thomas Hardy, Mrs. Wiggs, &c., &c., he is not afraid also to quote Wesley's Hymns, and to teach the old Theology. When so much is excellent one may be pardoned for one or two mild criticisms. The sermons abound in quotations, but Scripture quotations are not very frequent. In a striking

sermon on "The Gathering of the Clans" (St. Matt. viii. 11), Mr. Wright rather runs riot in his charity to all sorts and conditions of opinions and gives way to the common-place satire upon Christian people in which to many preachers indulge. "The only Christians in the world," he says, "are not those who slumber in the pews of our churches"—as though it was characteristic of modern Christian people to sleep in Church and as though you must turn from them at once to the "other sheep." We cannot imagine that Mr. Wright's ministry is a ministry of slumber, but why should he ignore the vast army of Christians who teach in our Sunday Schools, visit the sick and the poor, carry on mission work, and in a thousand ways adorn the doctrine?

*Devotions for Every Day of the Week.* By John Wesley, M.A. London: Methuen & Co. 2s.—This is a charmingly got-up abridgement of John Austin's *Devotions in the Antient way of offices with Psalms, Hymns, and Prayers, etc.* John Wesley had a great affection for Austin's volume. He included several of the hymns in his Charles-Town Hymn-book and included the *Devotions* in the Christian Library. They are much too long for modern taste and leisure, but Canon Bodington has made an excellent selection which adapts them to twentieth century use.

*Pulpit and Platform Oratory.* By Harold Ford, M.A., LL.D., D.C.L. London: Elliot Stock. 1s. 6d. net.—We have no hesitation in commending this little book most heartily. It is really wonderful how much good advice and good illustration is contained in eighty-three comparatively small pages. Young preachers will find the book very helpful.

*Hymns for Eventide.* Composed by the Rev. Dr. Whittaker. London: R. W. Hunter, Ivy Lane, Paternoster Row. 2d. each, 10s. per 100.—These two vesper hymns and tunes are well worth the attention of choir-masters. The second, especially, "Lord, now we give ourselves into Thy keeping," makes a beautiful close for the Sabbath evening service. We should be glad to see it supplant the common and commonplace, "Lord, keep us safe this night."



## MEN AND BOOKS : A MONTHLY SURVEY

### FROM "SAINT" TO SCEPTIC

FROM "the Libraries" we learn that in almost as great demand as the latest popular novel is an anonymous book called *Father and Son*.<sup>\*</sup> The veil of anonymity is so thin that the reader penetrates it before he has finished the first half-dozen pages. Besides, there is no mistaking the initial portrait of "the Father." We must respect the anonymity, though we cannot write as though everybody did not penetrate it. The Son says distinctly that he has no wish to conceal the identity. The special interest of the book to the readers of this MAGAZINE arises from its warning as to the manner in which religion should *not* to be taught to a child; and from its exhibition of the influence of doctrinal standards upon the formation of character. Before turning to this, two brief observations must be made. Despite its fine literary quality, its distinction and fluidity of style, its psychological value, the book, and especially the "Epilogue," ought never to have been written. Assuming the correctness of the representations, "the Son" should be the last person to make them. Praise and appreciation of "the Father" are not wanting; the son evidently thinks that he is doing his father full justice, and speaking of him in the most delicately filial tone. But, not to mention isolated expressions and descriptions, the general impression produced is that "the Father" was blind and blundering to the verge of moral wrong. The sub-title is "A Study of Two Temperaments." To "the Son" religion is merely a matter of "temperament"; it has no actual foundation and no intrinsic worth.

"The Mother" died before "the Son" was eight years old. One of the most beautiful of short religious biographies is her *Life*. To "the Son" his mother's religion is little else than an amiable weakness which caused her to bore people. "The Father" was scrupulously conscientious, a man of sterling goodness, as "spiritually-minded" as Sammy Hick. He

<sup>\*</sup> Heinemann.



sacrificed a great career to his belief in the Bible. "The Son" altogether misrepresents this. He ascribes "the Father's" lack of worldly success to the contempt of scientific men for his once famous "Omphalos" theory, the theory, that is, that as Adam, when created, would look in every way as though he had been born and had grown from infancy to manhood, so the world must seem as though it had been produced through long ages, despite the fact that it was created by a single *fiat*. "The Son" overlooks two essential features of the case. First, "the Father" deliberately sacrificed reputation and income, and even destroyed some of his own writings when he discovered the use to which Darwin was putting his observations and discoveries. "The Father" had hit upon the idea of evolution before either Wallace or Darwin. He believed that he could so state it as not to conflict with the creation narratives of Genesis. But, secondly, when *The Descent of Man* appeared he was horror-struck. He held that he was partly responsible for it. He must find an antidote. He formed the "Omphalos" theory, thinking that if evolution led to Darwin's results, it *could* not be true. It was simply a desperate refuge. The sacrifice had been consummated *before* the "Omphalos" theory was dreamt of. It is a thousand pities that he took fright, and did not proceed with his own exposition. A notice of his *Life* appeared in *Men and Books* some years ago.

"The Father's" one desire for his son was that he should be a faithful servant of God. The mother's dying charge and prayer were to the same effect. Whence, then, came the lamentable failure?

Both "the Mother" and "the Father" belonged—the former the less rigorously—to one of the narrowest splits of Plymouth Brethrenism. They were strict and extreme Calvinists. But, unlike many Calvinists, each had no doubt of his [or her] election, and possessed equal certainty with regard to the other. Both were positive that their son was one of the elect. The consequence was that "the Father" assumed "the Son's" spirituality. There was no effort to lead him to conscious acceptance of Christ, only a perpetual watching that his conduct and his speech should accord with his unquestionable election. Hence "the Father" caused "the Son" to be

baptized as "an adult" when he was ten years old. One hardly blames the child for accepting the position, though, throughout, there is in him a strange want of sincerity. He knew that his father was mistaken. So religion came to him to wear an air of unreality. He could make nothing of it; he never sought for its inner meaning, its genuine power. Then "the Father" looked for the immediate advent of our Lord. The solitary trace of religious emotion in "the Son" is an impassioned prayer for the instant appearance of Christ. As the prayer was not answered, he was convinced that there was no Christ to come. We need not pursue the melancholy story further. The initial mistake was the assumption of an election at birth. "The Father," too, both from conviction and from "temperament," presented religion in the form least attractive to a child. Children must be won for Christ, not forced into the church on the pretence of an experience neither felt nor understood. His creed scarcely allowed room for the love of God, much less for the God of love. His appeal was always to fear. Though he was a diligent student of the N.T., his spirit was rather that of the Old. He looked for immediate, tangible manifestations of the divine displeasure upon any sin of heart as well as life. His standpoint was much that of Job's three friends; and he interpreted every ailment and misfortune, however slight, as a visitation for some sin, secret or open.

#### "THE BELIEFS OF UNBELIEF"

The title reminds one of Dr. Ballard's *Miracles of Unbelief*. There is a certain general resemblance in the idea of the two books, but Dr. Fitchett's is much smaller and more popular. With one exception—to be noted later—this volume may be recommended warmly, either as suggestive of addresses or to put into the hands of young people. It is hardly necessary to say that Dr. Fitchett writes with striking clearness, and understands the art of putting things. After a "Proem" on "The New Unbelief," the volume is divided into three "Books," dealing respectively with "God," "Christ," "The Bible." Each Book has two Parts, the first setting forth the Christian Faith, the second the alternatives to it.

\* *Studies in the Alternatives to Faith.* By W. H. Fitchett, B.A., LL.D.  
Cassell & Co., Ltd.

The Proem contrasts "the new unbelief: vague, loitering, evasive, and strangely contented" with the old "doubt of the sterner sort." The old doubt meant struggle and anguish. "In its stead has come an unbelief which is as indefinite as a mist, as obscuring, and as little shaken by storms." Dr. Fitchett presses strongly that doubt, in the sense of indifferent indecision, involves tremendous practical consequences. "The human soul cannot sit, perched on a note of interrogation, amidst the tremendous opposites of belief and unbelief, consenting to neither." We must *act* on one supposition or the other. Unbelief must be "judged by its affirmations." For instance: "Agnosticism is itself a creed, and one of the most positive and practical quality. Who denies that twice two makes four, need not affirm that they make three, or five. He may assert that they yield a result unknown. But the formula  $2 \times 2 = x$  is a proposition as definite, and one which carries with it as directly practical results, as the proposition that  $2 \times 2 = 4$ . The only difference is that he who keeps his accounts, and carries on his business, on the supposition that  $2 \times 2 = x$ , will discover that this is an arithmetic which—equally with the formula,  $2 \times 2 = 3$  or  $= 5$ —leads straight to the Insolvency Court."

In the section on Atheism Dr. Fitchett turns deftly the argument against Theism drawn from the discoveries of modern science :

"The cross of Calvary, with its tremendous significance, could hardly find standing-room beneath the low skies of early human knowledge. But the tremendous heavens, as we have learned to know them, rising ever higher; the scale of the physical universe, with its constantly expanding horizons, by the index they offer to our very senses of the curve of God's thoughts on the lowest circles of His universe, makes credible the incredible story of our redemption."

Subsequently, he returns to this, and, resting on Butler's *Analogy*, argues that we may expect to find in the moral world something comparable to the vastness of an universe that manifests astronomy in the dust as well as in the heavens.

Perhaps the ablest portion of the book are the chapters on Agnosticism. There is real metaphysical acumen in the manner in which Spencer's theory of knowledge is shown to

involve not only self-contradiction but the very opposite consequences to those he adduces from it. To the argument that knowledge implies comparison, and that we cannot know God till we have a second God to compare with Him, it is retorted that we might as well say that when there was only one babe in the world, the mother could not know that it was a babe till she had borne a second to compare it with. The illustration is more relevant than appears at first. Man himself forms a standard of comparison in both cases.

The chapters on "Christ" are well reasoned, and abound in eloquent passages. Particularly forceful is the argument on the impossibility of inventing Christ or of accounting for Him by any assertion of myth. As to experience :

"It might be possible to wrangle indefinitely over the symbols which make up a chemical formula; but science accepts the test of the laboratory as final. If every chemist who puts together the elements in the formula produces the same solution, what room is left for doubt? And the test of the validity of Christ's teaching lies near at hand and within every man's reach. It is a rule of life. It has for every day affairs the office of chart, and compass, and nautical almanac to the seaman. Imagine a sea-captain being told that his compass was a cheat, his chart an idle picture, his nautical almanac a collection of myths! He would not attempt to defend the methods of his art by syllogisms. 'I have sailed by compass and chart for forty years,' he would say, 'and they have brought me to port.' What logic can be simpler; or what proof more absolute?"

The section on the Bible is less satisfactory. It contains some striking thoughts and a number of unusually apt quotations. But it is confused by its mixing up of the two Testaments, and it ignores the strength of the critical position. Its "alternatives"—that the Bible is a "forgery" or "a book of dreams"—are not those which are actually presented to us. The problem is not quite so simple. The answer to the question, "Is the Bible only one of the Sacred Books of the Race?" does face the difficulty, and is admirable for popular use.

J. ROBINSON GREGORY.

#### THE VALUE OF BOOKS

The first volume of the *Cambridge History of English*

*Literature* should be mentioned in these pages, although, perhaps, it has little direct connection with the preacher's work. But all preachers should know something of the literature of their own nation; and in no other volume known to us, can so full and detailed a description of the beginnings of English Literature be found. The volume commences with the earliest traces of native authorship and brings the story down to the early part of the 14th century. Such a history, when complete, will be a great boon to students. *Apropos* of the value of books and reading, we may quote from its pages the well-known testimony of Richard de Bury—a genuine book-lover of bye-gone ages :—

Truth, that triumphs over all things, seems to endure more usefully, and to fructify with greater profit in books. The meaning of the voice perishes with the sound; truth latent in the mind is only a hidden wisdom, a buried treasure; but truth that shines forth from books is eager to manifest itself to all our senses. It commends itself to the sight, when it is read; to the hearing, when it is heard; and even to the touch, when it suffers itself to be transcribed, bound, corrected, and preserved. What pleasantness of teaching there is in books, how easy, how secret! How safely and how frankly do we disclose to books our human poverty of mind! They are masters who instruct us without rod or ferule. . . . If you approach them, they are not asleep; if you inquire of them, they do not withdraw themselves; they never chide, when you make mistakes; they never laugh, if you are ignorant.

To this may be added the following caution from Emerson :

Books are the best of things, well used; abused, among the worst. What is the right use? What is the one end which all means go to effect? They are for nothing but to inspire. I had better never see a book than to be warped by its attractions clean out of my own orbit, and made a satellite instead of a system.

### A LESSON FOR PREACHERS

We do not often go to the pages of novelists and of romance writers for guidance in public speaking, but the following quotation from the *Life of J. H. Shorthouse* contains a shrewd hint on one part of the preacher's task.

Speaking of the difficulty of awakening the reader's or hearer's interest as a thinking human being, that gifted author says :—

To do this the writer must know an immense deal more than he absolutely writes; he must not only have mastered the subject on which he writes, but he must have mastered every other subject which in the



remotest way relates to or has any influence upon it—mastered it, that is, so far as it is necessary to understand its influence on his own particular subject. By all this knowledge he forms in his own mind a perfect image of the subject he wishes to describe ; so that out of the fulness and completeness of his conception of it, he conveys to the reader, if not as complete a conception as he has himself, still as complete a one as the nature of the case renders possible or necessary. . . . Unless a preacher does this, as he very seldom does, the divine story which he tries to tell is listened to but as an idle tale worthily forgotten as soon as heard.



## PRAYER

### I. LEARNING TO PRAY

*And it came to pass that as He was praying in a certain place, when He ceased, one of His disciples said unto Him, "Lord, teach us to pray"—ST. LUKE xi. 1.*

PRAYER is the characteristic exercise of religion. If our thoughts of God are more than mere speculation prayer must be the expression of our aspiration after fellowship with the Most High. It is hardly possible to be a theologian and yet never pray. It is hardly possible to pray without implying some form of theology. Yet it is certainly not possible to know God aright without prayer, and it is certainly not possible to pray aright without true knowledge of God. Thoughts of God apart from needs of earth and remembrance of the limitations of our nature that call to prayer have no safeguard from absurdity. Prayer without thought of God and His relation to us who pray has no safeguard from superstition. It is because their mutual dependence is forgotten that attention is unequally distributed between them in the lives of men. The purpose of this paper is to point out that a proper understanding of the nature and significance of Prayer would remove some hindrances as to its exercise. As the vital element of religious character it is soonest affected by mistaken thoughts of God. Some may resent such an opinion and maintain that the simpler our instincts, the more unsophisticated our sentiments, the more natural and hence the purer and stronger they are. Our text is the answer.

The disciples of Jesus desired to be taught to pray.

Ignorance is not simplicity, and in the matter of prayer it may be presumptuous and blundering. Again, too, thought is the natural outcome of serious earnestness; and if on such an all important exercise of religion enquiry be stifled, the only outcome must be hypocrisy or despair. As has so well been said: \* "Man craves a theory of life which is both rational and religious, and any theory which is not both is neither." In the great conflict between these two tendencies, Prayer is the centre of strife. Now we may try to vindicate Prayer from the attacks that are made upon it from outside; or we may try to direct and encourage it from inside. We may try to justify it or to describe its manner and effects. It is important to do both; but it is certain that if only prayer were more truly understood, and its character and expectations made clear, half the objections against it would vanish, for they exist only as against false ideas and mistaken estimates. So that there is a double attractiveness in this method. It is a more profitable apology than for ever dealing with preliminaries that keep us halting and waiting before we consider the great subject itself; and on the other hand it frees us from the charge of forgetting those who are deterred from prayer by certain hesitations of perplexity. So we say, let a man have an understanding of what we regard as the proper manner and meaning of prayer before objections are stated. It would save much contention if men knew exactly about what they contend.

If asked for a definition of Prayer this is our answer: Prayer is the progressive discipline of our life in fellowship with God. It is true that in that definition there may seem to be included what is not generally implied, and that there is left out that which is most immediately suggested to our minds by the word. Is not prayer, it may be asked, essentially and primarily, request, petition, supplication, and does not any other description evade its difficulties and destroy its comfort? It is perfectly true that any thought of prayer which did that would be but cold and cowardly; yet it is by seeing the incompleteness of that which is crude and partial that we arrive at exactness. Let us take then the popular notion of prayer, face its problems, seek to keep its essential virtue from all corruption on the one side and from destruction on the other.

\* Aubrey L. Moore (*Lux Mundi*).

These are some of the questions that immediately arise. Is it not quite inconceivable that erring blind creatures such as we should be justified in attempting to influence the all-wise purposes of God for our own comfort or advantage? Can God alter the general laws established for universal ends that individual wishes may be gratified? Is it worthy of our implicit trust and submission to the divine will to make such supplication? Can our prayers affect the weather or stay the plague? Can any but a child pray for fine weather on a holiday, and ought we to allow even a child so to do? Are all coincidences that turn out with our wishes answers to prayer? If as some suggest the only result is in ourselves are we sincere in praying as though it were possible to effect something beyond our own submission? And is prayer really prayer which excludes material results from our expectations?

We are more fatalistic than we confess and our ideas of the true power of prayer often vague and faint-hearted if not insincere. Formal duty and instinct more often dominate our religious habits than hearty and happy conviction. And if we will face such questions with an examination of what prayer really is, its exercise will be more welcome and its comfort more real.

First, then, Prayer is a natural instinct. It is not an artificially created habit, but natural to the savage and the child, in its elementary form. In its elementary form it is the expression of that instinctive dependence of the creature on a higher power. By such a starting-point the question of answers to prayer may be postponed; but a considerable group of difficulties is met.

If prayer be an instinct then it does not follow that all prayers however natural are legitimate to mature and enlightened spiritual life. It is the whole business of our life to develop or restrain our instincts and all progress is progress in this direction. They provide the initial force of all our endeavour; but the first impulse may be as far from the true and developed faculty as the crab-apple from the luscious cultivated fruit, or a savage chant from an oratorio. "At their wit's end all men pray"; but it does not follow that they pray acceptably. Prayer so called may be far from holy and not even brave or manly. It may be transformed into

profanity by the moral perversity of superstitious wickedness. The covetous and the criminal have been known to pray for the furtherance of their evil designs. Happily our thoughts of God are so far above all that, it seems impossible; but if its instinctive character be recognised then the prayer, "Teach us to pray" has world-wide and pathetic meaning, and its answer is the history of the race. Max Müller give an interesting illustration of the primitive savage Samoyede. When asked by Castrén whether she ever prayed replied: "Every morning I step out of my tent and bow before the sun and say, 'When thou risest, I too rise from my bed,' and every evening I say, 'When thou sinkest down I too sink down to rest.'" That was the whole of her religious service. A poor prayer it may seem to us but not to her; for twice at least every day it made her look away from earth and up to heaven. It implied her life was bound up with a higher life. It encircled her existence with something of a divine halo. That alone in its promise of the infinite possibilities of faith becomes the supreme grace of life. For ourselves the same lessons of progressive discipline are at work. We are so frail, hedged in by darkness and difficulty, or dazzled by the light that shines, unable to cope with forces beyond our knowledge or control; as surely as a child utters its cry we must pour out our hearts. For long it may be silenced, crushed down by proud self-sufficiency; yet sooner or later it reasserts itself by reason of greater wisdom or weakness, and we cry out to God.

Here is one strong plea for prayer at least. As sure as water for thirst, air for the lungs and light for the eye may we not expect response from heaven to prayer. "He that planted the ear shall He not hear, He that formed the eye shall He not see?" Whittier has said:

Soon or late to all our dwellings come the spectres of the mind,  
Doubts and fears and dread foreboding in the darkness undefined;  
Round us throng the dim projections of the heart and of the brain,  
And our pride of strength is weakness and the cunning hand is vain.

In the dark we cry like children; and no answer from on high  
Breaks the crystal spheres of silence, and no white wings downward fly;  
But the heavenly help we pray for comes to faith, and not to sight,  
And our prayers themselves drive backward all the spirits of the night.\*

but if that be meant to imply that our prayers can answer themselves it is the suicide of prayer. By the law of our nature it must have its reflex influence :

Those things we long for, that we are for one ecstatic moment ; but he who expects nothing more will cease to pray and never attain to this. No Protestant before an image of the Virgin, no Christian before a Pagan idol could possibly attain it.<sup>†</sup> That which cannot nourish and keep alive such an instinct can never be a true theory of its nature ; it is but stones for bread, and a scorpion for a fish, a mirage in place of water, a trick in place of trust, and on such a foundation the house of prayer would fall about our ears.

But, secondly, Is not the discipline of this instinct the measure of our progress in fellowship with God ? And is not this what we most need to remember ? The earlier forms are not to be despised and there is that in them which must never be sacrificed ; but knowledge of the alphabet is not the end of learning, and to learn to speak is not the end of speech. Here is the great lesson of the text. "As He was praying in a certain place, one of His disciples said, 'Lord, teach us to pray.'" One cannot help wondering what that scene must have been : the Son of God, yet perfect Son of Man, teaching men to pray by his own prayer, provoking a sense of want and deficiency that yearned toward the perfect example of all things human. The instinct true to itself recognized a purer exhibition of its ideal. Who was that spokesman of the twelve and of us all ?

Perhaps the greatest difference between the revelation of God in Jesus Christ and all others is here in prayer. The Christian idea rises so much higher than all others. "Be not as the heathen," said the Master, "who think they shall be heard for their much speaking and vain repetitions." "Be not," said He, "like the Pharisees who regard the act itself as meritorious or degrade it to be the instrument of self-righteous pride." There is a marked contrast even in comparison with the O.T. in this. Simple and beautiful beyond all else in dependence upon God there are harsh tones softened down in the music of Christ-taught prayer, these are strains half

<sup>†</sup> Lecky : Hist. E. M.

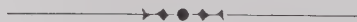


heard that burst into harmonies in the prayer taught by Christ. All that He taught would need long to describe ; but the fact that He taught, and we must learn to pray, is itself a revelation. The child is not disowned for its unwise requests, and prayer is for ever uplifted by the meaning of that supreme appeal of Jesus, "Our Father which art in heaven." No new name, yet sanctified by new meaning, touched into glory by His use. When we search for the name of what is most exalted yet most dear to us and strive to express our awe and love, to link the finite with the infinite and reach the presence of a Being as far as far and yet as near as near can be, we cannot pass beyond those words that shall endure for ever, "Our Father which art in heaven."

But how far removed does prayer become, in such illumination, from selfish clamouring on the one hand or empty formality upon the other. Instead of expressing wilfulness or selfishness it is destructive of both. Thoughts of prayer to us have no less intensity but greater calmness, exaltation and lowliness as well.

The best enquiry about prayer is to begin to pray. It is its own school. We grow in grace by use of this means of grace in a way specially direct. Our prayers make progress. God forbid they should be colder or more formal or less sincere than in childhood's days of simpler thought and life ; but they should gain in breadth of purpose and self-discernment, in submission that then they never knew. They may gain in restraint without restriction, in patience as well as perseverance. Only the sanctifying of our whole nature is the limit of progress in prayer ; so that all along this may be our first and foremost petition, "Lord, teach us to pray : deepen our desires, direct them, uplift them, satisfy them with Thyself."

A. E. BALCH.



## THE MEANING OF CHRIST'S FLESH AND BLOOD IN ST. JOHN VI.

*Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves. He that eateth My flesh, and drinketh My blood hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me, and I in him*—ST. JOHN VI. 53-56.

**W**HAT is the interpretation of these deep mystical words? They were a stumbling-block even to the disciples, for we read that when Christ had ended His sermon many of them went back and walked no more with Him. They are probably not without difficulty for many of His disciples still. We find one hint as to their meaning at the beginning of the chapter, and another at its close. St. John relates the miracle of the feeding of the five thousand and describes it by his favourite word "sign." "And a great multitude followed Him because they beheld the signs which He did on them that were sick" (ver. 2). "When, therefore, the people saw the signs which he did, they said, This is of a truth the prophet that cometh into the world" (ver. 14). "Jesus answered them and said, Verily, Verily, I say unto you, ye seek Me, not because ye saw signs, but because ye ate of the loaves and were filled." The feeding of the multitude was not only a miracle, a mighty work, an act of compassion, it was a sign, a symbol of spiritual truth. That spiritual truth is the subject of the discourse which follows. The miracle is the text, the discourse the sermon preached from it. And there is a word at the end of the chapter which guides us in our interpretation, a word which not only gives us guidance but utters a note of warning against false methods of reading Christ's words. "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life."

What does Christ mean by His flesh and by His blood? The words which have just been quoted will lead us to seek for some spiritual explanation, to look beyond the material flesh and actual human blood to what these things signify. Let us think for a moment of our own flesh, of our mortal bodies. What are they but the outward means for the manifestation of

the spirit within. Let the eye serve for an illustration—one of the most honourable of our members as St. Paul says—by means of the eye outward things are made known to the mind that is within, so that as has been well said, it is the mind rather than the eye that sees. And more than that what a wonderful means of spiritual expression the eye is—how anger and hatred can flash out of it, how tenderness and pity and love shine through it. These are things of the spirit, the eye of flesh is but a means of their expression and manifestation. Or, again, we think of the body of one who has died. As we reverently lay it in the earth, we know that body of flesh is not the friend whom we have loved, but only the outward form in which his spirit was clothed while upon earth, and we believe that for him there shall be a spiritual body with fuller powers and capacities for the manifestation of the true self and life.

The disciples knew Jesus in the flesh—that holy face which great artists have tried to paint was familiar to them—but even to them it was not the flesh of Jesus that they loved, but His spirit, His very self, and we must think that when He spoke to them about His flesh, and especially when He used such a striking metaphor as that of eating His flesh, He meant them to think of His Spirit, His life, His human-divine Person.

In the same way when Christ speaks about drinking His blood we must look beyond the material blood that flowed in His veins as Son of Man and that was shed upon His cross. One reason why so many thoughtful minds have revolted against the doctrine of the Atonement has been because of the materialism which has too often characterized our ideas about the blood of Christ. Even in the O.T. the thought is emphasized that “the blood is the life,” and the whole system of O.T. sacrifice becomes spiritual if that thought is grasped, that there was no virtue in the actual blood of the victims, but that the sacrifice was the symbol of the life offered to God in obedience. This is equally true of the sacrifice of Jesus—of Him, too, we might say, “the blood is the life”—the merit and virtue of the one eternal sacrifice lies in the sinless life offered in holy obedience unto God, a sacrifice unto death, yea the death of the cross. The author of the Epistle to the Hebrews finds the very centre of the doctrine of the Atonement

in the words, "Lo, I am come to do Thy will, O God." So then the blood of Christ is the symbol of His life, and when He speaks of our being able to drink His blood we do well to rid our minds of all thought of the material blood that was in His body of flesh and to look beyond to the life of which it was the sign.

Are we then to find the interpretation of the discourse before us in the spiritual significance of Calvary? No one will imagine that in seeking the meaning of the words we are to shut our eyes to the holy mystery of the cross and its atoning grace, but we have only to fix our thought on the emphasis of the repeated metaphor of our eating and drinking Christ's flesh and blood to see that this is not the main thought.

Reconciliation, Justification, Propitiation, Redemption—these are the words which express the doctrine of the Atonement. They tell us of the new relationship to God brought about by Christ for us—our sin pardoned, our guilt cleansed away, ourselves reconciled to God. But precious as this blessing is, that which Christ sets before us in John vi. is deeper and more precious still, it is one that only becomes possible after the soul has been brought into the new relationship of peace with God, a spiritual experience within the soul. Eating Christ's flesh and drinking Christ's blood can only be explained in terms that express a close, living, fellowship and union with Christ in the Spirit.

At this point some aspects of modern thought about human personality come to our aid. It is universally recognised to-day that the older scientific thought about personality was far too much centred in the individual. Intellect, affection, will—but *my* mind, *my* love, *my* will. If we turn to purely psychological writers like W. James, or to theological writers like Moberley or Illingworth, we find that to-day personality is felt to be a mystery which can only be understood as the individual is regarded as being in a relation of dependence upon others, that personality cannot be defined in terms that are simply individualistic. A moment's reflection will show how obvious this is in regard to affection or love, and almost as urgent reasons may be advanced in regard to intellect and will. Canon Moberley's great work *Atonement and Personality* is specially helpful and illuminating on this point.

It is an easy stage of thought to pass from this idea to the subject of communion with Christ. If from the standpoint of mere human personality we are dependent upon close and intimate relationships with one another, from the higher standpoint of human personality redeemed, quickened, sanctified, we are wholly dependent upon our living relationship with Christ through the Spirit. He is the source and spring of our new life; He it is that sustains it and causes it to grow and develop; He is our spiritual meat and drink; we eat His flesh and drink His blood.

It is the same truth as is taught in the fifteenth chapter of the same gospel—"I am the Vine, ye are the branches: abide in Me and I in you." It is the same truth which St. Paul reveals in his great characteristic word "in Christ," or when he tells us that Christ shall dwell in our hearts by faith.

It is the same truth that another N.T. writer teaches when he tells us that we may be "partakers of the divine nature." And did not Charles Wesley illustrate it in our much-loved hymn:

My Jesus to know  
And to feel His blood flow  
'Tis life everlasting, 'Tis heaven below?

How many of us have carefully thought out the meaning of the phrase "feel His blood flow"? Surely the idea here is not the blood shed upon the cross for our redemption, but the life of Christ within us, giving to us life eternal. "The blood is the life."

There is no direct reference to the Sacrament of the Lord's Supper in this chapter. The discourse was delivered long before the institution of that sacred rite, and it deals with the inner life of the spirit as a whole, and through all means of grace we may eat that spiritual meat and drink that spiritual drink. But it is impossible to read the words of Christ in the upper room without feeling how close is the connection with those in St. John. "My flesh is meat indeed"—"This is My Body, take, eat." "My blood is drink indeed"—"This is My blood, drink it." The life of the church has been starved by making the Lord's Supper only a memorial of the death of Christ, the Sacrament becomes the spiritual means of grace it ought to be when we see in it a supreme means of realizing our



union with the Living Lord. "The bread which we break is it not a communion of the body of Christ? The cup which we bless is it not a communion of the blood of Christ?" A communion, a participation, a sharing of Christ's life. As our Catechism puts it, the thing signified in the Lord's Supper is, "The body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper, to the strengthening and refreshing of their souls."

We are to strive to enter into the fulness of His grace in every aspect of the inner life, and as we are enabled to do that by obedience and by faith we shall find that the Communion Service especially helps us to this end. We shall lose sight of the outward signs of the bread and wine, we shall see through them to the inward and spiritual grace of which they are sacramental. The words of Christ about eating His flesh and drinking His blood will remain to us mystical words, not mystical in the sense that they convey no meaning to us, but mystical in the sense that they teach us the deep things of the Spirit.

The cup of blessing, blessed by Thee  
Let it Thy blood impart;  
The bread Thy mystic body be,  
And cheer each languid heart.

The living bread, sent down from heaven,  
To us vouchsafe to be:  
Thy flesh for all the world is given,  
And all may live by Thee.

Now, Lord, on us Thy flesh bestow,  
And let us drink Thy blood,  
Till all our souls are filled below  
With all the life of God.

PERCY L. WATCHURST.



## THE OLD TESTAMENT IN MODERN LIGHT

## IV. THE HOPE OF ISRAEL

ONE of the greatest gains of the modern study of the Bible has been the recovery of the personalities of the great prophets of Israel. We have learnt to see them as they lived and moved among men, as they played their part as patriots and preachers, as "statesmen in the kingdom of God." Their writings are no longer barren wastes of unintelligible words, relieved here and there by some oasis, some evangelical word bringing refreshment and comfort, some reference to the coming Saviour, still less are they riddles, darkly hiding the details of histories yet to come, they are the living heart-felt utterances of living men. To know, as we may now know, Amos, Hosea, Isaiah, Jeremiah, is to enrich our thoughts, and to hang new pictures in the portrait gallery of the heroes of our race. There can be few finer studies for those who believe that God has called them to teach others, than to mark how these men learnt that—

Life is not as idle ore,  
But iron dug from central gloom,  
And heated hot with burning fears,  
And dipt in baths of hissing tears,  
And battered with the shocks of doom  
To shape and use.

But side by side with this gain is the risk of a loss that may outweigh it all. It is true that we cannot any longer be content with either a purely dogmatic or a typological treatment of the O.T. It is neither a handbook of Christian theology, nor a constant prefiguring of the Christ. Nor can we say any longer with the greatest of the apologists of his day, Bishop Butler, that "prophecy is nothing but the history of events before they come to pass." But it is possible in the zeal for historical and philological knowledge to miss the great purpose that runs through the whole Bible, and missing that to lose its most precious treasure. Dr. A. B. Davidson, after speaking of the former tendency to lay almost exclusive stress on the predictive element in prophecy, goes on to say: "In modern times a different view has arisen, to the effect that the function of the prophet was to teach moral and religious truth. But this view is equally one-sided with the other. To us now

to whom the apologetic use of prophecy has become less necessary, the moral teaching of the prophets may seem the most important thing in their prophecies. But if any prophetic book be examined, it will appear that the ethical and religious teaching is always secondary, and that the essential thing is the prophet's outlook into the future." \*

It is clear then that we must find a position which is on the one side freed from the necessity of trying to force minute details into unnatural correspondences, but which, on the other side, shall not fail to see the magnificent sweep of the divine purpose fulfilling itself age after age in the history of Israel. Only so can we gain a true understanding of the relation between prophecy and fulfilment, and have beneath our feet a rock which neither criticism nor fresh discovery shall be able to shake.

In this paper we shall attempt to sketch the persistence and growth of two great fundamental conceptions of the prophets. (1) The firm belief in the establishment of a world-wide kingdom of God. (2) The anticipation of a consecrated personality through whom this divine supremacy was to be realized. It is in these ideas that the essence of the prophetic anticipation of the future is contained. If we can show that they find their consummation in Jesus Christ then the proof that the God of history was speaking through the prophets of Israel will be complete.

1. Now as to the first of these, whatever view we take as to the date or historicity of the narratives of Genesis, there can be no reasonable doubt that Israel's consciousness of itself as a chosen people, with a unique part to play in the evolution of the purposes of the God of heaven and earth, began far back in the past. When, therefore, after the disastrous reign of Saul, the man after the people's heart, the kingdom of David, the man after God's heart, was established, the prophets thought that the divine kingdom was already come and must go on from victory unto victory till the whole earth was subdued. We recall Nathan's famous prophecy to David, "When thy days be fulfilled and thou shalt sleep with thy fathers I will set up thy seed after thee and I will establish his kingdom. . . . And thine house and thy kingdom shall be made sure for ever

\* Article on Prophecy in Hastings' *Dictionary of the Bible*, iv., p. 118.

before thee, thy throne shall be established for ever" (2 Sam. vii. 12, 13). And the glories of the reign of Solomon, Israel's golden age, with wealth pouring in from strange and unknown lands, while foreign rulers sought alliances, only seemed to confirm the belief that the kingdom was a present reality. Through the dark years of the disruption and the civil strife that followed, through the oppression and distress caused by the Syrian wars, the faith in the divine calling lived on, upheld by Elijah and Elisha and their contemporaries. Then in the midst of the revived national pride and prosperity that marked the reign of the second Jeroboam came Amos with his sledge-hammer blows and rough denunciation, proclaiming that God's righteousness must be vindicated even at the cost of the state, but still holding fast his unconquerable faith in the Lord of Hosts. Later, in the last days of the Northern Kingdom comes Hosea. Public life is now hopelessly corrupt. "For brief moments," says Edghill,\* "when the darkness is torn by a lightning flash, we behold phantom kings, involving the nation in yet more hopeless misery by a useless policy of unprofitable alliances, and then the gloom closes in again and we see no more ; but in the darkness we hear the clash of arms and shrieks of despair, while streams of blood tell their own story of another tragedy round the throne, which has been once more seized by an unscrupulous adventurer." Yet still, in spite of all, this heart-broken, sorrowful man looks out to a time of future salvation, when "right and justice, grace and pity, love and faith, shall be brought to the people as the blessings and gifts of the new covenant, when God shall be to Israel as the dew, and Israel shall grow as the lily and blossom out as the olive-tree, and stand there in the glory and scent of Lebanon." The Northern Kingdom fell ; Judah, a little mountainous state, is left to bear the brunt of the assaults of the giant power of Assyria. Neither Ahaz nor Hezekiah is strong enough to bear the burdens of his office. Then comes forward the pure and noble figure of Isaiah. In the face of all denial he holds his faith. Assyria is only the rod of Jehovah's anger, the staff in whose hand is His indignation. It may punish but can never destroy the people of God. And beyond the besieging armies, when all the armour of the armed man in

\* *Evidential Value of Prophecy*, p. 59.

the tumult and the garments rolled in blood have been for burning, for fuel of fire, there rises fair and stately the vision of the kingdom of righteousness and peace, when "a king shall reign in righteousness, and princes shall rule in judgement, and a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

Time rolls on, Jerusalem is delivered, Sennacherib's hosts, plague-stricken and discomfited, return to their own land. Surely at last the kingdom of God is secure. But no! Again the clouds gather. Manasseh fills Jerusalem with blood, Isaiah himself dies, if tradition is true, a martyr for his faith. A few more years of prosperity and of hope follow in the reign of Josiah, but they are only the threatening gleams of a tempestuous sunset, and then Jerusalem and the kingdom of Judah perish in storms of fire and blood. Where are the prophets now? Has not history at last proved them to be deceivers and deceived? We find the answer in Jeremiah. Through those wild scenes of carnage and of shame he moves a lonely, persecuted, unheeded man. Yet still he clings to faith in a God who can at His pleasure "pluck up and break down, destroy and overthrow, build and plant" the nations of the world, and who will at last make the new covenant with Israel and put His law in their inward parts and write it on their hearts, when they shall come back to their own land—"They shall come with weeping, and with supplications will I lead them, and I will cause them to walk by rivers of waters, in a straight way wherein they shall not stumble" (Jer. xxxi. 9).

Again the curtain lifts upon the people in captivity. City, and temple and monarchy are gone. They share the lot of many another nation, scattered and buried in Babylonia, grave of countless hopes. Is prophecy silenced yet? Watch Ezekiel. Ponder his vision of the valley of dry bones, and hear him say in the name of his God: "Behold, I will open your graves, and cause you to come up out of your graves, O My people, and I will bring you into the land of Israel. And I will put My Spirit in you, and ye shall live, and I will place you in your own land, and ye shall know that I, Jehovah, have spoken it, and performed it, saith Jehovah" (Ezek. xxxvii.). Or read his sketch of the restored glory of



Jerusalem, to be called henceforth "Jehovah-Shammah," "the Lord is there," while the land that was desolate has become like the garden of Eden, and the waste and desolate and ruined cities are fenced and inhabited. How strong the faith that no disaster and no disillusion could kill.

We pass on to the closing years of the exile and one more great voice breaks out, full of triumphant confidence, "Comfort ye, comfort ye, my people," it declares. The hour is come, prepare the highway for the God of Israel, let Israel hear His voice, "I have chosen thee and not cast thee away. Fear thou not for I am with thee. Be not dismayed, for I am thy God." Israel shall reign in glory once more "and kings shall be thy nursing fathers and queens thy nursing mothers, they shall bow down to thee with their faces to the earth and lick the dust of thy feet, and thou shalt know that I am Jehovah" (Isa. xlix. 23). So cheered, with hearts beating high with expectation, the company of exiles turned homewards again. Prophecy has kept the fire burning, surely at last the reward is near.

But once more we read of disappointed hopes and sadly embittered men. The land, so sorely stricken by war, buried beneath great masses of débris, offered only a scanty harvest to the most arduous toil. The half-heathen population around Jerusalem was able to check almost every enterprise. The little community within the walls, hampered and discouraged, after one first effort to restore the worship, settled down to ignoble idleness and self-seeking. Where is the prophetic voice and hope now? Hear it in Haggai. "Yet once, it is a little while, and I will shake the heavens and the earth and the sea and the dry land, and I will shake all nations and the desirable things of all nations shall come and I will fill this house with glory, said the Lord of Hosts. . . . I will shake the heavens and the earth and I will overthrow the throne of kingdoms and I will destroy the strength of the kingdoms of the nations. In that day, said the Lord of Hosts, will I take thee, O Zerubbabel, My servant, and will make thee as a signet"—a precious jewel on God's own hand—"for I have chosen thee, saith the Lord of Hosts" (Haggai iii.). Listen also to the words of Zechariah at the same time: "Sing and rejoice, O daughter of Zion, for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall

join themselves to the Lord in that day and shall be My people. And the Lord shall inherit Judah as His portion in the holy land, and shall yet choose Jerusalem" (Zech. ii. 10-12). Faith is still regnant.

We pass rapidly over three-quarters of a century, the hopes are unfulfilled, prophecy is silent, Zerubbabel dies as he lived an obscure Persian subordinate. Then the tree, seemingly dead, sprouts again. Ezra and Nehemiah restore the State. Malachi proclaims the coming of the Lord to His temple to judgement, the coming of the day when to those that fear His name shall the Sun of Righteousness arise with healing in His wings, when "all nations shall call you happy, for ye shall be a delightful land, saith the Lord of Hosts" (Mal. iii. 12).

The great pageant of history moves on, Persia falls as Babylon and Assyria had done before her, the conquests of Alexander bring new thoughts and new culture into the East. Nearly three centuries of altogether undistinguished life pass by, leaving Israel a narrow self-centred community, sternly faithful to its law and its God. Then from the throes of the life and death struggle for faith, made glorious by the heroic deeds of the Maccabees, breaks forth the latest voice of the O.T., the prophet who declares that whilst the brutish kingdoms of the earth shall pass away. "The kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 27).

Now one asks the thoughtful reader seriously to consider this chain of passages, which, as every student of the O.T. knows, might be greatly lengthened and strengthened if space permitted, and to see what it involves. Whence came this deathless faith in the future of Israel's religion and Israel's God? And whence came it that history has justified this faith? In outward form, it is true, many of these great sayings never have been and never will be realized. We do not look, as did Ezekiel, for one last final conflict when the heathen hordes shall be gathered together to battle with the people of God, when for seven months the people of Israel shall be burying the corpses of the slain, and for seven years using the staves of the spears, the arrows, and the bows for kindling

wood. We do not look, like the prophet of Zech. xiv., for the time when the Mount of Olives shall be cleft asunder as the Lord comes down, whilst from Jerusalem rivers flow out to east and west. Such sayings are parts of the outward dress, the husk of prophecy. They were spoken in the language of their own day and by that language they must be interpreted. As Dr. A. B. Davidson says again: "Just as some temple of God embodies and expresses spiritual conceptions, but is constructed out of materials at the architect's disposal in his own day, which materials decay, and in a later age have to be replaced by materials of that age, leaving, however the spiritual ideas still visibly embodied; so the projections of one prophet, constructed out of the state of the world, and of the nations in his day, decay with the changes of the world, and have to be replaced by a later prophet with materials from the world of his day." \*

So we hold that the faith of the prophets, embodied in many forms and figures, has outlived them all, and is triumphant in the world to-day. Jesus took the faith which they held, ennobled it and purged it, and through His life and death established a kingdom that will never pass away. Looking backwards we see that all history is one, knit together by the guiding, inspiring, controlling Spirit of God. Looking forward, we believe still, with more assured faith than ever, in the perfect establishment of that kingdom so long-desired, so wistfully looked for, which must come at last and against which the gates of hell shall not prevail.

2. Turning now to the second great conception arising from the writings of the prophets let us consider their belief that this divine supremacy was to be realized through a consecrated personality. To do this with any fulness would mean writing a history of the Messianic hope in Israel. All that we can attempt now is to sketch in barest outline what such a history would be. Every student of the Bible must have noticed how the histories it relates are grouped round the lives of great men. That is inevitable, for history is made not by movements but by persons, the great men are the creators of every new era. But in no records of the past is this so plain as in the O.T.—Abraham—Joseph—Moses—Joshua—Samuel, those

\* *Article on Prophecy*, p. 126.

names and what they mean *are* the history of Israel. So when the prophets dreamt of the coming reign of righteousness they constantly prefigured the great personality through whom it was to be established. Sometimes it was a pure and lofty king of David's line and spirit, sometimes it was, as with Isaiah, a prince richly endowed with all the gifts of God, before whose presence war and hatred should vanish, and in whose days peace and goodness should cover the whole world. Who can forget his vision of the prince of the four names—Wondrous Counsellor, Hero-God, Father for ever, Prince of Peace. He comes forward equipped with "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord." Isaiah never saw him, but his hope endured. Micah looked for another David to come from David's village-home, to stand and feed his flock in the strength of the Lord, in the majesty of the Lord his God (Micah v. 2-5). Micah, it is true, expected this leader to smite the Assyrian and lay waste his land. He did not know the weary centuries of waiting the world must still endure, but he was certain that when the time was ripe God would send the man. Jeremiah, for all his distrust in human nature and consciousness of its weakness and corruption, looked for the righteous Branch, to be called "the Lord our Righteousness" (Jer. xxiii. 5-6). Ezekiel anticipated "one Shepherd—even my servant David"—to be their Prince beneath Jehovah's covenant of peace (Ezek. xxxiv. 23-25). With the fall of the monarchy this figure for a time seems to recede; Jehovah Himself is the Deliverer. But then there dawned upon the great unnamed prophet of the exile the great pathetic figure of the Servant of Jehovah, the Ideal of Israel, the Man of Sorrows and acquainted with grief, loaded with the sins of others, bringing redemption through His suffering and healing through His wounds. That thought seemed to die away, unnoticed and forgotten, its hour was not yet come. Again, after the Return, Zechariah speaks of the man whose name was "the Branch," "the Shoot." Psalmists see the crowned king again on the holy hill of Zion, dashing in pieces like a potter's vessel the rebellious nations, or ruling as Priest and King for ever. And finally in the post-biblical writings of the century before the Saviour came we find the same hope. Thus

the so-called Psalms of Solomon pray: "Behold, O Lord, and raise up unto them their king, the son of David, in the time, which Thou, O God, knowest, that he may reign over Israel thy servant. . . He shall gather together a holy people, whom he shall lead in righteousness; and shall judge the tribes of the people that hath been sanctified by the Lord his God" (xvii. 23-28).

Once more let the thoughtful reader consider this chain of passages, too, and see what it involves. Whence came this undying faith in the coming Deliverer? Whence comes it that history has justified this faith? Outwardly, it is true again, these anticipations remained unfulfilled. Isaiah looked for his king, we do not doubt, immediately after Jerusalem was delivered, "he looked," to quote his own words, "for judgment, but behold oppression; for righteousness, but behold a cry," a martyr's death-cry. Many similar instances might be given. The old illustration of the climber up the mountain-side helps us to understand this. As each height is reached the summit is seen to be farther off still, and many a valley must be traversed before the final peak is gained. It is well for man that he does not know how long the journey is, he must follow the gleam in faith. But it remains as a sober fact of history that there did come One in whom all these hopes were realized. There came One, from the heart of Israel's life, to whom the whole of Christendom to-day is singing, "Thou art the King of Glory, O Christ." There came One who went down into the depths of sorrow, burdened with a world's transgressions, through whom we know that we have found deliverance and redemption. There came One who is to us a royal King and perfect Priest. There came One whose message is proving its power in every land, among men of every race, to whose final victory we look forward with thankful joy. And we say again—history is one. It may be, as a recent writer expresses it, that "the apostolic identification of Jesus with the promised Messiah is one of the most remarkable incidents in the history of the human mind." \* But to us that identification is one of the surest facts of history, here we take our stand fearless and undismayed.

Now let us gather together the threads and test the strand

\* *Swete, Birth and Infancy of Jesus Christ, p. 45.*



that we have woven. All modern knowledge and discovery tends to confirm the claim of the religion of Israel to be unique. From that history and its records two great thoughts arise, the thought of a world-wide kingdom, and the thought of a heroic personality through whom that kingdom was to be set up. The kingdom and the King are with us now. The history of our race was a preparation for Jesus, He has come to His own. It is for us to bring His conquest near.

We look at the prophets as they live again before our eyes, as they passed away, and left their hopes unfulfilled, and we think again of those grand lines of Wordsworth :

Still glides the Stream and shall for ever glide;  
The Form remains, the Fountain never dies;  
While we, the brave, the mighty, and the wise,  
We Men, who in our morn of youth defied  
The elements, must vanish;—be it so!  
Enough, if something from our hands have power  
To live, and act, and serve the future hour;  
And if, as toward the silent tomb we go,  
Through love, through hope, and faith's transcendent dower,  
We feel that we are greater than we know.

Greater than they knew ! Most surely, if they did something to make more broad and deep the river that has brought life and healing to the nations. May we catch more and more of their spirit of undying faith and unwearied hope !

WILFRID J. MOULTON.

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## Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations].

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### \* THE REFLECTING MIRROR

*But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.*—2 COR. iii. 18.

As in many another instance the change made in this verse in the R.V. is doubtless displeasing to some persons: it alters the application of a familiar metaphor, and so encounters of necessity a certain degree of mental resistance. And it must be acknowledged that the old translation is a permissible one:

the American Revisers retain it, and our own Revisers place it in the margin. Yet the metaphor as used in the R.V. has special beauty and suggestiveness. In the A.V. we are the *beholders*; as we look into the mirror we see the glory of the Lord: in the R.V. we are individually the *mirror* which receives the divine glory, and reflects it upon others. And whilst we receive and transmit the glory of the Lord, we are also transformed by it.

### I. RECEIVING THE DIVINE GLORY.

1. *What is meant by the "glory of the Lord?"* It is a phrase used very frequently in the O.T. where it denotes "a visible and supernatural brightness revealing the presence and grandeur of God" (Beet). Two illustrations of this glory were in the Apostle's mind, the glory which shone on Moses' face as he came from the mount of God (vers. 7, 8); and the glory seen on the face of Jesus at His Transfiguration on Mount Hermon (see Matt. xvii. 2, Mark ix. 2, where the same verb is used as in this passage). In both instances it was the glory of the Lord that shone forth, in the case of Moses communicated glory, in the case of Jesus His inherent deity.

But note some important contrasts or differences between the glory of the Lord in those two cases and in the experience of those of whom St. Paul speaks, "We all."

(a) That glory was *physical* in manifestation, seen in the faces of Moses and Christ, this is wholly *spiritual*. Its origin bespeaks its spiritual nature, for it is "from the Lord, the Spirit." It is the glory of a regenerated nature, shining forth in deeds of holiness, mercy and love, and so manifesting the Spirit of Christ.

(b) That glory was *transitory*: it soon passed away from the face of Moses; it was seen on the face of Jesus only by those who "were with Him in the holy mount." But this glory as reflected in the people of God is *abiding* and *ever-increasing*, "from glory to glory." There is no finality to the possibilities of Christian experience.

(c) The glory was *limited* to the person of Moses in the O.T., and to our Lord in the N.T. The case of Stephen is analagous, but of him it is distinctly said that his face was as "the face of an angel."

But this glory is *without limitation*: "we all." "This vision does not belong to any select handful; the spiritual aristocracy of God's church is not the distinction of the lawgiver, the priest, or the prophet, does not depend upon special powers or gifts, which in the nature of things can only belong to a few. There are none of us so weak, so low, so ignorant, so compassed about with sin, but that upon our happy faces that light may rest, and into our darkened hearts that sunshine may steal" (Maclaren).

2. *How is this glory received?* Let the apostle's figure of

speech point its own teaching. How does the mirror receive the image? When it is placed before the object, when the proper angle of reflection is observed, and when there is no hindering veil. Moses put a veil upon his face for the very purpose of preventing the steady gaze of the children of Israel, who could not bear to look upon the divine glory, although it was in the very act of passing away as they beheld it. And because of the hardening of the minds of the Jewish people "until this very day at the reading of the old covenant the same veil remaineth unlifted" (v. 14). In old-fashioned country houses it is no infrequent thing to find a cover put over a bed-room looking-glass, quite obscuring the image.

If we are to receive the moral glory of our Lord we must come into His presence with unveiled face. There must be no mental prepossessions, no unworthy and opposing affections, no hiding of any part of our being. Is it not too true that in some of us there are parts of our nature, chambers of our being, into which the glory is not permitted to enter: they are "veiled" to Him, hidden from Him. Only when our whole soul is open to the vision of our Lord, shall we be delivered from a partial or distorted reception of His glory.

## II. REFLECTING THE DIVINE GLORY.

1. The very purpose of a mirror is to reflect, to receive an image and transmit it. The very purpose of our being as men of God, as servants of Christ is to receive and pass on to others the glory of the Lord. We are the media through whom the saving grace, the moral glory, and the spiritual beauty of Christ are made known to men. The measure of our reception is the measure of our possible reflection. In St. Paul's day mirrors were of polished metal, and their powers of reception and reflection were very small as compared with those of the scientific mirrors of our times. In like manner the accumulated knowledge and experience that have come to the Church through the long centuries of her history, should have their influence in making the man of God to-day a more perfect vehicle of the divine will and glory than in any previous age.

2. Here we see our high calling and responsibility: we are reflectors of our Lord and Master. It is surely not too much to say that the men of the world have a *right* to form their conception of Christ from the spirit and actions of His followers. If our reflection of Him is faulty, still more if it is distorted, then is He "wounded in the house of His friends." But if we truly represent Him, then will He be honoured in us and through us. Dr. J. R. Miller tells of a little child who came to her mother with the question, "Is Jesus like anybody I know?" The question is one to which a clear answer should be possible in the case of every Christian man: he ought to be like Christ, and Christ like him.

### III. TRANSFORMED BY THE DIVINE GLORY.

1. Here the apostle's metaphor entirely fails. For the mirror remains wholly passive; the countless images which fall upon it make no permanent impression. The mirror is only a reflector, and nothing more. But it is not so with the sentient mirror of the Christian soul: the image of Christ forms itself therein: the man is transformed into the likeness of his Lord.

2. This is a progressive work: "from glory to glory." What infinite, unsearchable depth there is in these words! No stage can be reached beyond which there is no further height of glory to be scaled. The work of spiritual transformation will never end. There is no finality to our reception of the Christ.

3. This transformation is wrought by the Holy Spirit. Hence its law is that of His nature, viz., holiness.

J. CONDER NATTRASS, B.A., B.D.

#### \* THE INTRODUCTION TO THE GOSPEL

*And when the fulness of the time was come God sent forth His Son*—GAL. iv. 4.

The projecting emphasis in this statement is in the word translated "fulness." The word tells us that the birth of Jesus was unique because it filled full the chalice of God's self-revelation in the history of humanity. It suggests that the history of the world was a history of moral and spiritual expansion and the coming of the Son of God did not take place till that process had reached a certain climax. It indicates that nothing *began* at Bethlehem, but that something which had been from the foundation of the world was *made manifest*. The birth of Jesus was no unnatural break in the history of mind and morals, but a focussing and incarnating of truths and principles and facts which had existed in the nature of God and in the heart of humanity ever since God and man stood in relationship.

There are several recognized ways of illustrating this truth, but there is one way peculiarly suitable to the days in which we live. In recent years a new science has been coming to the front. It is known as the science of Ethnology with its companion science of Comparative religions. This science proceeds on the assumption that there are existing at the present time, in close juxtaposition with our own civilization, races of men who, at all events a few generations ago, lived under the same conditions as primitive tribes and races in prehistoric times. It seems inevitable that ere long these interesting peoples will become extinct, and the men of science attempt to preserve a knowledge of their habits and languages, and from a study of their myths and traditions, their religious customs, prejudices, and ceremonies, to find out what were the essential ideas of

man before written history began. Some really startling facts have been brought to light in reference to religion. A long series of such facts are described in Professor James Drummond's *Introduction to the History of Religion*. Amongst them is the apparently indisputable fact that however far you travel back towards the head waters of the history of the human race you do not find a race of men anywhere which has not believed in a supernatural or virgin birth, and in the incarnation of a supernatural person, which means that the spirit of a Divine power makes a home in a man's body. The same is true of the idea or principle of Atonement. When the first Roman Catholic Missionaries went to Mexico they found something exactly corresponding to the Christian Eucharist going on among people who had never heard of Christianity, and the only theory these missionaries could form was that the devil was making a wicked parody of the most sacred Christian Rite. But now the fact appears to be that the nearer historical research gets to the scenes of the infancy of the human race the more sure do scientific men become that these two ideas of Incarnation and Atonement were deep-seated and far-reaching in the minds of primitive men.

The inspired writer who used this word "fulness" suggests the true explanation of this:—God is the Good Father of all men. What He is He was from the beginning. He left not Himself without witness in any race. These instincts or ideas were His witnesses, and He caused them to grow in the minds of the people, out of whom emerged that wonderful race with a genius for religion which began with Abraham the Father of the Faithful. The minds and hearts of that race were specially suited for the growth of these ideas. The vocation of Israel and her service to humanity consisted in being fruitful ground for the growth of such principles of religion. To receive and use them and develop them for the benefit of mankind was in the line of Israel's endowment and opportunity. This development is mirrored for us in the O.T., the unique literature of the people of Israel. In those sacred pages we see amid much that we cannot fully understand how that gradually vague instinct grew into an assured conviction that the God enthroned in heaven was bound to appear upon earth, and to appear both as a Revealer and as a Redeemer.

Vainly I seek to know his mind,  
Who smote the lamb with gleaming knife  
And sprinkled blood, and sought to find  
The peace of a diviner life.  
But o'er the vague, vast chasm which parts,  
Their thoughts from mine I cannot go,  
I wot not how their troubled hearts  
Were calmed by making blood to flow.  
And yet the Lamb of God was slain



Or ere the age of sin began,  
 And wrapt in that prophetic pain  
 Is all the history of man  
 And all the fulness of his life,  
 And all the greatness of his thought,  
 And all the peace of his long strife  
 Root in the everlasting ought.

"Root in the everlasting ought." Something like that is meant when we are told that God sent forth His Son in the fulness of time; and the gospel of Jesus only takes on for us its full significance when we think of Jesus as *the heir of all things*. We gain much by recognizing frankly and fully that it has its roots planted deep in the universal heart of human nature.

*E.g.* It establishes our confidence that in putting our trust in the Gospel we are clinging to something which has its foundations in the very make of our universe and that nothing can ever shake. Every age has a new theology. Every age *needs* a new theology. Every age has its own social problems and social revolutions must come to pass. The stories of inspiration are sometimes born in a day and often perish in a night. But Jesus Christ is *the same yesterday today and for ever*. His gospel *must* abide

Long as the heart has sorrows  
 And long as life has woes.

For it is part of the foundation of the world, and it was *the eternal intention* of God that men should know Him and be redeemed from the misery of weakness and sin.

It also inspires our hope for the future of humanity. For if the gospel has its roots deep in the common heart of man it *must* sooner or later touch the human heart in every part of the world; and we may with good reason cherish the hope that the day shall come when "the sun shall rise in the east and set in the west and shed his light across this little globe and nowhere shall he see man crush his fellow.

Jesus shall reign where'er the Sun  
 Doth his successive journeys run.

ROBERT J. WARDELL.

#### \* A GREAT CALM

*Then He arose, and rebuked the winds and the sea; and there was a great calm*—ST. MATT. viii. 26.

It is always stormy when the Master is away, His presence means a calm. Dr. Parker very forcefully puts it: "A storm arises when He is absent. His turning away from us means the opportunity for a storm. We are only at peace whilst He is with us; everything depends upon His nearness." In the verses that cluster around the text we have an account of Christ and His disciples in a boat on a storm-tossed lake. Jesus is asleep, the disciples are afraid,

I. THE EVER-AVAILABLE CHRIST. The Master is always where He is needed. A need realized and expressed in prayer becomes to the Master an opportunity for the special manifestation of His presence. The prayer of faith soon discovers Christ. To the eye of the trembling disciples as it looks longingly and earnestly to the Lord, He discloses Himself in all the majesty and might of His love. He stands forth and speaks peace and comfort.

The Lord is ever available and ever ready to hear the cry of His people. It may be the prayer for help in time of danger, for direction in time of difficulty, for strength in time of struggle, for comfort in time of sorrow, for wisdom in the time of a great crisis. What a glorious gospel to preach—an ever-present Lord. An absent Christ means a great calamity, an absent Christ means the enemy's opportunity, an absent Christ means a heart agitated by the storm. An absent Christ means soul conflict, stormy life, and a perilous outlook, *but* a present Christ means peace, rest, strength, a glorious outlook.

When and why are we fearful? When faith is weak. Dr. Maclaren says, "Fear is irrational if we can exercise faith." Don't you think that the storms that often come in our lives are tests, they try our faith. Jesus said to the fearful disciples, "Why are ye so fearful, O ye of little faith?" When fear is strong, then faith is weak. If we could only look through the storm to the Master, how His presence would strengthen faith and dissolve fears. Sometimes strange experiences, sudden changes, unpleasant surprises, a gloomy outlook, arrest us, pull us up, and we become fearful. *What does it mean?* This, we think more of the storm than we do of the Master. We think of the danger of the storm and forget the power of the Lord. Does not fear mean an absent Christ, because of a weak faith. Fear closes our eyes, fear hides the Master so that we cannot see Him. Fear means a lapse of memory, the memory of past help should encourage us to expect and hope for present help. "Why are ye so fearful, O ye of little faith."

Jesus was in the boat with His disciples, *but* He was asleep, apparently unconcerned about them, they were fighting the storm, in peril of their lives, expecting the worst to happen. In the midst of it all *there* lay their Master soundly asleep. Asleep! as far as real help was concerned, absent. The storm had its full fling whilst the Lord slept, it made the Galilean lake foam with fury and fling its strength at the boat, and its fearful occupants. But, if faith has its relapses, the storm has its limits. The storm-god is limited in his power and operation. "Hast Thou not made a hedge about him," Satan said to the Lord concerning Job.

The disciples were fearful in the storm; but amid the roar of the waves, the splashing of the boat, and the whistling of

the wind, the sleeping Lord heard the trembling cry of the disciples. The Sleeper awakes and quietly says, "Why are ye so fearful, O ye of little faith?" *Why?* Doubt creates fear, and fear paralyzes faith—a weak faith means a strong storm. In trouble, sorrow, difficulty, we have deserved the rebuke of the Lord, "Why are ye so fearful?" A faulty faith, eyes upon our troubles instead upon Christ. Peter with his eyes upon Christ could walk the sea, eyes off Christ he began to sink. "I will trust and not be afraid; for the Lord Jehovah is my strength and my song" (Isa. xii. 2). "Trust ye in the Lord for ever; for in the Lord Jehovah is (margin) the Rock of Ages" (Isa. xxvi. 4). The Master is ever available to us.

II. THE MASTER'S RESPONSE TO THE DISCIPLES. "Then He arose, and rebuked the winds and the sea; and there was a great calm."

*A great calm*, that was the result of the manifested presence of the ever-available Lord. The Master speaks and at His word the Galilean lake assumed a peaceful aspect, the sea and the waves became calm. What a transformation takes place when the Master speaks. Sin shrivels up when Christ speaks, evil spirits hurry away at His voice, the powers of the enemy shrink and are crushed at His word, He speaks and darkness is turned into day. Trouble and sorrow, trials and temptations, losses and crosses, in one word *storms* are best brought to Jesus, He can effectively deal with them. "There was a great calm," and the disciples were safe.

After the Resurrection the disciples were in a room and fearful when Jesus appeared—"And there was a great calm," for He said, "Peace be unto you." If the storms in our life are the result of a weak faith let us utter the disciples' prayer, "Lord, increase our faith." Trust more, fear nothing.

JOHN W. VEEVERS.

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### FAITH, THE VANQUISHER OF SORROW

*St. John xiv. 1 (R.V. marg.)*

Within recent years an ancient manuscript, probably twenty centuries old, has been found at Oxyrhynchus in the valley of the Nile. It is a letter of condolence written by a Greek lady to a friend who had sustained a bitter bereavement. This lady was a contemporary of our Lord, and yet writing in ignorance of the Christian Faith she confesses in terms of pathetic hopelessness that she knows of no consolation for her sorrowing friend, and closes her letter with these so well-meaning and yet so abortive words: "I shed many tears, but still there is nothing one can do in face of a sorrow like yours, so I leave you to comfort yourself. Farewell." In contrast to this how

radiant are the words of Jesus spoken to His sorrowing disciples: "Let not your heart be troubled: believe in God, believe also in Me." *Without Him*—"comfort yourself;" *with Him*—"let not your heart be troubled."

There is no book of consolation like the Bible; yet to derive benefit from it you need to adopt the Christian standpoint; for consolation, like the other riches of the grace of God, is spiritually discerned and mediated. Take this contrast as an example. It is said of J. M. Barrie's mother that when she was too feeble to read they would bring her Bible and allow it to open of its own accord and it would almost invariably do so at John xiv., the most thumb-marked and tear-stained chapter in the Bible. On the other hand Renan confessed that to him the chapters which record our Lord's farewell discourse to His disciples are full of "the dryness of metaphysics and the darkness of abstract dogmas." Renan possessed a far more subtle mind than Margaret Ogilvie, yet we may venture to believe that the verdict of the literary, not to speak of the Christian, world is with Barrie's mother. Just as in the physical universe there is colour blindness, so that some cannot see where in the glorious hues of a rainbow the violet ceases to be violet and becomes indigo, so there are minds which cannot perceive where in the spiritual realm "metaphysics" and "abstract dogmas" cease, lost in the joy-bringing light of Divine truth. And Renan, in the truly beautiful dedication of his *Vie de Jésus* to his dead sister, prays: "O, my good genius, reveal to me whom you loved, these verities that have kingship over death, that shield us from the dread of it, and almost make us love it!" One cannot resist the feeling that he missed the very truths for which he prayed when he failed to comprehend the real meaning of the sweetly comforting words of our Lord which do indeed give us kingship over death: "Let not your heart be troubled: *believe*." For faith, as Jesus would have us learn, is the vanquisher of sorrow. Let this fact, then, be the subject of our thought.

When our Lord uttered the words we are considering He was near the sunset of His life, and its glory was threatened by a passing cloud of sorrow. Things had been spoken in the Upper Room which had filled the mind of the disciples with a gloom which staggered and bewildered them: (a) Their Lord had declared that He was about to suffer a violent death; (b) He had also said that one of their number, even Judas, would betray Him; (c) and that still another of their number, even Peter, would deny Him. The inexplicable death of their Master, together with the treachery of Judas and the weakness of Peter, had filled them with sadness. *Then* it was that He gave expression to these words of solace which have been the comfort of grieved souls ever since, and shall be till sorrow

vanishes from human experience: "Let not your heart be troubled: believe." Yet the disciples had good reason to be sorrowful, and it is no contradiction to the words of Jesus to say that He knew it to be so.

I. They were passing through the painful experience of DISILLUSIONMENT. When children awake from pleasing dreams and find the room dark, and bare of the palaces and fairies which had seemed to them so real, their disillusionment fills them with a child's grief. The realities have no charm for them because of the illusory things which fade from them in their waking moments. And as you read the Gospels you see how the spell of the unreal had fastened itself upon the disciples. It would be wrong to say that they did not follow Jesus from the first for real love of Himself. But soon their imagination caught fire, and the desire for a Messianic king which was latent in the heart of every Jew asserted itself. Try as He might He could not dislodge the idea from their mind that He was that king. But when they sat with Him in the Upper Room the hope of an earthly kingdom was dead, and the vision of thrones vanished. For the first time they saw how mistaken their views of the kingdom of God had been. It was an awakening to the realities. The throne was a Cross, the kingdom "not of this world," and the way to it not rose-strewn and easy, but a *Via Dolorosa*. And in that hour of disillusionment He said to them: "Let not your heart be troubled: believe."

II. And this appeal was made to them WHEN THEIR FAITH WAS BEING ASSAILED. It is true that they did believe in Him after a certain order, but it was a belief which lacked the true qualities of a spiritual faith. It was on this wise. They had seen the unfoldings of a wonderful life; they had heard His words and seen His "mighty deeds." Everything had been idyllic, and it was easy for them to believe after a certain order. It was a belief of the sunshine and the blue sky. But now He was going away; the faith they had was to lose its visible support. They were to believe where they could not trace; and that is always a difficult thing to do. Then it was that He urged them to believe, and it is clear that the faith He appealed to them to exert was of a higher order than the belief they held. It was a faith which instead of disappearing when the blue of the sky was hidden became more pronounced; a faith which instead of requiring support, sustained.

III. Moreover the words were spoken when the disciples stood upon the threshold of THE MYSTERY OF DEATH. It is not necessary to dwell upon the manner in which they received the announcement of their Lord's death. It is sufficient to say that they regarded it as we regard the loss of those that are dear to us. It was a bitter and irreparable loss. It is also



certain that to them at that time it was void of spiritual significance. Then it was He spoke to them of the "abiding places" He was going to prepare for them, and also of His coming again to them. It was a tender and yet a majestic thing, this descending of our Lord to the common level of their all-too-human sorrow. But how suggestive! In the hour of disappointment, of strain, of loss, they were to believe; their faith was to save them from being overwhelmed.

It is precisely in circumstances like these that we, too, need the strengthening of these bracing words of the Master. We also have had experience of periods of disillusionment, when the mask has been swept from that we cherished and we have seen the false which lay beneath the fair; of seasons when faith has been menaced and strained, and when belief has been a matter of wistful uncertainty; of times when the deeps of our heart have been broken up by untellable sorrow. And these words coming from the Heart of sorrow and the Victor of death may be our comfort and our strength. "Believe in God: believe also in Me," and though you may still feel the sorrow in your heart (for Christ nowhere promises His disciples freedom from sorrow), you will know that you are master of it and not it of you. And that makes a wonderful difference. Faith, then, is the conqueror of sorrow.

But how? Faith gives us mastery over sorrow (*a*) *by enabling us to take a broader outlook upon life.* Let me illustrate. I remember a dismal, uninviting morning some few years ago when a thick, cold fog filled the streets of a London suburb. Everything wore a chilling, forbidding aspect. But in the afternoon of that day I climbed the Surrey hills and the change was truly significant. At my feet lay the fog of the city; in the distance was the dim, yet welcome, outline of the hills; while above me was a sky of grey with here and there flecks of white and fragments of blue. It has occurred to me that faith does for the soul what those hills did for me that day. It lifts us out of the mists and confusions of things and brings us into the welcome light. Faith elevates, and therefore gives us the broader view.

(*b*) *And not only a broader outlook but a truer.* You do not merely see further, you see more clearly. Sorrow closes up the outlook and limits us to to-day; but faith links to-day with its anguish and loss unto to-morrow radiant with the smile of God.

King Hassan, well-beloved, was wont to say,  
When aught went wrong, or any project failed,  
"To-morrow, friends, will be another day;"  
And in that faith he lived and so prevailed.

Faith's conquest over sorrow gained its verification in the experience of the disciples. The day on which Jesus said to

them: "Let not your heart be troubled" was a dark and dreadful day to them, but oh! the rapture of the Easter morning, and the glory of Pentecost! *And we?* When faith looks upward through sorrow unto God,

He grants the soul again,  
A season of clear shining,  
To cheer it after rain.

"Weeping may tarry for the night, but joy cometh in the morning" (Psa. xxx. 5). HERBERT S. SEEKINGS.

\* THE PLEASURES OF SIN—*Heb. ii. 26*

Moses willingly incurred all the reproach connected with a saving interest in the Coming One. His faith not only embraced the promise of the Messiah and spiritual blessings through Him, but it grasped the realities of the future life, and estimated everything by its bearing on that state of ineffable reward. "He chose rather," etc.

Some form of pleasure is needful for us all, and we all seek it. It is our nature's end and aim. The desire for it is implanted in our hearts and no power can eradicate it. . . . It is one of the earliest and most powerful principles of our nature, bearing us along from one object to another in search of that which will satisfy it. The mistake is not in seeking pleasure, but in seeking it in the wrong place and in the wrong way. Men vastly over-rate the power of self and earthly things to bless and gladden them. Seeking pleasure in that which can only excite and degrade, but not satisfy, their powers are wasted and God is dishonoured. How needful that the instructors of youth especially should strive to guide them in the choice of pleasure. To be able to direct the eager and inexperienced in such a choice, and to win their allegiance to the pleasures of piety, is an achievement worthy the loftiest aspirant.

*There are "pleasures of sin."* There are gratifications and pursuits that are at all times sinful, and that afford "pleasure." The inspired writer does not say happiness, for that is more solid and enduring, and cannot be found in the ways of sin any more than pleasure can be found in pain. The fast and the gay find what they call pleasure in the excitement of betting and gambling, in the ball and billiard-room, the opera, theatre, race-course, and similar scenes of intoxicating delight. The sensualist finds pleasure in the gratification of his desires and passions. The tippler in his intemperance and its environments. These are some phases of what is called "a life of pleasure," and the men and women of pleasure say they really enjoy life. Be it so. *But*—yes, that awkward word must come in.

But the distinguishing characteristics of the pleasures of sin should be considered by those on sinful pleasure bent. The pleasures of sin are *transient*, "for a season." They are short-lived, vanishing, precarious. It is impossible that the pleasures of sin should last long, for it is not natural, and whatever is not natural soon decays. It is foreign to the nature of sin to afford pleasure and therefore it will soon corrupt, and pass away. You can scarcely conceive anything more transitory than the worldling's joy. It ceases when sickness or trouble comes, when wealth or friends depart. It is like a sunflower which shuts when the gleam of prosperity is over. Had Moses lived at the Court of Pharaoh all his days it would still have been only a little season. Life is brief at best, and a course of sinful pleasure often shortens the short term. How desperate is the madness of those who seem determined to secure the bitter pains of eternal death for the transitory pains of sin. The pains of piety are enduring. They live through all the vicissitudes of life, attend us in death, and are the prelude to the perfect and eternal joys of heaven. Choose the permanent pleasures of piety rather than the transient pleasures of sin.

The pleasures of sin are *unsatisfying*. The best they can give is amusement, excitement, while they leave the heart aching for something better, substantial. The "all" of sinful or worldly pleasure cannot satisfy the yearnings of the soul. This is God's ordinance. There is a divine depth in us which only God can fill. There can be no happiness in wrongness, no peace with sin. "Man's unhappiness comes of his greatness," is Carlyle's well-known dictum. It is because there is an Infinite in him which, with all his cunning, he cannot quite bury under the finite. If you study the career of those who have sought satisfaction in the pleasures of sin you will find only one testimony, and it may be condensed into four words: *No road this way!* Don't try the issue for yourselves, for you will acquire tendencies which will make the struggle after goodness more difficult all along the line. Choose the pleasures of piety, and you will secure more solid satisfaction in a week than in a life-time of sinful pleasure.

The pleasures of sin are *alloyed*. They are mixed with disappointment and debasement, pain and remorse, and a whole train of evils, which waste the little pleasure they bring to those who can enjoy them. They make fair promises which they never fulfil. The pleasures of piety are pure, elevating, ennobling.

The pleasures of sin are *prohibited*. The Bible does not prohibit pure pleasure, but sinful pleasure. Pleasures are sinful when they cannot be enjoyed without damaging our moral and spiritual interests. In prohibiting such pleasures the Bible proceeds upon a principle of benevolence. Like the physician

in condemning certain articles of diet and courses of life, desires not to lessen but promote his patient's pleasures. Our wisdom is to submit to God's prohibitions, with more cheerfulness than we do to the advice of the doctor. We have far better reason for trusting God than for confiding in any doctor.

The pleasures of sin are *ruinous*. Examples and testimonies, e.g., Balaam, Num. xxii.; Sons of Eli, 1 Sam. ii. 17; Saul, 1 Sam. xv. 19, 24; 1 Chron. x. 13; Jeroboam, 1 Kings xiv. 16; Judas, John xix. 11, Matt. xxvii. 4; Byron, Lord Chesterfield, Richard Savage, Shelley, and others. Here is a death-bed confession: "My soul, as my body, lies in ruins. Remorse for the past throws my thought on the future. Worse dread of the future strikes it back on the past. I turn and turn and find no ray." "Death" is the ultimate and eternal issue (Rom. vi. 23, Jas. i. 15). Not the extinction of being, that would be a boon, but the extinction of happiness, the final wreck of your nature, eternal separation from God and the good, and the companionship of the lost.

*Conclusion.* Like Moses, choose the pleasures of piety, and you will be ever thankful. You will not abandon your pleasures, but change them. You will drink no longer of the polluting puddle, but of the crystal stream flowing from the life-giving fountain (John iv. 14, vii. 37; Rev. xxxi. 6, xii. 17). You will find that the pleasures of piety leave nothing to be desired but more and still more, and that you never knew what pleasure was before.

ALFRED TUCKER.

#### \* SERVICE FOR GOD—2 Chron. xxxi. 21

It is of Hezekiah the text speaks. God delights to praise His children. At last He will say, "Well done" to all who have done well. Let us endeavour to emulate the example of God's word. We should gladly acknowledge all the excellences of the excellent. Do not let the Hezekiahs of our own age be unappreciated. What does this tribute to Hezekiah suggest to us?

I. CONSECRATED SERVICE. He did "work" for God, "in the service of the house of God." The consecration of work is one of our greatest spiritual duties. Many there be who work, but they do not do it "in the service of the house of God." We can consecrate household work to Him—"as unto the Lord." So, with our daily business, secular labour may be spiritual service. This is one of our pre-eminent obligations. Make all things to be hallowed things. But we are also called to immediately spiritual work. In the literal sense each of us must have "work . . . in the service of the house of God." What are we doing for the Church. No Christian should be content to be merely a receiver; he should also be a giver.

Only when each is a worker will the service of the house of God be adequately accomplished.

II. VARIETY OF SERVICE. There is much suggestion in that "every." It points to a variety of holy service, and to a multiplicity of such service. Does not that "began" hint that he was often starting some new form of service? He was full of initiative—always adding to his programme. He did not ask how little he could do; he desired to crowd his life with work for God. Are we all doing what we can? The Saviour who did so much for us merits our utmost and most varied service.

III. ENTHUSIASTIC SERVICE. "He did it with all his heart"—a noble pattern that! If we all did everything we do for God with all our heart, nothing of all our work would fail. Beware of languid service. It is this sacred enthusiasm which is our constant need. Our God demands whole-hearted service, and that always. Put all your heart into all you do for God.

IV. SUCCESSFUL SERVICE. Hezekiah "prospered" amid his holy service. His work had noble results. If we do our work as Hezekiah did, we shall prosper as he did. God will give the increase to faithful sowing and watering. Our work may not prosper just in the way we desire, or just when we desire; but in God's way and time it assuredly will succeed.

And we ourselves shall prosper if we are fully devoted to God's work. The likelihood is that we shall prosper temporally. But spiritual prosperity shall be our portion, whether we prosper temporally or no. You cannot do good without receiving good. "He that watereth shall be watered also himself."

*Dinsdale T. Young.*

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## Notes and Illustrations

THE REFLECTING MIRROR (2 Cor. iii. 18).—Free Christian men are like Moses, whose face reflected (mirrored in itself) the glory of Jehovah. They gaze with unveiled face, unobstructed vision, upon the glory of Christ, while this glory transforms them into likeness of Him. *Are transformed.* The present imperfect tense refers to a process now. Hence the glory must be moral and spiritual. The same Greek verb is used of moral and spiritual transformation at Rom. xii. 2; and the conformation to Christ's image at Rom. viii. 29 is also moral and spiritual. The "glory of God," of which all men come short, is at Rom. iii. 23 clearly moral and spiritual: it is there opposed to "sin." *Even as from the Lord the Spirit.* This result is conformable to the fact that the transformation comes from the Lord who is Spirit. There is no transforming power like spirit, and this Spirit is the Lord Himself; who shall set limits to His transforming power? —*Prof. Massie.*



*But we all.* Under the law Moses *alone* partook of the glory, his face *alone* shone; but under the Gospel, not only the faces of its ministers, but of *all the people* who believe through their ministry, shine with divine glory (*Theodore*). As Isaiah says (lx. 1) to the Church *universal*, "Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee."—*Bp. Wordsworth.*

A GREAT CALM (*St. Matt. viii. 26*).—The Saviour, *though the storm could not wake Him*, wakes swiftly at the voice of the disciples, like a mother quick to catch the cry of a babe. But, even awake, He is not alarmed, but turns calmly first to the disciples, soothing and chiding them at once with the question, *Why are ye fearful?* Then afterwards He turns to the storm, rebukes and stills it. In this, note many things; (1) Bravely waiting till what they deemed the very last, the disciples might have been braver still and yet safe. (2) Christ still needs to ask this question, *Why are ye fearful?* for we are afraid even when the sea is calm. (3) *There is never any reason for a good man's fear.* God rules, Christ is near Him. A sleeping is as good as a waking Christ. It is a mistake to *fear* what our Father will do. If they go to the bottom, it is a short cut to heaven. (4) There is sin in fear, and danger in it. It is the storm inside, not outside, that drowns us. We should not dishonour God. (5) *We should school ourselves to be afraid of fear, and cherish faith.* (6) *There is no trouble so great but the Saviour can avert it.* (7) Great is the calm given by Jesus after the storm He stills.—*Dr. Glover.*

He exercised His power upon the winds and the waves, reducing them authoritatively into instantaneous stillness. Behold, a far greater than Jonas is here (*Matt. xii. 41*). If we shall suppose, with Maldonato and Trapp and Trench, that in the midst of the storm, and there interblending with its elements was some malevolent Presence, an idea by no means unscriptural or unreasonable (collate Job i. 12, Ps. civ. 4, Heb. i. 7), then the *rebuke* of the Saviour would be more than the mere forthputting of authority; and it would alight with special point and power on the Spiritual Wickedness. (See Eph. vi. 12).—*Dr. Morison.*

THE FULNESS OF THE TIME.—The word rendered *time*, (same word in v. 1), which differs from that in Eph. i. 10, suggests the long delay of Christ's coming. *The fulness of the time*: as though a long space were marked out to be filled up by successive moments. Cp. Mk. i. 15, Lk. xxi. 24, Jno. vii. 8, Gen. xxix. 21. It was "the Father's pre-determined time." On what principles this space of time was marked out, Paul does not say. But doubtless the purpose of the delay was that the law written on the hearts of men and on the tables of stone might have full scope, and thus prove itself powerless to save and in this way reveal man's helpless bondage under sin; and that human nature might have time and opportunity to put forth all its powers, under the influence of law more or less fully understood, and thus find out its inability to attain for itself happiness. When Christ came, the civilization and religious teaching of the ancient world were utterly worn out; and in spite of them society was rapidly sinking into ruin.—*Dr. Bert.*

THE PLEASURES OF SIN.—John Wesley, when at college, received from his mother a letter, in which she wrote, "Would you judge of the lawfulness

or unlawfulness of a pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind, that thing to you is sin."

A reckless sinner was arrested in the midst of his wickedness, and brought to repentance and a new life. The great change of his habits excited the remarks of all the neighbours. Meeting one of his old associates who remarked, "I hear you have given up all your pleasures," he calmly replied, "No, I never knew what pleasure was till now. As I have tried the pleasures of sin and religion both, and you only one, I ought to be the better judge."

"Some young men have an idea that there is something 'manly' in vice. But any weak fool can be vicious. To be virtuous you must be a man, you must be truly free; vice is the real slavery. A particular course of conduct does not degrade because it is wrong; it is wrong because it degrades. If by some extraordinary subversion of morals, wrong became right, it would still be fatal to happiness and peace of mind. . . . Of course it cannot be denied that what is wrong or unwise is often very pleasant, sometimes even delightful for the moment. To do so would be absurd; it would be to question the very existence of temptation. . . . In yielding to such impulses we are buying a momentary pleasure at the expense of future sorrow; we are giving up a great deal for the sake of comparatively trivial gain; we are selling our birthright, like Esau for a mess of pottage; and 'buying the merry madness of an hour by the long penitence of after years.' . . . More happiness is to be gained by self-denial than by self-indulgence. . . . In fact, the wise and virtuous life, not the wicked and self-indulgent, will be the truly happy life, and sin is the real self-sacrifice."

—*Lord Avebury*.

A PREACHER'S SELF-RESTRAINT.—The minister of a Church in its pulpit is not a free lance (I say in *its* pulpit, not in *his*). He is not a mere preaching friar, a vagrant Evangelist, gathering his audience in streets and lanes, hedges and highways, as he can find them. He enters on a position of trust which he did not create. He is licensed to it when he is called by its custodian, the Church. Any call to a minister is, in substance, a license conferred on him, however much in form it may be a petition addressed to him. He stands on a platform, an institution, which is provided for him, and he owes practical regard to the Church that provides it. He bespeaks men's attention, not in virtue of his personal quality merely, but in virtue of a charge and Gospel, given both to minister and Church, which both must serve. He is not free to vend in his pulpit the extravagances of an eccentric individualism, nor the thin heresies of the amateur. He is not entitled to ask men to hear with respectful silence the freaks of mere mother-wit, or the guesses of an untutored intelligence. When a man is entrusted with the pastoral care of a Church from its pulpit he accepts, along with the normality of Scripture, the obligations, limitations, and reserves of the pastoral commission. He that sweareth by the altar sweareth also by that which is upon the altar; and he abuses his position if he simply unload upon his charge certain startling views by way of relief to his own egoist conscience.—*Forsyth's Positive Preaching*.

UNION FOR BIBLICAL AND HOMILETIC STUDY  
IN ASSOCIATION WITH THE WESLEYAN METHODIST  
CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1908-1909

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 14, Waterloo Road, Nottingham.

SPECIAL NOTE

Subscriptions for 1908-1909 were due April 1st.

GENERAL DIRECTIONS FOR STUDENTS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.
2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BEFORE THE LAST DAY OF THE MONTH to the Tutors and NOT to the Secretary. N.B.—*Late papers cause a great amount of unnecessary trouble.*
3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.
4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.
5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.
6. Students are requested to write their answers to class-questions *in their own words*. They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6d. They go through the post for a half-penny.

XXXIII. SUMMER CLASS

Text-book: Stalker's *Life of St. Paul* (1s. 4d. post free from Rev. R. Culley, 25-35, City Road, London, E.C.) Tutors: Rev. P. Pizey, Four Oaks, Birmingham; Rev. G. C. Gould, Dyserth House, Rockingham Road, Kettering; Rev. G. H. Schofield, Manse, Cheddar, S.O., Somerset; Rev. E. Rhodes, 113, Splott Road, Cardiff.

WORK FOR MAY: Read Chaps. iii. and iv. Questions: 1. What was the last stage of Paul's unconscious preparation for his Apostolic career? 2. Write a short account of his conversion, taking care to explain the force of the saying: "It is hard for thee to kick against the pricks." 3. Under what impulse did Paul go into Arabia, and what did he gain there? 4. Name the outstanding points of Paul's gospel and shew how they grew out of his own experience.



# OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

## May 3—THE FATHER'S HOUSE—*St. John xiv. 2*

Our thoughts about heaven are many. We sing of the "everlasting spring" and the "never withering flowers." The book of Revelation gives wonderful figures of golden streets and gates of precious stones. So magnificent is it. But in the words of Jesus there are two beautiful thoughts for us: it is homely and roomy.

1. *It is homely.* "My Father's house." There is a feeling about that which every boy and girl can understand. With what pride we say "My father's!" and with what pleasure, too. There is a confidence, an assurance, a sense of partnership in our father's house which there is not when we are in other people's houses. It is home.

2. *It is roomy.* "Many mansions." It is like a palace where there is room for many guests, and for each kind of guest. How *different* we are, but there will be a dwelling-place for each of us in God's home. How *numerous* we are, but there will be space for all.

The thought and hope of the Father's house is to be our comfort here. In times of sorrow, fear, or trouble we are to remember it, and to sing about it, and to pray that God will make us fit for His house.

## May 10—ANOTHER COMFORTER—*St. John xiv. 16*

How often we can only get what we need through someone else. I have known little girls who when they wanted something from their father got mother to ask. "A friend at court" is a capital friend. That is what Jesus is to us. He says "I will make request of the Father." With such an One to speak for us we may be sure of one or two things.

First, He will ask for the *right* thing. He won't ask for what we do not need, or for what is not good. If we had a lot of things to choose from we should often be very foolish, and very much perplexed. Let mother choose, she knows. So Jesus knows just the right thing and He asks for the Holy Spirit for us.

Then we may be sure that He will ask for the *good* thing. Haven't you been surprised how the present you have had has been just what you wanted. I expect someone told what you were needing. So when Jesus had gone away, and these men were sad, another *Comforter* would come to them. Just what they needed in the place of Jesus.

And again, we may be sure that He will ask for us the *sufficient* thing. It would take a good deal to fill the place of Jesus in their lives. What a Comforter He had been to them. The new Comforter was to abide with them for ever. There would be no time when He was not by their side. They would have no necessity when He would not give them help and strength. The Holy Spirit is God's gift to us.

## May 17—JUDAS—*St. Matt. xvii. 22*

Jesus told His disciples that someone would betray Him. It was when they were in beautiful Galilee and much seemed to favour the dear Master. But He knew what awaited Him, and He told them three things: that He should be betrayed, killed, and raised up. They did not understand the last and they were very sorry about the other things. How

much more sorry they would have been if they had known that one of themselves would betray Him to the Roman soldiers.

1. *How wicked it was of Judas.* He was untrue, unkind, ungrateful; the meanest, basest man in the Bible. Can we be at all like him? Yes, when we say untrue things about Jesus. When we are unfaithful to His service, and when we forsake Him and go over to the world.

2. *How wonderful of Jesus.* When the soldiers came to Him and He said "I am He" they fell to the ground so astonished were they at His gentleness and dignity. How easily He could have put them all to flight. And yet He allowed Himself to be delivered up into the hands of wicked men, so great was His love and so thoroughly did He give Himself for us. Never betray Jesus. He will never forsake you.

*May 24—WHY DID JESUS DIE—1 Cor. xv. 3*

Why did Jesus die? He healed the sick, calmed the storm, raised the dead to life, and yet He was nailed to the cruel cross, and died broken-hearted. Could He not have gone free from His persecutors? Then He would not have been our Saviour. He died *for our sins*.

1. *That "we might be forgiven."* When God forgives our sins He does it for Jesus' sake. When we want God to forgive anything that we have done wrong we may ask Him to do so because Jesus died for us, and He will. The strange, sad cross of Jesus is our plea for pardon.

2. *He died "to make us good."* He died so that sin may be cast out of our lives entirely. Through Jesus the Good Spirit comes into our hearts and conquers the evil in them.

3. *He died "that we might go at last to heaven."* You remember that the robes of the great multitude in heaven were made white in the blood of the Lamb. That means that they were in that fair land because Jesus had died for them. If ever *we* get to heaven it will be because we trust in the Saviour. His cross will be our only right of admission. The Saviour claims our love and trust.

*May 31—THE LIVING SAVIOUR—Rev. i. 18*

We have a Saviour of the empty tomb as well as of the cross. We have in our hearts not only a Good Friday, but an Easter Day also. Our great heart-Friend was crucified but He was raised from the dead. Let us remember:

1. *That we have a living Saviour.* One who is with us, about our path to help us. He did not merely live in Galilee years ago, but He lives with us here. - He is our Friend "above the bright blue sky," and He is the same in school, at work, or play.

2. *That we have a loving Saviour.* You know the difference between the past and present tense. We say when we think of the cross, "Who loved me"; but when we think of Jesus raised we say, "Who loves me." He goes on loving us every day. That means, Jesus *in our hearts*. Jesus died, that is the glorious fact of yesterday. Jesus lives, that is the grand fact of to-day.





## REVIEWS

*A Primer of Homiletics.* By the Rev. John Edwards. London: Robert Culley. 2s. 6d. net.—Hundreds of ministers now at work in various Churches and in many lands remember gratefully the service rendered them in their early days by the Senior Tutor in Homiletics in the U.B.H.S. Mr. Edwards knows exactly what a young preacher wants and he gives the advice and direction needed in a most attractive way. Preaching is not a lost art and it is entirely the fault of the preachers themselves if preaching has lost its place and power in the Church. A young preacher, if he has modesty and good sense, is glad to learn all he can as to the best methods of preparing himself for his high office. Mr. Edwards has the young preacher always in his mind though many who are growing old in the service [may read his book with profit. We strongly advise young lay-preachers and candidates for the ministry to get this Primer of Homiletics and to read it several times with thoughtful care. It is an admirable introduction to the sublime work of the ministry of the Gospel. An Appendix on "The Preacher's Homiletic Library" will be found very useful as indicating the purpose and value of books on preaching.

*Islam: A Challenge to Faith.* By Samuel M. Zwemer, F.R.G.S. New York: Student Volunteer Movement for Foreign Missions.—We have been greatly impressed by this most interesting volume. It ought to be read by every Christian man and woman who desires to understand both the difficulties and the possibilities of missions to the Mohammedans. There is a wide-spread feeling that such missions are hopeless and that the attention of the Church had better be directed to more easily cultivated fields. Mr. Zwemer's chapter on "Methods and Results" ought to disabuse the public mind of this illusion and should put fresh heart into Christian enterprise. "The accessions from Islam especially in Northern India have been continuous during all the years since the death of Henry Martyn." "In Persia there are Moslem converts at every station of the C.M.S." "At Fez there is a band of Christians, nine or ten of whom are employed as colporteurs." "In Sumatra the Rhenish Mission has 6,500 converted Moslems." "There are now living in Java 18,000 who have been converted to Christianity from Islam, and the converts from Islam amount to between 300 and 400 every year." These are only a few of the encouraging facts stated by Mr. Zwemer. But there is another side to the picture, and this is set forth in a chapter on "The Problem and the Peril." In West Africa and Nigeria, in some parts of Southern India and elsewhere Islam gains ground rapidly, and the Christian propaganda is in many cases distressingly feeble or non-existent. This volume is at once informing, encouraging, thought-provoking. It is moreover a call to arms.

*For Joy's Sake: Studies in the Teachings of St. John.* By Herbert S. Seekings. London: Robert Culley. 1s. 6d. net.—At a Methodist Committee, during an interval when the unwonted luxury of tea was provided, a well-known London minister sprang an unexpected subject of discussion upon the company. He had been talking with an eminent Congregational minister, himself a preacher of acknowledged power, who had observed that Methodism seemed to have no young preachers of special ability "coming on." We were not young men ourselves so did not feel personally aggrieved, but we set to work at once to answer the criticism by men-

tioning the young men of promise. One of the first names mentioned was that of Herbert S. Seekings, and this volume was quoted as ample justification of the opinion that Methodism would have some really good preachers when the older men had joined the majority. Mr. Seekings needs no introduction to our readers for he is a frequent and welcome contributor to the *Preacher's Magazine*. This little volume—most attractive in its general appearance—will go far to gain for its author the recognition he deserves. The chapters are not exactly sermons or even what are called “sermonettes,” but there is a great deal of good homiletic matter in them. Their prevailing tone is bright and hopeful, the kind of reading which helps all sorts and conditions of men. There is a fine literary flavour too, and above all and through all there is the true spirit of reverent devotion. An excellent book to keep near at hand for quiet moments and just the thing to send as a present to those who work or to those who suffer.

*Christianity and Socialism. The Twenty-third Fernley Lecture. By the Rev. William Nicholas, M.A., D.D. London: Robert Culley, 2s.*—The eloquent Irish minister who delivered the Fernley Lecture fifteen years ago does not accept the statement, “We are all Socialists now.” He believes Socialism to be unpractical and impracticable and looks to Christianity, honestly and thoroughly believed and lived, to do what nothing else can. Though written in 1893 and only slightly revised for the present edition the re-issue may be spoken of as “timely.” It is well that both sides of this great question should be carefully considered and intelligently studied. Dr. Nicholas knows his own mind and has given care and attention to his subject, and he is not a prejudiced admirer of things as they are.

*Five Minute Object Sermons to Children. By Sylvanus Stall, D.D. The Vir Publishing Company, 4s. net.*—The special feature in these addresses is the use of objects to attract the eye whilst the preacher addresses the young folk. These are generally very simple, e.g., oyster shells, a paste-board anchor, an opera glass, etc., etc. We can well believe that these short bright talks with the exhibition of familiar objects in the pulpit would do what Dr. Stall says they did—attract a large number of girls and boys who had been accustomed to attend Sunday School and to avoid the Church services. This is one of the problems of our time, and anything that helps to bring the children back to public worship is good. The price of this book strikes us as high in this day of cheap books, but it is a useful volume and has many suggestions.

*Blossom and Fruit. By Mary Chimmo. London: Robert Culley. 1s. and 1s. 6d.*—A pretty little book written in a time of sickness to cheer and strengthen other sufferers. Its teaching is that of a devout and poetic lover of nature. Many an invalid would be cheered and helped by it.

*National Righteousness. Edited by B. Broomhall. London: Morgan and Scott, 2d.*—The April issue of the organ of the “Christian Union for the severance of the connection of the British Empire with the Opium Traffic” contains a full report of speeches delivered at a recent meeting at the Hotel Cecil. We are glad to note that the splendid service rendered by Mr. Broomhall to this great Christian effort to roll away our reproach was duly acknowledged. For long the battle seemed hopeless, but the public conscience is aroused and the victory is, we trust, not far off.

## MEN AND BOOKS : A MONTHLY SURVEY

### DECREASES IN CHURCH MEMBERSHIP

THE membership returns of the Wesleyan Methodist Church show a decrease of over four thousand members for the year just ended ; this being the largest decrease recorded for a great number of years. The returns from the Baptist Churches are equally unsatisfactory. The fact is a serious one, and cannot be lightly regarded by any officer or member of the church. Whatever be the explanation—and many pens and voices are at work suggesting more or less plausible and surface explanations of the fact—the statement should be taken seriously to heart by every preacher. Many causes are urged for what must be regarded as a serious declension ; the decline of spirituality in the church itself, the re-action after the Welsh revival, the too-frequent *temporary* results of a great mission, etc., etc. ; all of which contain perhaps some fragment of the truth, but not one of them going really to the roots of the difficulty or probing the matter to the foundation.

We do not intend to discuss the subject in its wider bearing here—that would require a treatise rather than the few notes possible in these pages—but merely to suggest one or two possible factors closely connected with the preacher's work.

The question we ask is this : Are there any elements in the preaching of to-day which are at all *responsible* for this serious and perplexing problem in our modern church life ? There are three things which in our judgement ought to be considered in relation to the matter : (1) Knowledge of our message, (2) certainty of its value (or its truth), and (3) confidence in its power.

1. Is our *knowledge* of our message as deep and full as it ought to be ? Are we men "mighty in the Scriptures" ? We read a great deal about the Bible, are we familiar with the greatness and beauty of its contents ? Do we search the written word until we hear the very voice of God speaking to us ? or are we content with a mere surface knowledge of its letter ?

It will be generally admitted that the pulpit teaching of the

day is wider than at any time during the last fifty years; there has been a demand for a wider choice of subjects and a freer handling of them on the part of the preacher; and this demand has been largely met. The one point we are not sure of is whether this greater freedom has not been gained at the expense of the evangelistic power of the pulpit. We are not certain that the Biblical knowledge of the preacher is as much in evidence as it was in the days of our fathers. If we are weak here our message will lose much of its power.

2. Another question which must be faced is whether we preach with the same *note of certainty* in our message as that which characterised the best preachers of a generation past? We are told that the corroding influence of some modern criticism is affecting the utterance of the modern pulpit; and that the note of certainty is lacking in many sermons. If this is fact, and not mere supposition, then the preacher should attend to his "personal experience." Unless he knows the gladness of the gospel and the joy of resting in Christ for personal salvation, he is not likely to make many converts.

What we have felt and seen,  
With confidence we tell,

and the preacher needs a rich personal experience if his preaching is to be great in soul-winning power.

3. Are we losing our *confidence in the power* of the Gospel? Or, to put the question in more familiar words, do we *expect results* to follow our preaching? Is not the quality of our faith in this respect greatly decreased? If we are too easily satisfied in this matter, we need not be surprised if "we see not our signs." Here, at any rate, the preacher needs to be the most expectant person in his congregation; and to let the note of expectancy be felt all through his utterances.

One thing more ought to be said. Is there not a tendency to banish the *mystical* element from our religion? Do we study and ponder as we ought the discourses of Jesus as they are recorded in the gospel of St. John? Is the doctrine of the "indwelling Christ" known and realized in personal experience? Do we even understand what it is to be "filled with the Spirit"? If not, surely we should give ourselves afresh to the study of these great promises of the N.T., and facts of Christian experience so that henceforth we "may

walk in newness of life," and be filled "with power and with the Holy Ghost."

### SOME BOOKS FOR THE SEASON

Many of our readers will be preparing to preach on the great Festival Day of the Holy Spirit; and we should like to remind them of some of the best modern literature bearing on the subject. Mr. Selby's volume on "The Holy Spirit and Christian Privilege" will be found rich in suggestion; while those who wish for a more systematized treatment of the subject may consult Prof. Masterman's "I believe in the Holy Ghost"; and Dr. Swete's able article on "The Spirit" in Hastings' *Bible Dictionary*.

Those who wish to give definite and close study to this great subject should also make a point of seeing Mr. Winstanley's new volume, "Spirit in the New Testament." \* After a brief introductory survey of the use of the word "spirit" in the O.T., and in the "Extra-Canonical" writings, the author gives us a careful study of all the passages of the N.T. (quoting the Greek text) where the word *Pneuma* is used; this being followed by a short treatise on "The Holy Spirit and His Work." One or two quotations will show the writer's quality:—

Apparently the most common in the early days of the Church, and the manifestation most prized and desired at Corinth and probably elsewhere, was that of "speaking with tongues." Paul, too, shared the ecstasy uncontrolled by reason in moments of deep emotion and expectation in the assembly, nor was he without his visions and revelations (1 Cor. xiv. 18; 2 Cor. xii. 1); but he realised the risks and the jealousy which such rendered possible in highly excitable congregations, and when he set about—whether consciously or no—a revaluation of "spiritual gifts" (1 Cor. xii-xiv.) there would be, no doubt, others also similarly anxious, and ready to assist in the establishing and maintaining of an orderliness worthy of Christian assemblies. . . . So the master-builder of Christian congregations expounds directly or indirectly this principle; gifts ascribed to the divine Spirit are of value just according as they are good or useful for something, in the first instance for the church of which the "subject" is a member—*πρὸς τὸ συμφέρον*, 1 Cor. xii. 7, *πρὸς οἰκοδομήν*, xiv. 26; and then in the case of quieter gifts more lasting and continuous in effect, for their virtue-producing or character-forming power in the individual; in so far as they make for "walking" in the Spirit, in so far as they lead to the pattern of Christ. Thus even the homeliest graces come from Him, and are developed under His benign influence in ordinary life (Gal. v. 22).

\* *Spirit in the New Testament*, by E. W. Winstanley, B.D. Cambridge University Press.



Combined with Paul's fervid religion we find the quality of statesmanship; his whole teaching concerning the Spirit—though drawn from him in his letters only as occasion served, beaten out on the anvil of experience, and therefore by no means systematic, and far from being dogmatically definite—is a very profoundly practical revaluation of current and popular Christian views for the service and the benefit of the churches at large. Order must rule in the congregation and the individual member; the worth of “seizure” by the Spirit is far lower for profit or edification than the “walk” in the Spirit, that creation of a new thing in the world, the Christlike character.

Thus did Paul above all others, so far as we know, guide into useful channels the abounding and exuberant spiritual manifestations among his converts. But just as he looked back to the opening of the believer's life, so he looked on into its future, he realised its eternal qualities, they too were from the Spirit. The possession of that Spirit in effect and influence here and now was but the pledge and earnest of life beyond time (2 Cor. i. 22, v. 5), the promise of a fuller and richer future; just as the characteristic of the indwelling is life indeed now (Rom. viii. 2, 2 Cor. iii. 6), continually active and daily realized within.

#### “SERMONS IN SYNTAX” \*

A book which may be commended to all who are interested in expository preaching is *Sermons in Syntax*, a series of brief studies in the Hebrew text. The volume is intended for students of the original text of the O.T.; the author evidently writes *con amore*; and is successful in showing the value of a close, careful, and persistent study of the peculiarly instructive constructions of the text. But, while it will be most interesting, and probably most useful, to those who have a working acquaintance with Hebrew; the volume is not without value to those whose knowledge of languages is confined to their mother-tongue. We give two or three quotations:—

#### THE STORY OF RELIGION

This is the story of religion as set forth in the Biblical records. It began as a tiny rill away up in the Semitic highlands. It increased in volume and depth as it sped through the Mosaic age and entered the period of the monarchy. It was fed by priesthood and prophecy, Psalm and Proverb, discipline and deliverance, until in the fulness of the times it flowed a mighty river, and poured its waters into the sea of the N.T. Gospel. Or better still, religion at first was a little child. “When Israel was a child, then I loved him and called My son out of Egypt.” He even taught Ephraim to walk (Hosea xi. 3); “but they knew not that I healed them”—“presumably when they fell and hurt themselves.”† Religion was a mere child, but the child in time became a youth, and the youth in turn became

\* “*Sermons in Syntax*,” by Rev. John Adams, B.D. T. & T. Clark.

† G. A. Smith.

a man, until in the Messianic fulfilment it came to the fulness of its strength in the ideal manhood of the Saviour. In fine, O.T. religion was given as all things in heaven and earth are given, not as a completed scheme, but as essentially a thing of growth.

## PSALM CIV. 24

The poet is thinking, not so much of the original filling of the earth, when all the sons of God shouted for joy, as of its present condition of palpitating exuberance which fills it to overflowing, whether men come to stand within its sanctuary or not. With this key in our hands, does not the whole verse become luminous with meaning? The earth is full—(1) Of unlimited variety; (2) of infinite wisdom; (3) of inexhaustible beneficence. *O Lord, how manifold are Thy works.* . . . It is full of variety to please the eye, of wisdom to satisfy the mind, and of untold wealth of beneficence to bless and beautify the life.

## JEREMIAH i. 11, 12

Verses 4-10 show us the young prophet waiting in his native village for the divine message which was to send him forth as a destroyer and builder up of nations. If we may read between the lines, it was with no small measure of impatience that he was awaiting the Divine summons. This is the meaning of his vision. Looking over one of the gardens at Anathoth, about the close of winter, his eye was arrested by one of the first, sure signs of returning spring—the rod-like twigs of the almond tree covered with its fair white blossoms. The rest of nature seemed to be asleep; but there, true to its Hebrew name, the almond tree had awaked (*shaqad*, to awake). And as he stood and gazed at the beautiful object, a voice within spake and gave him the interpretation. The awakening shrub was simply a picture of Him who neither slumbers nor sleeps. Jehovah, the God of Israel, was waiting, watching, and ready to act, even though there was no sign among the nations of the coming political upheaval (ver. 10). This is the force of the expressive participle, "*I am watching.*" The prophet might only gaze for a moment on the beautiful flowers of the almond tree; but when is there an instant in the history of Israel that the God of their fathers does not watch over the fulfilment of His promise? Hence a suitable division of the subject would be—1. A waiting prophet. 2. A nature parable. 3. A divine worker. "*I am watching over My word to perform it.*"

## ISAIAH ix. 5

God's vicegerent on earth is already depicted as seated upon his throne, and these are the four main elements in his sovereignty:—1. *Wonderful counsel.* Unlike the pitiable vacillation of Ahaz, the ideal king gives wholesome direction to his subjects, and surprises all by the wisdom and uniqueness of his plans. 2. *Divine power.* As Jehovah's representative, he shows that where there is counsel sufficient to guide and inspire a people, there is also energy and masterful ease in giving effect to his purpose (*cf. xxviii. 29 marg.*) 3. *Everlasting love.* This monarch is the father of his people. By wisdom and might he has welded them into a nation; and thus "begotten," they are made to feel that they are constantly surrounded and shielded by a father's tenderness and care. 4. *Messianic peace.* By counsel, power and love he brings in an era of abiding tranquility and rest; for as Delitzsch has expressed it, "the other names intentionally die away in *Shalom*, like the three utterances of the Aaronic blessing."

## "CONFESSIO MEDICI" \*

This little book, which is said to have been written by a well-known physician—Dr. Paget—is full of sound advice, aimed primarily at the members of his own profession; but is wise and witty enough to be attractive to all lovers of good literature. Books of this kind are often very suggestive to preachers; and even when they do not contain much that is directly helpful for the pulpit, prove useful in the direction of fresh, right, and vigorous thought. Those of us who are perhaps tempted to think that the royal road to popularity and to effectiveness is found in any and every topic which fascinates the social, political, and literary world, rather than in the old-fashioned gospel, will do well to listen to Dr. Paget's advice to the younger members of his own profession. He suggests that while they are careful to give some attention to general reading and mental culture, they should not palm off their artistic opinions on their patients.

Thus, the proper field for culture seems to be among those who, not having much the matter with them, enjoy talking. But not all, even of them, enjoy listening. I know of one who said to a friend, "I don't want my doctor to talk to me about the National Gallery"; which is a shrewd saying, and has taught me to avoid all such dangerous topics. Anyhow, people who are seriously ill care no more for preciosity in us than for gold-dust in beef tea. What they want is a man who has just had and cured a case exactly like their's; and he need not be a judge of anything outside their insides. It is a poor comfort to them to know that he is very fond of really good poetry.

And is not the preacher really judged for his knowledge and experience in religious and Biblical matters; rather than by his talk about a thousand outside things? J. E.

## POSITIVE PREACHING †

These "Lyman Beecher Lectures" were addressed to students for the ministry, and regard preaching exclusively from the point of view of those whose life-work it is, who indeed are also pastors. They have little or nothing to say about methods of preparation, or sermonizing, or delivery. They treat only of the substance of preaching and its relation

\* "*Confessio Medici*," by the Author of "*The Young People*." Macmillan & Co.

† *Positive Preaching and the Modern Mind*. By P. T. Forsyth, M.A., D.D. London: Hodder & Stoughton.

to current thought. Yet they contain a great deal that must be of service to any preacher who will master the thought. They speak pertinent words of immense importance, side by side with others of a doubtful or even dangerous tendency. The two sets of utterances are connected but not allied, though some attempt is made to reconcile them. Dr. Forsyth accepts the higher criticism of the O.T., and is ready to treat the New after a somewhat similar fashion. Nevertheless by "positive preaching" he means one that declares a "positive theology," *i.e.*, one that lays "its emphasis on historic and experienced grace and on the absoluteness of Christ," whose "norm" is "the New Testament," whose "positive doctrines" are "a gospel of Jesus the Eternal Son of God; a gospel of Jesus the Mediator; a gospel of Christ's Resurrection." He *uses* the four Gospels as trustworthy history, though he expresses grave doubts about it, and distinctly prefers to go to St. Paul even for his facts. He adds to his doctrines personality, sin, and the holiness of God. He contends that all these carry their own evidence when presented with "the authority of the preacher" to the human mind and conscience. He is very clear that Christ must be interpreted "by Incarnation, not immanence," and that the Incarnation itself was mainly for the specific purpose of the Atonement. But for these and kindred statements we seek in vain for any basis or confirmation of external authority.

On the other hand, wise and strong words are spoken concerning the necessity of preaching Christ; not merely *about* Christ, much less about literature, art, politics, or social questions, and so preaching Christ as to set Him forth not merely or mainly as Teacher or Example but as One whose chief work in the world was an ACT; of remembering that the business of the preacher is not so much to impress or permeate as to accomplish a definite effect. When he deals with preaching itself, Dr. Forsyth's theology is as sound as his understanding of the times is wide and acute. He will formulate no theory of the Atonement but he states pretty plainly that the evangelical doctrine of substitution is the preacher's principal business, and he pours fine scorn upon modern alternatives to it; we hear nothing of "original sin" but much of sin as separating between man and his God, and of

the absolute necessity of a new creation if man is to be saved from himself—evolution may be true enough in the natural world, it has no place in the spiritual. The holiness of God is insisted on solemnly and brought into direct connection with the proclamation of pardon; we are warned against pressing the analogy of fatherhood to the exclusion of other analogies. All that was truest and best in Calvinism is focussed into burning words and thoughtful sentences, while its misrepresentations are cast aside. For the discerning preacher, who can read with discrimination, the book cannot be commended too warmly. It shows just what preaching to the modern mind should be.

On the vindication of preaching as worship we have not space to dwell; we may just mention the protest against the demand for short sermons: "A Christianity of short sermons is a Christianity of short fibre."

J. ROBINSON GREGORY.



## PRESENT DAY PREACHING

### THE MAN WITH THE KEY AND THE OPEN DOOR

*Hold fast that which thou hast, that no one take thy crown—*  
REV. iii. 11.

OF all the letters to the Seven Churches of Asia in no case does the pen-picture of the Head of the Church, which forms so to speak the prologue in each case, appear to be a more essential part of the message to the Church to which it is addressed than in the letter to which I draw your attention to-day, that to Philadelphia, one of the most inspiring of the whole group.

It is no part of our present purpose to undertake an exhaustive study of this most interesting letter, which is too rich in spiritual suggestion to be adequately dealt with in the compass of a single short discourse. Much must, perforce, remain unsaid. But several points of peculiar practical import, and to which I now ask your attention, are indicated or implied in the words chosen as our text, though we shall not rigidly confine our thoughts within its limits; indeed, one can



hardly appreciate the full significance of a single passage in isolation from the general teaching of the letter.

Philadelphia was not so important a city as some others of the Seven; nor was its site conspicuous for great natural strength; while its most striking physical condition was liability to earthquake shocks, a serious element of weakness and disaster. It occupied, however, the point of intersection of two great roads, and may be said to have been the keeper of the door—the difficult pass leading up to the plateau of Phrygia—of the great route between the port of Smyrna and the East: hence arose whatever of prosperity and importance it possessed.

As to the Church in Philadelphia, like the city which was her home, she was not conspicuously strong; and what strength she did possess had been severely put to the test. Persecution, evidently of Jewish origin, had been suffered; and apparently the Philadelphian Church had been called upon to pass through days of storm and stress. Yet, however sharply pressed, she had kept the faith and had stood resolute not to deny her Lord. Her conduct had been such as to call for commendation, and in the beautiful letter before us she receives her meed of praise. The message in which it is conveyed, so far as at present we purpose to study it, may be summed up in several short phrases taken from the letter itself.

*1. Thou hast a little strength.*

At the first glance this saying perhaps seems a little hard and somewhat uncalled for. The Philadelphian Christians had almost certainly been made painfully aware, in the recent tribulations, how small their resources were in view of the opposition which they had to face, and how little was their strength. This being so, would not such a pointed reminder of the fact sound in their ears almost as a taunt? In spite of their little strength they had, after all, stood firm; had maintained their loyalty and kept the faith. Why then is their weakness, which they have so well improved, thus cast in their teeth?

True it is that the words might so have sounded had they stood alone; but in relation to their context they take on quite another significance. The picture of the Man with the key is still before their eyes, and that picture linking on with them

completely changes words which might seem otherwise to imply a taunt into a message of sympathy, encouragement, and inspiration.

*2. Behold, I have set before thee an Open Door.*

The Speaker is the All-Strong, who thus implicitly promises to bring His omnipotence into co-operation with His people's little strength. It is for them to use their little strength, and He, for His part, will see to it that a door is set open before them, which all the powers of earth and hell cannot avail to shut in His despite.

The geographical position of their city would make the Philadelphians especially quick to appreciate the significance of the symbol used, and would no doubt suggest a very definite application. But, in addition, they could hardly miss its suggestion of a general truth, which we, living at another time and amid vastly changed conditions, shall also do well to keep in mind for our encouragement and inspiration amid the conflicts of life. The open door may well represent that of opportunity, which is set open, by the hand of the All-Strong, before all those who use their strength aright, whether it be great or small. Human weaknesses linked on with Omnipotence is transfigured and ennobled; and the consciousness of divine co-operation in conflict and endeavour enables the weakest of mortals to say with confidence, in the words of a great Apostle, "I can do all things through Him that doth make me strong."

The reverse of this grand spiritual fact must not be overlooked; nor must our self-confidence ever allow us to forget that, apart from such assistance, and if the Man with the key shut the door, no earthly strength, however great, will avail to effect anything of really abiding worth. But for ourselves, avoiding the error of ceasing in all things to depend upon the ever-ready help of Christ, let us realise that, however painfully conscious we may be of the poverty of our resources for the work demanding to be done, splendid possibilities are well within our reach; that a door of God-given opportunity stands open before us every one, which, given but faithfulness and dependence upon God, no weakness of our own can hinder us from passing through to glorious achievement, far beyond the reach of our own unaided powers.

To effect this, however, it is needed that we make the most of whatever strength we do possess; that, whether they be greater or less, we use our resources to the very best advantage. To the lazy Christian, however good his intentions may be, and however lofty his ideals, no great achievement is possible. Only the man who is honestly doing his best for God, with the powers with which God has endowed him, will experience in his labours the co-operation of divine power. Of this we are reminded in the further word—

3. *Hold fast that which thou hast.*

The majority of men, unfortunately for their own peace of mind, are apt to think a good deal more about what others possess and they have not, than of what they actually do possess and others are without. Than this no more effective way of making oneself discontented and miserable exists; and multitudes around us, who were meant for better things, are embittering and crippling their lives by for ever brooding upon what they lack. Let us rather ponder upon what a bountiful Providence has bestowed, and the splendid possibilities within reach of us all. This is one of the surest paths to gladness in life, and to an attitude of mind and spirit which is one of the first essentials to effective and aggressive Christian work.

We have much: at the very least a little strength and the door of opportunity held open before us. But to enter the latter the former must be fully employed; in Christian work, as in every other walk of life, to attain success we must hold fast that which we have; must learn to *grip* things not merely to *finger* them. Perhaps in these times a warning on this head is not altogether needless; for the present condition of things is such as presents a certain temptation, in many directions, to get into a habit of mere fingering. To take but one illustration, and others will readily suggest themselves, in respect of the acquirement of knowledge, in these days of cheap and attractive books on all manner of topics, it is easier, and to many may appear more pleasant, to gain a slight knowledge about many subjects, than a thorough knowledge of one; to come to know a little about many things, but all about none. But, while persons of this kind may often prove to be pleasant and intelligent companions, good conversationalists, and so forth, it is not they who really help on the cause of knowledge.

Such fail to "hold fast"; they lack the necessary grip. It is not a superficial knowledge of many subjects, but real grasp of one, not merely of its facts but of the principles which underlie them, the laws in accordance with which they operate and are what they are, that enables its possessor to do real service to the advancement of knowledge, and make mankind his debtors for a solid contribution to the cause of intellectual progress.

So also it is in religious work. Not a widely distributed arm-chair interest in many departments of Christian endeavour, but real push and enterprise, real grappling with difficulties in the department or departments, which the worker makes especially his own, will tell. Catholic sympathy is indeed one of the noblest virtues; but if it simply lead to so wide a dispersion of our limited strength and energy that we have no solid contribution to add to any one department of Christian aggression, it becomes in practice a source of weakness and therefore a vice. Energy, thought, and grip are needed in God's service just as really as in the work of daily life; and are as essential every whit.

Hold fast, therefore, that which thou hast, that no man take thy crown! The word here rendered "crown" is one of the great words of the N.T., though its precise meaning is often somewhat misunderstood. It is impossible at present to deal with this word at length; that may very well serve for a discourse to itself. It must suffice to say that the Greek word used has none of those associations of royalty and rulership which inseparably attach themselves to the English word by which it is unhappily rendered. "Wreath" would be better; what is thought of is the garland of leaves with which the victory of the successful athlete was rewarded, and not the royal diadem. Its most intimate association is therefore that of achievement, something attempted, something done. This thought, of course, links the appeal of the phrase with the symbolism of the door; the door of opportunity is open, little strength rightly used will enable any man to enter, and success, achievement, waits just beyond the threshold. Our strength, it may be, is but little; but none can rob us of our chance in life; and, with divine help, abiding success, a true unfading wreath, is well within the reach of every one of us.

It now remains but with glad, expectant eyes to gaze upon the bright prospect of the victor in life's battle.

*4. I will make him a pillar in the temple of my God.*

These words of splendid promise blend nobly with the thoughts which have preceded them, but by way of harmony rather than of unison. The picture of the open door has formed so to speak a sort of background to the whole letter, and hitherto we have regarded it as the door of opportunity. But in the words in which the promise is enshrined a subtle change of metaphor is involved. The idea of an open door is still with us, but it has now, so to speak, become a door leading through the veil of mystery which hides from our ken the glories of the world unseen. It is as though, for a moment, that door had been opened to the seer, thus affording to him a passing glimpse of the splendours within, in view of which he throws the promise into shape. The symbol of the Church triumphant is that of a vast pillared hall; but it is the living temple of the Living God. The individual's place therein is figured as that of a tall and stately column, a thing of beauty and of strength. In the prosaic terms of daily life it implies a position marked by beauty, strength, and usefulness. In any great building a true pillar, as distinguished from a mere dummy, fulfils a vital purpose, it is an essential; if it be removed the building will be weakened, perhaps fall. While supporting the roof, the pillar further rounds off and completes the builder's plan; take it away, and the building becomes inartistic as well as unsafe. So to the successful Christian worker here, there is thus promised a sphere of usefulness yonder, but usefulness combined with privilege, beauty, and grace. He who passes through the door of opportunity open here on earth to every man, shall also pass triumphant through that which leads within the veil to a position of greater usefulness and ample strength. He becomes, not merely a member of the Church triumphant, but an essential part of it, necessary alike to its completeness and the fulness of its divine beauty. "And he shall go out no more"; in contrast this to the experience of the Philadelphians, who from time to time were driven to quit their city through terror of the earthquake. The home provided for God's people from before the foundation of the world is abiding; there nothing can affright. There we too, living in the midst of perpetual insecurity and constant change, shall find our



settled home. Thither we press forward, despite the littleness of our resources, the limitations of our knowledge, and the dimness of our vision, finding inspiration and comfort in words spoken to a harassed and struggling Church more than eighteen centuries ago—"Thou hast a little strength, I have set before thee an open door: Hold fast that which thou hast: I will make thee a pillar in the temple of My God, and thou shalt go out no more."

W. ERNEST BEET, M.A.

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## PRAYER

### II. PRAYER IN SECRET

*Thou when thou prayest enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompence thee*—ST. MATT. vi. 6.

PRAYER is primarily and preeminently personal. It originates with the individual. The act of prayer suggests first of all the want of the one praying. It is only afterwards that united and intercessory prayer can be understood. At first it is my need, my pain, my fear or sin that awakens the instinct to cry to God.

1. *Indeed the personal character of prayer is its impregnable defence.* In a world regulated with uniformity, that sometimes seems terrible and inexorable it may be difficult to find some space for prayer; or it may be reduced to a mere subjective law of its own, whereof it must die. But in a world of personal beings it is as impossible to escape the validity of prayer, and its necessity. Everything which relates to the exercise of will and thought suggests the personal elements of life, our own spirits and other spirits and the Father of spirits. It was so Jesus Christ encouraged us. If men being evil listen to the cry of their children; if friend regard the want of friend in his importunity; if even an unjust judge is susceptible to pleading distress, how much more shall the love of God be responsible to our appeal. The forces of nature which are so often made the basis of objection to prayer are after all capable of interpretation as witnesses on behalf of prayer. What lies

at the back of them if not a personal directing mind and controlling will? Can we explain away the greater by the less, the volitional by the mechanical? How else can we regard nature as intelligible unless we realize mind behind matter? How else explain its order, but by a personal control of mechanical processes to some end?

It is only to partial and limited knowledge that interests seem conflicting and incompatible that are not really so. It is only indolence and unbelief that regard it as useless to make any personal appeal. To a simple peasant a single pair of railway metals might seem the insuperable barrier to locomotion in both directions. He might wonder how the slow goods train and swift express could possibly pass each other, or engines travel both up and down. Collision and disaster must seem to him inevitable, and that one train must crash into another. Unless he knows of loops and sidings, points and junctions, it would all seem impossible. Are there not constantly being revealed to us forces and counteracting forces of bewildering perplexity yet moving with mutual adaptations that baffle us? Is not the great lesson of civilization and science on its practical side how we may use and direct gigantic forces and modify their action in most delicate ways? From such considerations we come to see the stronghold of prayer. Behind all creation is the Creator; not cold and pitiless force. The laws of evolution are focussed in the will of the Evolver. "In the hollow of His hand" lie the unknown powers of the universe. Are not they more unknowable than the Father after all?

It is from such thoughts that private prayer justifies itself and in the submission even to its own apprehension of wider interest learns how to "make known" its natural and deep desires. To close this door of hope concerning the value of the individual life would be to rob mankind of its essential quality and dignity as personal.

Why put a marvel by  
Because too rich with hope?

It brings heaven near to earth, the fragrance of spring to the prison and the sick room. It transfigures a cottage to a temple. It means the reinforcement of our efforts in every high endeavour, with the wisdom and the power of the Eternal.

Without that, heroism would be without its highest meaning, if not impossible. Prayer is the pillar of cloud by day and of fire by night to God's people in the wilderness. It is the panacea of all kinds of pain, a shelter from unkindness, ingratitude or mistake. As F. W. Crossley said, who knew well by experience what prayer meant: "Poverty of any kind places us in proper relation to God, while riches of any kind tend to sever us from Him." Prayer is the expression of our poverty; our need in any direction, and the means of the supply or consolation for that need.

2. *Personal prayer is "in secret."* We mean by private prayer the inward personal attitude of dependence upon God; but that involves definite acts and occasions for its exercise. If the spirit of dependence is to be maintained, thought and will must definitely be directed towards the higher thought and will of God, and the emotions attendant upon such an act will be thus cultivated. And as it has been said it is pre-eminently personal, so it is also "in secret." From the sailor in his peril on the sea, or a poor man battling against misfortune, to the fortunate or prosperous aware of more subtle and disastrous risks, there is the strange possibility of collision in our lives of purposes or forces within and purposes or forces without us. From the anxieties of home life, or of a railway man at his post, to the cares of business life or statesmanship, there is a constant sense of inequality between personal duty and our limited personal capacity or resources. If these conflicting desires are to be regulated and controlled; if our relation to wider interests than our own is to be adjusted; if we are not to be tossed hither and thither by the varying "currents" in our life, it must be because we are consciously and consistently in accord the supreme order of God's wisdom and love. If innumerable impulses are not to entangle and entrap us; if the difficulties and "ills" of life are not to distress and daunt us, it must be because we are sustained by allegiance to God's supreme will, and confidence in His supreme power. The only way whereby such a consistency and confidence can be secured is by personal and private prayer. How really true this becomes to us when face to face with common-place actual facts of life. As Francis de Sales says in his homely fashion: "The spider cannot kill

bees, but it can spoil their honey, encumber the honey-comb, and so hinder them." The trivial cares and annoyances of life may not destroy our good purposes; but they may encumber and hinder us unless we are elevated above their disturbing by prayer. Or, again, as the same writer says, "We must imitate the child whom one sees holding tight with one hand to its father, while with the other it gathers fruit from the wayside hedge." But in life's sterner testing calm inflexible fidelity to "the good, the true, the pure, the just" is the outcome of secret prayer. Heroes like Cromwell and Gordon lead us to this place of their equipment. Catherine of Siena had her "interior oratory of the mind" to which she could retire and be in solitude even in a crowd, or in the peril of the plague; but that "interior oratory" was built in times of rapt and deep communion with God in secret prayer. All mystics point us that way as the place of calm and of strength. "What nests are to the birds in the highest trees, and what the shade of the thick forest as a covert from the heat" such are times of secret prayer.

The momentary uplifting of the heart so natural and inevitable to men like Nehemiah in the presence of King Artaxerxes, is only acquired by such habitual exercise in secret. In a moment the heart finds its inspiration in fellowship with divine power and wisdom. The Confessions of St. Augustine are written in the form of a prayer as though that were the only appropriate method for such a biography. Such fragrance does not pervade our lives except from the burned incense of our constant prayers. The impotence and impoverishment that arise from neglect will be apparent to others if not to ourselves.

It will thus be seen that personal private prayer whereby the discipline of our lives is accomplished; whereby our wills are both restrained and reinforced with strength, is much more than is dreamt of in the crude and superficial notion of unregulated requests. Is it possible to enter further into that wonderful and mysterious act of prayer? Can we sound the depths of the heart and describe exactly what takes place? Can we generalise on those moments when the human heart attains the highest possibilities by truest lowliness? Can we fully demonstrate its worth to an outside critic? It is hardly

possible. "The secret of the Lord" is with them that pray, though the reward be manifest as the daylight. Yet this much can be said. The enrichment of prayer is the emptying of self. It is when self is fully uplifted to a greater endeavour than any limited aims of its own that God replenishes us with Himself and those desires of our own are destroyed or transfigured.

If thou couldst empty all thyself of self  
 Like to a shell dishabited,  
 Then might He find thee on the ocean shelf  
 And say "This is not dead":  
 And fill thee with Himself instead.  
 But thou art all replete with very thou  
 And hast such shrewd activity  
 That when He comes He says:—This is enow  
 Unto itself—'Twere better let it be:  
 It is so small and full, there is no room for me.

3. If we cannot completely lay bare this secret of private prayer we can at least consider some of the *actual illustrations of its benefits*: the open recompense. To be awake to the occasions that demand the fitness that only comes by prayer may do much to encourage us in the constant practice.

Perhaps at no time do we realize the contrast between our own natural inclinations and the events that cross them, with greater shock and sting than in sickness, calamity, and certain death. Then sorrow like a surging sea buffets and overwhelms us. Think of Catherine Booth in the agony of the doctor's verdict journeying in a London cab, yet kneeling in prayer, and gaining for the ordeal of life's last few months the calmness and fortitude of a saint. An unknown multitude of sufferers know that same haven in life's storms. Many another has found such an anchor hold life from overwhelming dismay. To change the figure it is the anæsthetic that deadens pain. So, too, in the decisive steps of life, involving destinies other than our own or reaching far on into the years.

If our judgement is not to be disturbed by hasty impulse or low-thoughted aim where shall we go if not into the presence of Eternal Love. Carlyle tells us how the habit of extempore prayer was a notable feature in the character of Cromwell. In dark inextricable difficulties his officers and he used to assemble and pray alternately for hours till some definite resolution arose among them, some "door of hope." In tears



and fervent supplication to the great God to have pity on them to make His light to shine before them. How could a human heart by any means at all get better light? Was not the purpose so formed likely to be precisely the best and wisest, the one to be followed without hesitation? Can a man get better guidance than by the pouring out of his soul in earnest desire before the Giver of all wisdom? What is the use of cunning contrivance, balancing of mere expediencies and plausibilities, running hither and thither for waste scraps of advice, compared with such a search for direct illumination from on high? Chemists shield the balance in which their more delicate experiments are made by complicated adjustments and in vacuum for fear the least oscillation should mar the result; so free from the jarring contact with the earth are the decisions of true prayer, in the steady equilibrium of a God directed choice.

Thus also after great efforts we may be saved from after effects either of success or failure. In the presence of God, remembering how we cried to Him in our fear or need, we shall be saved from an overwhelming estimate of what we may think we have achieved or not achieved.\* If we are not to be victims of our own exhaustion on the one hand nor of our intoxication by success on the other, it must be by renewed estimates of ourselves and of Divine aid by prayer. Indeed, in all times of excitement or suspense the secret of calm is in the secret of prayer. In the temptations of life when there is a conscious strain upon our nature by reason of the conflict between desire and duty, it is prayer that withers the fascinations of evil, and puts to rout the haunting fiends of darkness.

4. There are *two practicable applications* as the outcome of this personal aspect of prayer.

(1) Prayer means the *discipline of desire*. Embalmed in the 103rd Psalm is the record of one of those wierdly tragic experiences of the wilderness journey of the Israelites: The Story of Kibroth Hataavah or Graves of Desire. The comment is familiar.

He gave them their request  
But sent leanness into their soul.

\* *Cr. Christian Year. Fifth Sunday after Trinity.*

How far spiritual loss is meant to be set side by side with material gain does not affect the fact that life through and through is tried by that contrast, and the comment on the old world story expresses that fact with striking accuracy. The stories of Lot, Esau, Balaam, Ahab, Gehazi, Judas, and Demas illustrate the same strange possibility of inward treachery of desire.

Cursed with the desire of a granted prayer.

But the throne of grace is the place of refuge; because it becomes the throne of judgement for desire. It is there supremely we learn of Him who said, "Come unto Me all ye that are weary and heavy laden." We follow Him to the wilderness of temptation and the Garden of Gethsemane where the supremacy of the Father's will is the outcome of the struggle, and angel ministry is both given and withheld. Such is the spirit of secret prayer, and the "sweet uses" of its discipline.

Be not afraid to pray, to pray is right.  
 Pray if thou canst with hope; but ever pray,  
 Though hope be weak or sick with long delay.  
 Pray in the darkness if there be no light;  
 But if for any wish thou dar'st not pray,  
 Then pray to God to take that wish away.

(2) Prayer which thus links us with God is a *boon of unspeakable worth*. It is all God's best gifts in one; the best equipment for service and for suffering, the treasury, the armoury of heaven. In a ruined Castle at Oxford an old neglected door-knocker was discovered to be of pure gold. Prayer is a neglected means of appeal, the worth of which is unknown by misuse or neglect: a golden opportunity of highest claims;

To tell that God is yet with us  
 And love is still miraculous.

Remembering our Great Example, He "who in the days of His flesh offered up prayers and supplications with strong crying and tears, and was heard in that he feared"; how our feebleness of petition, our speedy weariness is put to shame.

A. E. BALCH, M.A.



## THE PARABLE OF THE TWO SONS

*St. Matt. xxi. 28-32*

THE end of our Lord's earthly life is nearing. Dense shadows are falling over Him. His spirit rises as the controversy becomes more acute. His speech is no longer in gentle tones that distil as the dew; it grows severe as He confronts His malignant adversaries. He is now to "the chief priests and elders" the avowed enemy of the Theocracy; and they are to Him an evil brood of hypocrites who pervert the nation. He tears their carefully woven sophistries into rags. He denies their right to question Him concerning His authority when, in the exercise of His Messianic prerogatives, He cleanses the temple from sacrilegious defilement, expelling under the smart of the whip chafferers and money-changers. He boldly attacks the hierarchy. "Their sins are His theme; and from their guardianship He withdraws the people." He reads their hearts. And in the parable before us and in the two immediately following, He, sitting in the midst of a multitude awed into silence, mercilessly exposes the secret of their hostility, and the hollowness of their professed zeal for righteousness. Turning away from the men who, representing officially the nation as a corporate community, had rejected Him, He addresses the crowd before Him, composed partly at least of those who had failed to find satisfaction for the higher nature in the husks of ceremonial religion, and who were more or less out of harmony with the existing state of things in the Jewish Church. The shallow, unreal, immoral conventionalism illustrated in the lives of the official religious class, had no hold upon the respect of the common people, who now listened to Jesus, and many of whom were regarded by the men in phylacteries as the pariahs of society.

It is easy to imagine the rage of those arrogant "chief priests and elders," those "Scribes and Pharisees" at the quiet daring of this Galilean peasant. The tax-gatherers, Samaritans, Gentiles, and the plebeian throng from the street and the field, were outcasts in the estimation of the religious *élite* of the capital; and yet it was from these that Jesus drew many of His followers. It was with these He associated, and these He honoured; but the religious leaders resented His attitude

towards these despised classes, and cherished towards Him the most violent hatred, affecting to regard Him as "an apostate and seducer of the people, against whom a contest must be waged by every means in their power." He, on the other hand, infallibly gauged their motives, and did not shrink from carrying war into their camp, though He was all but single-handed against their united craft and ferocity. His weapons were a keenness of argument beyond their match, straight rapier-thrusts which they could not parry, an innate authority before which they quailed, mocking satire, and, withal, a gentleness and pity for the sinful and humble which was the sorest weapon of all. He differentiated these polished, ostentatious, insincere, pattern Israelites from the common people—from blundering erring men who, smarting under contemptuous treatment, and finding little consolation in the official religion, apparently discard the ways and the will of God altogether; but who may be really seeking to know Him, or waiting blindly for the call of Eternal Love that, finding a response in their soul, will lead them to penitence, faith, and obedience.

"A man had two sons." The father in whom inhered the right to command came to "the first"—not necessarily the younger or the elder son, but to "the first" whom he chanced upon in the morning—and said, "Son, go work to-day in the vineyard." The father chooses the time and the place; and that is God's prerogative.

The son answered, "I will not"—a rude and unreasonable answer; "but afterwards he repented." He came to a better mind. Reflection wrought conversion—and "he went."

To "the second" the same command was given, and he replied, "I go, sir, and went not." He was obedient to the ear and eye, but he never arrived at the vineyard. He was a false-hearted rebel with a smooth tongue.

Now, said Jesus, to the subtle, make-believe saints in robes of authority, obedient to the letter (and not always that), but utterly untrue to the spirit, "Whether of them twain did the will of the father?" Only one answer was possible. There was no place even for temporising. They were obliged to reply "The first"; though the terse phrase cut deep into their hearts. Jesus, seizing the advantage which their answer gave Him, struck home without shrinking, "Verily I say unto you

that the publicans and the harlots," for whom "the first" son stood, "go into the Kingdom of God before *you*" who are in the line of "the second."

Our Lord, by this parable, brings before us two great moral divisions among men:—(1) The openly unrighteous in whom may slumber the germs of a better life; (2) and the outwardly righteous through the law, who are often only the apparently righteous.

1. The condition of the latter is preferable to that of the former—though this statement needs qualifying. Righteousness of the law is better than open unrighteousness, provided, and as long as, and as far as, it realizes its own incompleteness, and is willing to give place to the righteousness of faith when it appears. Otherwise, it is vitiated by unbelief, if not by ingenuity, and becomes self-righteousness.

Do not discount morality by calling it "mere" morality. Honesty, truth, purity, kindness, are ten thousand times better than immorality even when not associated with declared faith; though, to hear some preachers, one might suppose that an unrighteous life opened the way to the Cross; while morality blocked the way. Our Lord never meant this.

When a true attempt is made to keep the law, men will discover the incompleteness of their righteousness, and will be willing to receive the grace of the Gospel when it is offered to them. They will be conscious of failure, and will gladly avail themselves of the better righteousness, even as St. Paul did.

Ah! it is against the stream to do right, and sincere men, who try to do it, know that the propelling power in their nature is not strong enough to force them ahead under all opposing conditions, and they long for a power not their own—Christ's power when they see it—to enable them to reach the high goal looming on the horizon.

2. But if this righteousness be self-righteousness, cold, loveless, proud, really striving to evade the strict requirements of the law of God; then it is not as good as the condition of the openly unrighteous, whose eyes are opened to see his sin. "There is no fault so great as counting that we have no fault." This is taught everywhere by our Lord.

*"And he came to the first"—the openly disobedient. God's*



command is spoken to all—(1) by conscience; (2) by “Moses”; (3) by Jesus; (4) by experience—that men should *serve* and bring forth fruit; not that they are to be served.

“The Vineyard” is (1) my own heart, (2) God’s world, (3) the highest interest of my fellows.

This call open sinners despise, as here, unceremoniously, ostentatiously: “I will not.” This was an ungracious, a wicked answer—to a father, in particular. No excuse is made—no reason given for disobedience. Contemptuousness is often a characteristic of men who reject and refuse.

But there is a better vein in this man’s nature; and he is typical of not a few. He is not hardened by pride. The surface of his being is not bound by impenetrable frost. He reflected; he turned round; he went. He was probably affected by his father’s attitude. There was a tender spot which his thought of his father’s sorrow and disappointment touched.

“*And he came to the other*”: *the openly righteous and obedient.* There was professed zeal and willingness to walk in paths of truth and service: “he said, I go, sir.” He but *said*; he *did* not. This was an old national fault: “This people draw nigh, and with their mouth and their lips do honour Me, but they have removed their heart far from Me, and their fear of Me is a commandment of men which hath been learned by rote” (Isa. xxviii. 13, R.V. marg. See also Matt. xv. 8). So it is still. There are many who always say yes to the claims of God, even when they mean no. Perhaps he intended to go, but found it inconvenient, or was deterred by his friends, or the strain when he came to consider it was more than he bargained for. Long, long hours in the sultry heat! blistered hands and aching back! No, these were not for him. The fault lies deep in the heart.

Whilst the man openly profane came in at the call of the Gospel, and repented with bitter tears and began a life of loving obedience; the Pharisee, the self-righteous man, when the will of God in His grace is made known to him, affecting to accept it, goes and rejects it. He will have his own way of proud law-righteousness of the life, not often of the life, never of the soul and not Christ and the righteousness which is by faith.

“Whether of the twain did the father’s will?” “The first”—this is the reply of adversaries against themselves. Not that this man did the will of the father absolutely well, but well in comparison with his brother. Our Lord, as we have seen, applies their answer, and turns the sword against themselves. “Verily I say unto you that publicans and harlots go into the kingdom of God before you.”

The door is not shut against the self-righteous. There is no such thing as irreversible doom for the Pharisee any more than for the publican. But there is a better chance for the open sinner than for the false saint. For the sinner is already a sinner by his own confession, while the false saint has to become a sinner in his own eyes before he can repent. He is shut into himself, not by the door of God’s sentence, but by the iron bolts and bars of his own blind conceit. Even the gospel of repentance and of the redemption of the ungodly from an evil life by the power of the truth operating before his eyes cannot induce him to open the door of self-satisfaction and self-worship which imprisons his better nature. “And ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.”

Reverting for a moment to our earlier thought that by every law of duty and obligation and sonship we are called to the service of God—let us take this home; and let us not forget that, while many serve to please self and some to please those around them, true service must be based, first, on our recognition of God’s call to personal consecration, and, secondly, on the fact that this divine call is rooted in love.

R. CORLETT COWELL.



## Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations].

### \* ST. PAUL'S IDEAL

*Herein do I exercise myself, to have always a conscience void of offence towards God and towards man—ACTS xxiv. 16.*

WHEN St. Paul uttered these words he was on his defence in a court of law. He had been charged with the crimes of sedition and sacrilege by a number of most unscrupulous enemies. In his defence he first rebuts their specific charges and then makes the statement that the one great ideal of his life has always been to keep a conscience void of offence towards God and towards men. He is one of the most illustrious examples in history of a highminded man. Not, of course, "highminded" in the sense in which the word is reprobated in Scripture where we are told not to think more highly of ourselves than we ought to think; but in the sense in which a man is "highminded" who is in the habit of referring all that he says and does to some great principle. St. Paul was "highminded" because he kept this principle or ideal for daily reference and was in the habit of bringing all his words and deeds up to the test of it, condemning and abandoning them when by that test they were disapproved, and holding fast by them through evil report and through good report in scorn of all consequence when by that test they were approved.

Plutarch, who wrote the lives of so many famous men tells us that he began his work for the sake of setting the examples of those famous men before his own countrymen, and having begun for the sake of others he found himself continuing for his own sake, and liking his work, because *the virtues of the great men served him as a looking-glass in which he might see how to order his own life*. What these famous men were to Plutarch St. Paul might well be to us all, at least so far as his highminded habit is concerned—a sort of picture in which we may see how to regulate our own lives and make them noble and true.

I. One of the suggestions of this statement is that HE CARED MORE FOR HIS CHARACTER THAN HE DID FOR HIS REPUTATION. There is a deal of difference between the two, although the words are often used as if they meant the same thing. But the difference between the two objects of thought is indicated by the words themselves when we trace them to the roots of their meaning. The word "character" is really a Greek word, and was originally used as a name for a sharp instrument used for cutting marks in wood or marble or metal, something like the

tool used by engravers to-day. Afterwards it came to be used as a name for the marks left by such a tool, and then it was lifted into the region of metaphor and applied to the personalities of men. Speaking strictly, therefore, the word "character" denotes those qualities or marks which stamp a man out as an individual—the moral marks which are cut into our souls or selves.

The word "reputation" is really a Latin word and it indicates the sort of character a man is thought to have by the people who know him. It tells us what people think of a man.

Character then is what a man *is*. Reputation is what *people say he is*. Sometimes the two are very different in actual fact. For example: It is possible for a man to have the reputation of being a wise man and for him to be a very ignorant character. He may have the reputation of being honest and the character of a swindler, or it may be the other way about.

Now the value of a good reputation can scarcely be over-estimated. Shakespeare's oft-quoted words about it are singularly true:

Good name in man or woman  
Is the immediate jewel of their souls.  
Who steals my purse steal trash,  
'Twas mine, 'tis his, and has been slave to thousands;  
But he who filches from me my good name  
Robs me of that which not enriches him,  
And makes me poor indeed.

Once let a man lose his good name and he will do very little good to anybody no matter how good he may be. This was as true for St. Paul as it is true for us all, and therefore, whilst he cared more for his character than for his reputation, we must not suppose that he was careless about what people thought of him. He always did what was proper to prevent people thinking ill of him. For example: A little time before this trial the Gentile Churches had made a collection on behalf of the poor Christians at Jerusalem. Someone must carry it there and administer it. St. Paul was asked to do so, but he declined because he knew that certain malicious persons would suggest that he had dealt dishonestly with the money, and that there were plenty of people ready to spread an evil report about a good man. Then, again, at the time he was arrested he was undergoing a course of ceremonial purification which he had undertaken at the suggestion of certain elders in order to keep his good name amongst the Jews. Such carefulness was always true of him. But whenever it became a question of a clear conscience or a spoilt reputation he did not hesitate nor did he compromise. He chose to keep his conscience clear. To lose his good name meant a great deal, but to lose his good conscience meant to degrade his manhood. To become a Christian he had to be content to lose his good name with all

his closest friends, but he was ready to suffer the loss of all things that he might keep his conscience clear. That was the principle by which he regulated his life; and the lesson I want to learn is that if we would live noble lives we must regulate our lives by the same principle. On the one hand it is not enough for us to take care of character and let reputation take care of itself. If the charity which thinketh no evil abounded everywhere to do that might be enough, but in the world as it is, where judgements are so easily formed and reputation is so easily ruined, every man must protect himself from slander. But as soon as ever any man can only keep a good name at the expense of a clear conscience there must be no hesitation. To his own self every man must be true. Even if his conscience bids him do that which to other people seems to be wrong he must do it or degrade himself. Obedience to conscience is the only way to rise in the scale of morality.

Keep innocence, be all a true man ought.

Let neither pleasures tempt nor pains appal.

Who hath a conscience clear hath all things, having naught.

Who hath it not hath nothing, having all.

II. St. Paul's principle suggests THE EQUAL IMPORTANCE OF RELIGION AND MORALITY. Religion means a man's relation to God. Morality means his relation to his fellow-men. In both these directions St. Paul strove to keep his conscience clear. And there is the more need for us to follow his example because it is so easy to strive to keep conscience clear on one side and wholly neglect it on the other. That is often done in actual life. *E.g.* One man believes in and practices morality. He never consciously inflicts an injury on a fellow-man; but he says there are so many kinds of religion that he leaves them all alone. Another never pretends to go to worship; but carries on his business in a way that is beyond reproach. One man is scrupulously religious and yet is guilty of deeds that make his fellows stare. Another is always to the front in evangelistic work, but risks other people's money in a way he would never risk his own.

In such ways religion and morality are divorced. But neither one man nor the other is regulating life in a way that will stand the test of the future. If a man would be truly a man he must keep his conscience clear in both aspects. The relation in which he stands to God is the most intimate of all relations. Take a sheet of white paper and write on it your duties to your fellows. That may be all you can read on the paper, but hold it up to the light and you will see the name of the manufacturer written in it. A man's duties to his fellows are written on his nature, but his duties to God are written in it. And unless he obeys the motions of conscience in both aspects he cannot keep a conscience void of offence. He may



have one that gives him no trouble but that is because it has been so neglected as to become atrophied.

III. St. Paul's principle was BASED ON A KEEN SENSE OF ACCOUNTABILITY TO GOD. "Herein," or "in this belief," said he, "that there shall be a resurrection of dead men" . . . "I exercise myself," etc.

Ruskin once said that "if we look through the records of the lives of the men who have been most useful to humanity, lives that have been lived by the clearest intellects and the largest souls, we shall find that all that has been done best by them has been done under a vivid sense of the near approach of death and the illimitable future beyond."

It is the consciousness that after death every man must give account of himself to God which shrivels into insignificance all human judgements and makes this life *mean* so intensely. Death is as near for us all, and judgement as certain as it was for all these men, and we are worse than foolish if we construct our lives on the mere shows of things and do not lay the foundations on a conscience which will stand the test of that future.

To do so is hard work. Apart from the gospel it is impossible work. Each of us has a past which has neither been right nor seemed right. Conscience has been seared as with a red-hot iron. Can that past be put right? Can conscience be cleansed? Here is the message of the gospel:—"If the blood of bulls and of goats and the ashes of an heifer sanctified to the purifying of the flesh, how much more shall the blood of Him who through the Eternal Spirit offered Himself unto God for us cleanse our consciences from dead works to serve the living God."

ROBERT J. WARDELL.

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\* "THE LAW OF CHRIST"—*Gal. vi. 2*

The word "law" is used with more than one shade of meaning. Sometimes it is used in a "legal" sense and then it is a name for some decree or ordinance promulgated by authority for the regulation of the lives of the members of a community. Sometimes it is used in a "scientific" sense, and then it is a name for a characteristic common to a number of diverse phenomena. *E.g.*, Stones fall to the ground. Water seeks its own level. A heavy body when floated on a fluid displaces a bulk of fluid equal to its own weight. The moon moves round the earth while the earth moves round the sun. All such diverse facts are taken, and because of their likeness they are, so to speak, tied up with a string in a bundle and placed in a drawer labelled "the *law* of gravitation." Sometimes the word is used in a "moral" sense, and in that sense it stands as a name for those principles for the right regulation

of conduct which have been enunciated by certain teachers of eminence and originality who have appeared in the past history of the race. There have been quite a number of such teachers, and therefore there are a number of such *laws*. There is, for example, the law of Zeno, the law of Pythagoras, the law of Confucius, the law of Buddha, etc., and pre-eminent in the O.T. Scriptures there is *the law of Moses*. It has often been remarked, and it is well put by Dr. Horton in his little book on the Commandments of Jesus, that one of the strangest things in Christian history is that although Jesus came as a new law-giver, with a new commandment, the "ten words," or law of Moses, is still recognised as *the moral law* for Christians. If we observe the explicitness of Christ's claim we cannot but be amazed that the Church has not collected His commandments and set them in a position of eminence over her altars. His "law" either supersedes or includes all the laws which have come before or after Him. His law is the test and guide of the true life. In keeping of it there is great reward. To obscure it is practically to abrogate it. And yet over the altars of the Church it is usually the law of Moses that is inscribed in letters of gold. Seldom is the New Covenant added even as a codicil. The law of Jesus is not denied, it is overlaid; and the result is that the pure and simple law of Christ is obscure and vague to a large part of mankind even with the N.T. in their hands. My purpose is to say a little about those commandments which may be concisely and comprehensively spoken of as "the law of Christ."

The first matter to which we ought to pay attention is that *the law of Christ takes for granted the cardinal virtues which are insisted on by all other codes of morality*. The moral laws prevailing in the world before Christ came were both ample and profound. For Jesus to have insisted on such qualities as Justice, Temperance, and Fortitude, would have been to have insisted on what all men admitted to be necessary—virtues which had been sedulously taught by them of old time; and with reiterated emphasis we find Jesus saying, "It hath been said by them of old time, but I say unto you." His law for living was to be something new. There is a sphere of ethical thought, as was said by Professor Harnack, which is peculiarly expressive of Jesus' gospel.

Another general principle which ought to be borne in mind is that *the law of Christ can be summed up, and was so summed up by Himself, in the single word "love."* Jesus taught no other law and He acknowledged no other law than the law of love whether it took the form of love to God or love to one's neighbour. All His law is wrapped in love. But to say that and that only is to miss the point of the question, "What is the law of Christ?" We need to resolve the thought of "love"

into its elements. Better still we should notice the different ways in which "love" should manifest itself in concrete action according to the Master's teaching.

As samples of many others here are two of these ways :—

(1). "Whatsoever ye would that men should do unto you do ye even so to them." Luther spoke of that saying as a little bundlet of moral direction which any man could put into his bosom and carry about with him for daily reference. We read how that partial gleams of that "golden rule" had shot through the minds of other moral teachers ; but there is a root difference between all those partial gleams on the one hand and the full sunbeam of Jesus on the other. It is this: that whereas all the gleams of the rule are founded on the moral principle of justice the golden rule of Jesus is founded on the principle of mercy. The partial gleams are the outcome of a spirit that is self-absorbed and self-preserving, the other is the outshining of a spirit which is self-forgetful. Therefore, for one thing, the law of Jesus means in actual practice that, no matter what parade of religion or profession of orthodoxy a man makes, he is breaking the law of Christ if his conduct towards others is governed by calculating selfishness. And sad to say, a competent student of social phenomena tells us that smart, calculating, selfish people, persons who insist on having their turn, and are without a trace of generous consideration for others, are terribly on the increase even in certain sections of so-called Christian society. Hence there is much need to lay to heart the truth that to be smart and calculating and selfish and always *to be after bare justice is to break the law of Christ*. There is some truth in the easily remembered lines :—

So many gods, so many creeds,  
So many paths that wind and wind,  
Whilst just the art of being kind,  
Is all the sad world needs.

(2) "Judge not that ye be not judged." Many centuries ago Chrysostom pointed out that in saying this Christ did not mean that we are not to form opinions of men, not to decide which are good and which are bad and treat them accordingly. The meaning expanded a little is "Do not think or speak in a censorious way about other people's faults, because the faults you see in others are likely to be the very faults you are guilty of yourself." Therefore, for another thing, the law of Christ reduced to practice means that *if any man with a cruel thought expressed in hard words blights another man's reputation he breaks the law of Christ*, and he may not know it but his own character is blighted. The verdict any man passes on another, if it is bitter and malicious, is sure to settle the way in which that man will be estimated both by God and men.

Does not the very thought of the law of Christ make us wish to echo such words as those of Whittier in "Andrew Rykman's Prayer":

Whatso'er I fain would boast  
Needs God's pitying pardon most,  
Pardon, Lord, the lips that dare  
Shape themselves in mortal's prayer—  
Prayer that when my life is done,  
And I see the setting sun,  
Father, may I come to Thee,  
Even with the beggar's plea . . .  
For forgiveness.

ROBERT J. WARDELL.

### \* CHRIST'S COMPASSION CONDITIONED

*If Thou canst do anything, have compassion, and help us*—ST. MARK ix. 22.

I. Consider these words in RELATION TO THE FATHER OF THE AFFLICTED CHILD.

1. It is evident the father *was deeply concerned for his child*. He had all the love of a father. In him hope was struggling with fear; faith alternating with doubt; and while seeking and longing for the complete cure of his son, feeling uncertain of success in his application to the disciples for effectual help. A father to-day can easily understand this state of mind, especially a father who is anxious about the health of sickly offspring. He consults medical men, asks the advice of his most intelligent friends, and does what seems likely and even unlikely to secure relief. With some such ideas and feelings the father brought his boy to the disciples, but they were incapable of delivering him from the evil spirit which grievously tormented the child.

2. With *conflicting ideas and strange emotions* the disappointed father brought his son to Christ. At once he frankly says: "I spake to Thy disciples that they should cast it out, and they were not able." The case certainly looked bad enough at this stage. The malady was a terrible one, calling for marvellous compassion, skill, and power. Did the father begin to despair? Did the cure of his child to him seem hopeless? Did he wonder if even Christ Himself could heal the boy? Would the Master be as incapable as the disciples? Half-doubting and half-believing he exclaims: "If thou canst do anything, have compassion, and help us." Christ at once replies: "Canst!" As much as to say: Why question My ability or willingness? Is My compassion feeble, limited, or uncertain? Am I as incapable and helpless as My disciples? Not so. "All things are possible to him that believeth." Christ met

the father's weak faith with a demand for clearer, higher, and stronger faith; His aim was to perfect the father's belief, and then He wrought the cure desired and sought. The compassion was conditioned on faith. "Straightway the father of the child cried out, and said, I do believe; help Thou my unbelief." Strengthen my defective faith by Thy great goodness. Christ gave the grace of faith, the man fully believed, and the evil spirit was forthwith cast out.

II. Consider these words in RELATION TO CHRISTIANS IN THIS AGE.

1. Christian fathers pray, believe, and toil for *the conversion of their families*. They earnestly solicit the prayers and efforts of neighbours, friends, and ministers on behalf of their children. Many a bad lad requires special sympathy and assistance, and gives a father special anxiety. The case is often desperate, but in the end the prodigal frequently comes home and is saved. Believing prayer is still power with God. This kind goeth out by prayer.

2. Christian workers also pray, believe, and labour for *the salvation of society*. They encounter apparently insurmountable difficulties in the Sabbath school, the slum district, the revival mission, the foreign mission-field, and in almost every sphere of service at home and abroad. Circumstances are sadly against them. How are these difficulties to be met and overcome? While using all reasonable means they must in every case bring hard tasks to God in prayer. Does not Christ to-day treat us as He treated the father of the child? When we are struggling with some difficult enterprise, struggling between doubt and faith, wondering if deeply degraded populations will ever be saved, leading a forlorn hope, and seeing the work in hand is beyond human ability and intelligence—we pray in agony: "If Thou canst do anything, have compassion, and help us."

3. But as Christians we must keep to *the spirit and law of the gospel*. (1) "If Thou canst do anything" in harmony with Thy character; (2) in accordance with Thy government; (3) in the bestowment of redemptive grace; (4) in fulfilment of Thy comprehensive promises—"have compassion and help us." God cannot violate His character, trample on His law, administer redemption on coercive principles. Evil spirits in this age are only cast out by prayer; and true prayer uses effort; does not ask for Divine compassion, and then indolently fold its arms. All things are possible when prayer is unceasing and faith is strong and the will of God loyally carried out.

WILLIAM UNSWORTH.



## A CONSPICUOUS MINORITY

*But thou hast a few names in Sardis which did not defile their garments : and they shall walk with Me in white ; for they are worthy*—REV. iii. 4 (R.V.)

The word *but* introduces a very agreeable change, and a welcome condition of things. "Thou hast a name that thou livest, and thou art dead."

"Thou hast a few names in Sardis which did not defile their garments." The word *but* comes between. In the midst of a lifeless Church there were those who had kept themselves from the things that had robbed the Church of her power.

I. FEW. "Thou hast a few names in Sardis." A few, the very mention of them emphasizes their worth. In the Church at Thyatira there was a conspicuous minority (ch. ii. 24).

Character cannot be secret, like a light it discovers itself to others. If there are flowers they share their fragrance, they cannot keep it to themselves, a man may possess a beautiful conservatory, the flowers are his, the fragrance belongs to everyone who may be passing through, he cannot claim the perfume and he cannot conceal it, there is no monopoly of the fragrance and beauty of a flower. Character belongs to the man but its fragrance belongs to everyone who is near. He cannot conceal the beauty and influence and fragrance of character, these properties he cannot control. The few in the Church at Sardis could not conceal their presence, their garments were not defiled, they had not gone with the majority, their very lives singled them out from the rest. If you turn to Dan. iii. 16, 18, vi. 10, you will find a conspicuous minority. Also in Acts i. 15, ii. 4, iv. 19, 20.

Minorities have not always represented weakness and failure. Sometimes they have meant strength and success. In some cases they have stood for wonderful courage, splendid chivalry, and magnificent victories. In the case of the three Hebrew heroes they changed the decree of the king and recovered the honour of their God (Dan. iii. 28). In the case of Daniel, he changed the decree of the king and triumphed over the policy of presidents, governors, and princes. In the case of the disciples they commenced reforms that were most revolutionary, and the aggressive work begun at Pentecost has never been arrested.

"But thou hast a few names in Sardis which did not defile their garments." The few were a protest against the many. The few were not coerced into doing what was the popular thing. To do right when wrong is fashionable is to be brave.

The Church at Sardis had been invaded by the world, the chilling winds of worldliness had changed her enthusiasm into torpor and her visions of Christ into slumber. She retained

the name without the significance. Her religion was a show, her Church like a charade, there was likeness but lifeless, she appeared to be, but was not.

"A few names in Sardis." This is like a river of water in a desert, a beautiful garden in a wilderness, a gentle breeze on a hot summer day, a silvery moon on a winter night.

The text does not say that the minority influenced the majority, that their presence in the Church excited any interest, revived any hope, or led to any change. They did not leave the Church, and if they did no good, their presence could do no harm. Is it the best thing to do, the most churchmanlike thing to do to leave the Church when she is overtaken by fault and failing? Is it not the more Christian thing to hold fast and show that she has not wholly been captured by the world?

The few earnest, hopeful, brave, Christlike men and women are the hope of the Church and the nation. The influence, power, dignity, and worth of a nation are determined by character. Christ creates character, and His followers exhibit it. The Church should produce the nation.

All work that has stood the test of time, the strain of opposition, the force of persecution has been commenced by the few, spiritual, moral, social, and physical reforms have not been popular at their inception, and in their early developments, yet right and truth prevailed over might and personal opinion. The minorities have played a very important part in Church and national life.

II. FAVOURED. "And they shall walk with Me in white." Companionship of Christ, a purified condition, symbolized by the word "white." "Which did not defile their garments." "Shall walk with Me in white." In the one case striving in the midst of evil surroundings to keep free from the stains of sin. In the other enjoying in the midst of holy surroundings the splendours of the glory of heaven.

III. FITNESS. "For they are worthy." This is *not* personal merit, but worthiness through Jesus Christ. Not what *they* have done, but what *He* has done in them.

JOHN W. VEEVERS.

#### \* THE WAKEFULNESS OF GOD

*Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen: For I will hasten (watch over R.V.) my word to perform it—*JER. i. 11, 12.

"I see a rod of an almond tree." The Hebrew word for almond tree signifies "the early waking tree" (shaked). It is

the tree that hastens, that watches the opportunity, to put forth its flowers even before its leaves are out. It early hears the voices of the spring, and arises to clothe itself in beauty when most of its companion trees are still wrapped in the profound sleep of winter.

When, in his vision, the prophet saw a rod of almond, a bare branch, arrayed in delicate pink blossom, he saw a symbol of God's wakefulness.

"Thou hast well seen, for I watch over (or I hasten) My word to perform it." The word here rendered *watch over*, or *hasten*, is the same as *almond tree*; and there is a significant play on the word—difficult to reproduce in English. But the drift of it is this: "I see," said the prophet, "a rod of the early-waking, the hastening-to-blossom tree—the tree that watches its chance to bloom ere lagging winter has departed." And the Lord replies, "Thou hast well seen; for thou hast thus beheld a bright picture of thy God watching over His word and hastening to cause it to blossom into fulfilment."

He is early awake to fulfil His word—to fulfil it as certainly in the spiritual order as the almond tree fulfils its habit of early flowering in the natural order. Nature does not drowse over His purposes. The vigilant Master of truth is symbolized by the vigilant tree that is His servant.

Nature may seem to lie inert and dormant through long sunless days; and the Word of God may appear to have fallen to the ground, to be lifeless and to fail of the Divine intention, through dreary times of unbelief and daring sin. But as latent energy bursts forth, in marvellous beauty, from the bare bough of the almond tree, and does so at a season when such manifestations of life are expected early by men observant of nature's moods and ways; so the word of God breaks out, as from the very heart of the winter of human wilfulness and deadness to things divine, in glorious activity.

Man in his pre-occupation with selfish schemes, in his crossness and earthliness, may be blind to the signs of the times, or unable to read them; but the early-waking, the ever-waking God, at once prepares for the evolution of His purposes, and guides them to the pre-arranged issue. Man may slumber; Jehovah never slumbers.

When you see the earliest flowers of the spring, think of the wakefulness of God—this is the message of the snowdrop, the crocus, the daffodil and the primrose, the columbine and the lily. They not only tell "tales about the sun," they speak of Him who is behind—above the sun.

(1) He watches over nature (2) over His Church, (3) over the individual believer; (4) over nations; and sees that His purposes and His word of promise fail not.

Hope rests in the God who anticipates opportunity, the God

who comes in to help not at the fag-end but at the inception of the hour of service and of need.

The Church's future success and glory is assured by the wakefulness of her Lord.

R. CORLETT COWELL.

### AGAINST COVETOUSNESS—*St. Luke xii. 13-23*

This subject is one which should receive very grave consideration—one of which we ought to be reminded. We have here a man absorbed with riches; while our Saviour was preaching he interrupts and asks about dividing the property with his brother.

I. WORLDLY POSSESSIONS CANNOT SATISFY THE SOUL. The world has sadly deceived those who have served it only. The sad experience and testimony of many when they have come to die (1 Kings xxi. 49; Esther v. 11, 13; Eccles. ii. 8, 11). We know that *the love* of money soon robs a man of the little peace he may have had.

II. WORLDLY POSSESSIONS MAY BE TAKEN AWAY IN A MOMENT. When a man has riches in abundance he sometimes feels that he is safe. Yet this night his soul may be required of him (James iv. 13-15; 1 Tim. vi. 7).

III. WORLDLY POSSESSIONS DEPEND ON GOD. Jesus teaches us to depend on God for what we need. He it is that feedeth the ravens, and not a sparrow falls to the ground without our heavenly Father knowing it.

Learn: Let us trust more in God; let us have more faith and come to Him for all blessings; let us seek Him with all our heart and thus we shall have greater peace, and look to Him who watches our path and can read our hearts, from Him all blessings come.

THOMAS HEATH.

### \* WHAT THE LORD IS TO HIS PEOPLE—*Isa. xii. 2*

I. HE IS THE ENERGY OF THEIR LIFE: "My strength"—for duty, conflict, suffering.

II. HE IS THE FOUNTAIN OF THEIR GLADNESS: "My song"—in the morning of youth, in the mid-day of life, the evensong of old age.

III. HE IS HIMSELF THEIR COMPLETE REDEMPTION: "He also is become my salvation"—from sin and its consequences; in all trial and sorrow; into heaven at length.

IV. IS THE LORD YOUR STRENGTH, JOY, SALVATION? Not merely *a* Saviour, or *the* Saviour, but *your* Saviour.

A.

## Notes and Illustrations

THE LAW OF CHRIST (*Gal. vi. 2*).—The word *law*, when applied here to Christ, serves the place of an argument. There is an implied contrast between the law of Christ and the law of Moses. "If you are very desirous to keep a law, Christ enjoins on you a law which you are bound to prefer to all others, and that is, to cherish kindness towards each other." He who has not this has nothing. On the other hand, he tells us, that, when everyone compassionately assists his neighbour, the law of Christ is fulfilled; by which he intimates that everything which does not proceed from love is superfluous; for the composition of the Greek word ἀναπληρώσατε, conveys the idea of what is absolutely perfect. But as no man performs in every respect what Paul requires, we are still at a distance from perfection. He who comes the nearest to it with regard to others is yet far distant with respect to God.—*Calvin*.

CHRIST'S COMPASSION (*St. Matt. ix. 22*).—The afflicted parent was not sure whether such an aggravated case was within the reach or scope of the great Healer's power. He did not question, indeed, that Jesus was a wonderful Healer. But there was, he seems to have thought, a peculiarity in his son's particular case, that made it doubtful whether even so wonderful a Healer could do anything that would be adequate to remove or even to alleviate the affliction. In short, he did not understand Jesus as the Son of God and the Saviour of men, their Saviour both inwardly and outwardly. The "us" is touching. The father, with beautiful benevolence of love, identifies himself instinctively with his son. He felt that whatever was done to his son was done to him.—*Morison*.

GOD'S WAKEFULNESS (*Jer. i. 11, 12*).—*I see a rod of an almond tree*. The almond tree in Palestine has been compared to the snowdrop with us, as giving one of the first signs of approaching spring. Dr. Tristram (*Natural History of the Bible*) tells us that at Bethany in the month of January he gathered the blossoms in full bloom. They appear before the leaves open, like those of the peach-tree in England. The Hebrew used here (*shâkêd*) is not the ordinary word for an almond tree, but a poetical expression, meaning *that which is awake*, and referring to the blossoming of this tree as taking place while others are still in their winter sleep. Accordingly, the almond tree is made the subject of this vision—an "emblem of wakefulness and activity"; as is shewn by the interpretation given in ver. 12. The other mode of explanation, which consists in rendering not "rod" but *staff*, such as is carried by travellers, would quite change the character of the figure, which would then exhibit the Almighty as about to set forth on a journey of vengeance. This is unlikely and forced.

*I will hasten*, rather, I AM WAKEFUL (keep watch, await my opportunity) FOR. The point of the expression can only be perceived if we are aware that the Hebrew term is *shokêd*, a participle from the same root as the word for almond tree in the former verse.

Since the punishment of captivity inflicted on Manasseh the Lord had not visited upon His people their sins. That period of rest then was like the winter, at the end of which the almond tree was the first to wake. So now the Lord is rousing Himself. The period of trial is rapidly approaching its end, and the punishment so long delayed is about to be at last



inflicted. At the same time there is a brighter side too. The Lord is rousing Himself not only to punish but to save. Through Jeremiah's ministry and Josiah's reforms religion is to be kept alive in a remnant of those carried to Babylon, and so the return from captivity shall at last be brought about.

CONSCIENCE.—There is no such thing as a merely individual conscience. Even when seemingly most individual, as when a reformer rises to protest against the injustice of some institution, its testimony is still on behalf of a good for man, which this institution, founded, no doubt, to further it, now fails to express and practically opposes. It is plain, therefore, that "no individual can make a conscience for himself. He always needs a society to make it for him." Conscience is born and cradled in the home, trained and exercised in the Church, in civil society, and the State. The enormous importance of the social education of conscience is thus evident. The ethical functions of parent, teacher, pastor, employer, statesman, are seen to be the highest and most sacred. Under their influence, the conscience of the individual receives its revelation of duty, and its preparation for the exercise of its legislative and judicial vocation.—*Hastings' Bible Dictionary*.

STRENGTH AND SONG (*Isa. xii. 2*).—We may note in the use of these words, already familiar as part of the hymn of victory chanted by Moses at the Red Sea, and prophesied by Isaiah as to be heard again in the mouth of the chosen people, the feeling amongst the worshippers in the new Temple that the festival they were keeping was indeed "like as it was to Israel in the day that he came up out of the land of Egypt." We may use the words for our own, because the Lord is our *Strength*, in that it is in His might, not our own that we conquer; He is our *Song*, because we make Him the theme of our praise, and He suffers those of us who conquer to join in the song of Moses and the Lamb; and He is our *Salvation*; our Jesus, who hath ransomed us from destruction.—*Neale and Littledale's Psalms*.



## UNION FOR BIBLICAL AND HOMILETIC STUDY IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1908-1909

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 14, Waterloo Road, Nottingham.

SPECIAL NOTE

Subscriptions for 1908-1909 were due April 1st.

## GENERAL DIRECTIONS FOR STUDENTS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BEFORE THE LAST DAY OF THE MONTH to the Tutors and NOT to the Secretary. N.B.—*Late papers cause a great amount of unnecessary trouble.*

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

6. Students are requested to write their answers to class-questions *in their own words*. They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6d. They go through the post for a half-penny.

## XXXIII. SUMMER CLASS

Text-book: Stalker's *Life of St. Paul* (1s. 4d. post free from Rev. R. Culley, 25-35, City Road, London, E.C.) Tutors: Rev. P. Pizey, Four Oaks, Birmingham; Rev. G. C. Gould, Dyserth House, Rockingham Road, Kettering; Rev. G. H. Schofield, Manse, Cheddar, S.O., Somerset; Rev. E. Rhodes, 113, Splott Road, Cardiff; Rev. Rhys Jones, Llys Dyfi, Aberdovey.

WORK FOR JUNE: Read Chaps. v. and vi. Questions: 1. Trace from the Acts of the Apostles the relation of Barnabas to the lifework of Paul. 2. By what means was the world unconsciously prepared for the reception of the Gospel of Christ? 3. Explain the statement: "If man owes much to Christ, woman owes still more." 4. Shew how at one time the fate of Europe depended upon the decision of Paul.

## FIRST INSTALMENT OF TUTORS' REPORTS

## SESSION 1907-1908

## I. HOMILETICS (ELEMENTARY) : FIRST YEAR

"A most encouraging Session. Nine students out of 14 sent in the maximum number of papers. In all, 75 papers were submitted. Careful and painstaking study was evident from the beginning, and the work in the later stages reached a high standard of excellence. Several gratifying assurances of the helpfulness of the course have reached me. The prize-winner is Ensign H. Pimm-Smith, 93 per cent., and the following have well-earned a place in the Honours' List:—Edward J. Garrett, 89 per cent.; A. J. Perry, 85 per cent.; Robert G. Fry and H. C. Taylor, 84 per cent.; and W. H. R. Buick, F. G. Judd, and S. H. Peet, 83 per cent. Each of the above sent in seven papers." T. E. FREEMAN.

"Of the 20 names given to me, 8 sent no paper, 3 sent one each, 4 sent two each, and 5 sent seven each. Of those who sent seven papers, Miss Foxwell (91 per cent.) is worthy of a prize, and Sergt. Tindle (84), Mr. Gresham (80), and Mr. Raisbeck (79) deserve honourable mention. The majority of the others failed in perseverance, otherwise they would have done well. Several of the successful students have expressed themselves as being very grateful for the advantages of the U.B.H.S." P. PIZEY.

"The work has been rather more satisfactory than last year. Some of the members soon gave up the work from lack of time or other causes, but others continued to the end. In several cases the work was well done and gave evidence of good promise for the future. Three secured a place in the Honours' List, one of whom (Mr. A. E. French) gained an average of 80 per cent., and is recommended for a prize, Messrs. R. G. Pitt and R. H. Newey, averaging 73 per cent."

H. GORTON EDGE.

"Out of the 25 students in this class only 2 have gained anything like a satisfactory percentage of marks. Sister Alice Maude is easily first, and C. E. Sutton gains 75 per cent. The work of four of the students began and ended with sending in their names to the class. Several others have done fairly well, but very few seem to grasp the context of the passages taken for texts. I have also been struck with their inability to give striking divisions."

GEORGE H. BAMFORD.

"Of the 14 members of my section of this class, only 4 have sent in five or more papers. Of these H. J. Whitmore obtained 81 per cent. on five papers; E. B. Flemons, 80 per cent. on five; J. Butcher, 74 per cent. on seven; and E. Jones, 66 per cent. on seven. The general average of the rest was poor, both in quantity and quality of work submitted. On two occasions members were asked to give an outline of a sermon on a text of their own choosing. For this, the most practical side of the work, the average mark was lowest. With one exception, the texts were all chosen from the gospels."

ERNEST G. LOOSLEY, B.D.

## II. HOMILETICS : SECOND YEAR

"The men of this class have worked steadily and well, with one or two exceptions, who for various reasons have not completed the work of the Session. I have been much pleased with the improvement made by several of the students. Mr. Toye is the prize-winner. Even when a place in the Honours' List has not been gained, the quality of the papers has steadily grown in value."

J. EDWARDS.

"In connection with the Second Year Class in Homiletics, I received the names of 30 students. Of these 18 only sent me papers; 5 sent me one paper only; 6 sent me two papers; and only 1 student sent me the full course. The names I would mention are:—Mr. W. Pipe, seven papers, average mark, 48; Mr. H. B. Spencer, six papers, average mark, 59; Mr. C. Andrews, six papers, average mark, 49; Mr. P. Hallding, five papers, average mark, 61; Mr. J. B. Hunt, 4 papers, average mark, 66."

B. McCLELLAN.

"The work of the 10 students allotted to me for the Session has not been in any sense satisfactory. During the seven months of the Session these 10 have sent in only twenty-nine papers. But 1 student has sent in the five papers required for a place on the Honours' List. This is the more to be regretted as the ability shown, and the work done by some of the students, notably Sister Nellie Atkins, Sister Flora Harris, and Mr. W. G. Furber were of a high order. The one student who sent in five papers out of seven, while falling below the honours' standard, made marked and rapid improvement from month to month."

J. GRANGE RADFORD, B.D.

## III. ADVANCED HOMILETICS

"Exceedingly good work has been done this Session. Seventy-five per cent. of the members of the Class have taken every paper and done well. This is a much larger proportion than previously and very encouraging."

ROBERT J. WARDELL.

"I regret to say that of the 16 whose names were sent to me only 6 sent in any work at all. None of these sent in a sufficient number of papers to qualify for a place in the Honours' List. I wrote to all the defaulters, but received only one or two replies. If I may take these replies as typical the mistake is made of entering for too many classes. Compared with last year the class was very disappointing."

A. B. HOLLIDAY.

## VI. ADVANCED THEOLOGY

"During the last Session, 8 students took work in this Class. Of these only 3 sent in the full number of papers. As there were not 15 entries no prize can be awarded, but the following are placed in the Honours' List:—G. W. E. Dowsett (95), P. Battey (89), Newbert (87). The work of Mr. G. W. E. Dowsett was excellent throughout."

J. BILLINGTON.

## VII. CANDIDATES' THEOLOGY

"Of the 39 students in my portion of Class VII., 31 have sent in papers, only 22 of these, however, kept up their work for the greater part of the Session. In almost every case there has been marked and steady improvement. Mr. Ackroyd's papers were excellent, and he well deserves the prize; Mr. G. W. Teale runs him close in the second place. Twelve other students also gained Honours, viz., Messrs. F. Vyle, Rothwell, R. E. Roberts, R. Robertson, E. Rayner, E. Sutton, E. Bayley, E. W. C. Jordan, R. A. Rees, F. G. Judd, T. H. Nuttall, and H. B. Nash."

B. A. HURD BARLEY.

"I do not expect to receive any more papers from my class so I send my report; which is not very satisfactory. From 6 I received no papers; 5 sent in one paper each; 4 sent in two; 1 sent in four; and 3 sent in six. The apparent smallness of results seems to be due, in part to illness and partly to other examinations. On the whole the work has been good. One of the men showed that he had very little practice in putting consecutive ideas on paper, but otherwise a good command of English was shown. Students were rather too ready to reproduce the text-book, but they occasionally showed considerable independence of thought and illustration. They all need more training to think clearly; there is an inability to see all that is involved in a statement which results in the assertion of propositions which are really incompatible. I have very much enjoyed the work for the U.B.H.S., and am sorry that my class does not show up better as to results."

ARTHUR S. TRITTON, B.A.

"On the whole the work has been exceedingly well done. The students have shown they have carefully studied the 'Manual.' Twenty-one sent papers, and several revealed a splendid grasp of the subjects."

GEO. HOPPER.

"Nine students have been enrolled in my own Divisional Class under this Section. Three only have sent papers covering the entire six months of the Session, and 3, after sending in one or two papers, have given up the work. The quality of the work done by those who have persevered has been high, and some of the later papers have been decidedly better than the earlier ones. The answers of some of the students have been strong, where statement and definition were concerned, but have frequently failed of the highest marks through the insufficient use of Scripture in proof of doctrine. The five following names are entitled to be placed upon the Honours' List:—Mr. Wilfrid Homer, whose average percentage of marks has been 94, and who merits a prize; Mr. Percival S. Toye (85.8); Mr. T. W. West (82); Mr. E. Leonard (80), and Mr. Archie M. Herd (72). Letters from my students, expressing appreciation of the help received, have cheered me in my work."

W. H. HOLMES, B.A.

## VIII. CANDIDATES' BIBLE STUDY

"My class has been smaller this year than in the four previous Sessions, but out of 9 students only 4 sent in all the papers. Of these John Booth and A. J. Chatterton are practically equal, the former leading by a fraction of a mark. Both have obtained over 83 per cent. F. L. Denham is in honours with 75.5 per cent. If the number of men who drop out is, in Class VIII., above the average for the whole union, the explanation must be in the immense range of the subject, the whole Bible being covered in seven lessons. But our students should remember that this is not an examination but a class, and try to do as much as they can if they cannot do all the work set." JOHN T. WADDY, B.A.

"Twelve students have formed my section of this class during the year. Of these, however, only one half have sent in work regularly. The work, especially in several cases, has been of a very high order; and the students have obviously taken great interest in the subject. Mr. J. Butcher secures an average of 87 per cent. in six papers. Mr. R. S. Toye secures 86 per cent. in seven papers, and Mr. W. Homer, 83 per cent. in six." T. GRAY ATKINSON.

## XI. ETHICS

"The indispensable factor of improvement has been very marked in the members of this Class, who have endured to the end. The work involved covers a wide area of thought, but the mental grasp has been good, with an attempt to realize the difficulties. More attention ought to be paid to set-questions, which have not always been sufficiently answered, the result being often seen in indefiniteness and lack of detail. It would be useful for the students in this subject to realize the value of a clear analysis of each chapter, noting the main lines of development. This method is important in order to retain the subject-matter for future use. Mr. G. E. Dowsett, with 90 per cent., gains the prize for admirable and consistent work, and Mr. J. S. Adams (76), with Mr. McIntosh (70) deserve their place in the Honours' List."

WM. BROADLEY, B.Sc.

## XVI. PSYCHOLOGY

"A faithful few have successfully gone through the Session's work, and some, who were unfortunately unable to continue, thoughtfully sent very good explanations. Miss Leach, who takes the prize with 83 per cent., has done uniform and carefully-prepared work, and Mr. A. T. Fletcher, with 78 per cent., is worthy of Honours'; for his conscientious study. As mentioned in the 'Ethics' report, due attention should be paid to a clear and careful analysis, if the principles of the subject are to be of any practical use. The invaluable use of illustrations, if possible from personal experience, cannot be overestimated in this study, and in the answers there is no need to be afraid of fulness, as in correspondence classes, a student's knowledge can only be adequately gauged by the written matter."

WM. BROADLEY, B.Sc.

## XVII. ENGLISH LITERATURE

"The class this year has been disappointing by reason of the fact that out of 19 students whose names were sent to me, only 2 sent in the full number of papers, whilst 6 sent in no papers. Of the rest, some who began well apparently grew weary, and from that or other causes did not persevere until the end. The two students who have sent in the full number of papers are Mr. Dyson, who is prize-winner with an average mark of 88 per cent., and Miss Bishop, who deserves a place in the Honours' List with an average mark of 86 per cent. These students are to be congratulated on some excellent work accomplished during the Session. None of the remaining students sent in a sufficient number of papers to qualify for the Honours' List."

A. LAUDER.



## XVIII. N.T. GREEK

"During the Session I have received work from 11 students, 3 whose names were given me did not send in any work at all. Of the 11 who did, Mr. E. Jeffery worked right through the text-book during the Session—a very rare achievement—and obtained a high average mark. Mr. J. E. Piper has worked steadily, with excellent results. Miss C. M. Hall was unable to continue for more than three months; the quantity and quality of her work, however, has fully earned a place in the Honours' List. Mr. R. E. Roberts sent in some admirable work, but was unfortunately handicapped by illness. Mr. T. Greehalgh and Mr. A. E. Edwards have persevered, with fair success."

ALEX. FIDDIAN, B.A.

"Eight students were assigned to me at the beginning of the Session. Of these, 4, although several times applied to, sent in no papers. The other 4 sent in a fair number, and have made considerable progress. Mr. T. J. Williams and Mr. A. W. Brown have worked well, and their work has been careful and meritorious. Mr. Trebilcock's work has not been quite so good, but I think he is deserving of a place in the Honours' List along with the other two. I hope another Session may find my pupils more persevering."

C. T. GWYNNE, B.A., B.C.L.

## XIX. ADVANCED N.T. GREEK

"Eight joined the Class, 2 of whom early on in the Session discontinued work. Of the remainder 4 did work of excellent and scholarly quality; while 2 on the papers sent in nearly reached the 70 per cent., qualifying for a place in the Honours' List. The best work was done by Rev. J. Yeomans, who studied 1 Peter during the Session; 2 took St. Mark; the rest 1 Timothy."

R. M. POPE, M.A.

## XX. HEBREW

"Five students have joined the class during the Session; 2 of them have been reading the Book of Genesis in Hebrew and have sent in excellent papers; the remaining three are beginners and their work has varied."

A. T. BURBRIDGE, B.A.

## XXI. WESLEY CLASS

"Twelve students were allotted to me, of whom 8 sent papers. The total number of papers sent in was only 26, but much of the work was well done. Two students showed considerable industry, viz., Mr. Paul Bromley, who sent seven papers, and Mr. W. Headley who sent six."

B. S. LYONS.

"Twenty-nine names were sent me last September, but from 10 of these nothing has been received. Two only completed the course—their work being very satisfactory indeed. Several who promised well discontinued the work—a great falling off marking the beginning of the New Year. The highest averages obtained have been 76 per cent. and 74 per cent. The work that has been done has, on the whole, been very fair indeed."

HENRY WHITMORE, B.A.

"In my section of this Class I had 14 names. Of these, 4 failed to send a single paper, 2 sent one paper, 1 sent two papers, 2 sent three papers, 2 sent five papers, 1 sent six papers, and 2 completed the course. Considering the few who persevered, the Class was disappointing, but those few did exceedingly well, and in most cases shewed a marked improvement month by month. Mr. J. S. Lee gains the prize with a series of excellent answers, not one of which fell below 70 per cent., and his average was 80 per cent. Mr. A. Watson did excellently at first, but fell off in the quality of his papers later. His average is 70, and he, together with Messrs. Phelps and Whitfield, gain Honours. But I consider

that, on the whole, the greatest praise is due to Mr. T. A. Taylor, who, though failing to obtain Honours, not only completed the course, but made a very striking improvement every month, beginning with 32 per cent. for his first paper, and gaining 83 per cent. for his last. If the course had produced such beneficial efforts on all the examinees it would have been a greater pleasure to me."

W. A. CHETTLE, B.A.

#### XXIV. LAIDLAW'S "FOUNDATION TRUTHS"

"There are some very unsatisfactory features about this Class. Of the 51 students whose names were sent to me, I have only had papers from 26. To all the rest (except one or two who wrote to me at the outset explaining their inability to take up the study) Defaulters' Circulars were sent, and yet in spite of this attention from the Tutor 12 had not even the moderate courtesy to reply. Such treatment does not encourage the Tutor to devote hours out of a busy life to work that gains such poor returns. Of the faithful remnant who attempted the study, 8 only sent one paper—though not in every case the September paper—3 sent in two; 3 sent three; 2 sent four; and 10 sent all six. Of these 10, all gained Honours' Marks, their names in order of merit being:—F. Maddox (prize), R. Foden, A. E. Smith, J. Robson, F. Bowman, W. C. Bluett, J. E. Alcock, J. Brownbridge, W. Cobb, and T. B. Parkes. These brethren all showed great diligence and aptitude, and several of them, I am glad to note, obtained good positions in the Connexional Examination."

G. W. POLKINGHORNE.

"In my section of this class, 6 members began to send in papers. Four of these held on to the end, doing all the work that was set and doing it unusually well. Mr. Clarke gained 96 per cent. of the maximum marks; Mr. Lee gained 94 per cent.; Mr. Battey, 90 per cent.; and Mr. Laughton, 75 per cent. Mr. Clarke deserves a prize for the exceptionally good quality of his work."

A. W. COOKE, M.A.

"At the beginning of the Session 16 names were sent to me. Of these, only 9 have sent any papers. Three students have sent the full number, and 1 five papers. Mr. B. J. Francis has gained 96 per cent. of the total marks, his work throughout being admirable. Messrs. E. Burrow, jun., and W. May have exceeded 90 per cent., Mr. James Ellis being not far behind. They have shewn uniform excellence. It is to be regretted that such a proportion of the students lack perseverance."

HENRY W. PRING.

#### XXV. PATERSON'S "APOSTLES' TEACHING"

"Ten began the course; 2 wrote one paper each; 1 wrote two papers. The other 7 sent all the six papers. These were so good in quality that they all obtained more than the 70 per cent. of marks required for the Honours' List. The papers sent by Mr. Frank Maddox were excellent. They qualify him for the Class prize. The six names in the Honours' List stand in the order of merit. All the papers were admirable; those sent by Messrs. Brownbridge, Foden, and Robson being specially worthy of mention. It has been a real pleasure to have had such a band of intelligent, painstaking, and capable students."

J. R. BROADHEAD.

"We began the year with 11 students. Three of the 11 sent in one paper each; 4 sent in two papers each; the remaining 4 sent in the full number of papers. The answers, on the whole, have been very good. To read some of the answers was a positive pleasure. Mr. E. Burrow's papers were very well done, and he deserves Honourable Mention."

T. MAY, M.A.

"Fifteen students joined my Class at the beginning of the Session. Of these, 2 have sent in the full number of papers, viz., Mr. Wm. Claude Bluett and Mr. F. Bowman. They have each gained an average mark of 73 per cent. To them the prizes are awarded. Of the remainder of the students 2 sent in five papers, and 2 four papers, and 2 three papers each. The quality of the work done is very satisfactory. The lowest average is 62 per cent., while the highest average for four papers is 88 per cent."

J. MAELOR HUGHES.

## XXVI. LATIN

"This Session has, on the whole, been the most satisfactory that I have had with this Class. All papers have not yet been returned to me, but this may partially be explained by the fact that the Class includes members residing in New Zealand, South Africa, and the United States, and postal communication is necessarily somewhat slow. Of the ten members residing in the United Kingdom, 2 have sent in no papers, 1 has withdrawn, 5 have completed the course, and another has nearly done so; the four residing abroad are less advanced. The work done has, on the whole, been most promising, and in two cases of the highest excellence, and I much regret that the smallness of the class does not admit of their being rewarded by receiving prizes. The Honours' List is as follows:—E. Bustin, H. Q. Macqueen, J. E. Piper, and W. W. Jackson."

W. ERNEST BEET, M.A.



## OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

### *June 7—God's SECRET OF SUCCESS—Zech. iv. 6*

Great story belonging to this text. Zerubbabel had left his post of honour in Babylon and returned with his people to Jerusalem. He had to rebuild the city, to erect the temple, renew the service of God, sow the fields, and generally re-create the national life. The task itself was great, but it was made greater by many enemies around. God gave him what should be the secret of success.

1. *He was to remember his own limitation.* "Not by might," by an army and by fighting. "Nor by power," by skilful leaders, or wise generals, or any clever device. He must do his best and avail himself of every help, but not thus would he succeed.

2. *He is to remember God's help.* "By My Spirit." That means that God would be with him to guide and strengthen and comfort; and against his enemies to confound them. This is God's promise to all good workers. To those who want to be good: to build the temple of God in their own hearts. And to those who want to do good: to build that temple in the hearts of others. Remember that the Holy Spirit is God's special gift to us. That He gives Him to those who ask.

### *June 14—THE SURE PRESENCE—St. Matt. viii. 20*

This is the promise that comes between two great facts—the going away of Jesus and the going out into the world of the disciples. He knew how much they would long for some of the old days as when He walked and talked with them, and they told him all about their work. He wants them to know that He will be still with them.

1. *In everything.* "Alway" stands for under all circumstances. In success and failure, in joy and sorrow, in good report and evil saying. There would never be a necessity or care; a danger or difficulty when He would be absent.

2. *At all times.* He would never weary of being with them. And they never need fear that as the days passed away they would look in vain for Him. "Even unto the end," to the very last day of their life, and of the life of the world He would be with them.

And what was to be the worth of this presence to them? He would not be there as an idle spectator, looking on, but as their Eternal Friend, helping, guiding, cheering, protecting. In home and school; in work and play, that presence is ours to bless and help us.

*June 21—WHY JOHN WROTE—St. John xx. 31*

Every true book has a purpose in it. Authors don't write just for the fun of doing it. Either they want to teach us something; or they want to amuse or some other purpose. St. John tells us in our Golden Text why he wrote his wonderful book. He had two reasons:

1. *That they might know about Jesus.* Not simply what He said and what He did, but who He was. He told them about His sayings and deeds, that through them they might come to see His true majesty. And here he wanted to show two things. First, how that Jesus was "the Christ," the Messiah, the promised Saviour of men. Then, that He was "the Son of God," the Divine Saviour. Divine so that He could be the Saviour whom men needed.

2. *That they might have the blessing of Jesus.* That blessing is life. For us this means goodness, joy, peace. It is the life which God gives to us as we believe in Jesus. Just as God gives life to a flower by His sunshine and air and rain so if we love Jesus He gives us heart life. This should help us when we are reading this Gospel. When St. John is telling his stories remember what he wants us to learn.

*June 28—THE TRUE INSPIRATION—Eph. v. 18*

Life needs something to uplift and cheer it. Men become weary, tired of the same toil, of the same games even. They look for something else to make life glad.

1. *They seek it in wrong ways.* Our text suggests that they drink until they are drunken. In many other ways, too, men try to find the pleasure and satisfaction our poor hearts need. They do it in all sorts of pleasures. Drinking is wrong because it leads to "riot." We all know how true that is.

2. *We have the right way.* "Be filled with the Spirit." Let the Holy Spirit come into the heart comforting, enlightening and cheering. Let Him fill the heart and then all will be well. He is to inspire our purpose, quicken our desire, and control our will.

The Good Spirit is the Comforter and Helper of all who trust in Him. The life He fills will be strong and glad. Mind that you drink at the right spring and seek the right helper.





## REVIEWS

*Christian Churches and the Modern Outlook.* By Frank Ballard, D.D. London: Robert Culley. 1d.—A vigorous review and criticism of several recent books. Dr. Ballard does justice to Mr. Peile's admirable Bampton Lectures, and is equally just in his condemnation of "Philip Vivian's" *Churches and Modern Thought*. In the course of his survey of the Modern Outlook, Dr. Ballard says some good things about the importance of dealing with our Sunday Schools. We are too ready to compliment "our Sunday School friends," but as Dr. Ballard says, "Good as is their work, it is to-day not really good enough."

*The Century Bible: St. John.* Edited by Rev. J. A. McClymont, D.D. London: T. C. & E. C. Jack. 2s. 6d. net.—It is refreshing to meet with such a commentary as this. It is needless to say that the author writes with adequate scholarship and with wide knowledge of his subject. The original feature is the freedom from expository vagaries and a general disinclination to re-state exploded theories. The Introduction is sufficient, but not too detailed, the notes are just such as Bible students, leaders of Bible classes, Sunday School teachers and pastors need. It is well worthy of a place in one of the most handy and practical of recent commentaries.

*The Art of Preaching.* By Harold Ford, M.A., LL.D., D.C.L. London: Elliot Stock. 2s. 6d. net.—This is the second edition of an excellent manual which we unhesitatingly commend to our readers. It is a small book of only 75 pp. but it says a good deal more than many a ponderous volume on Homiletics. As one reads Dr. Ford's advice to and criticism of the clergy it is impossible to avoid wishing that some one would present a copy to every deacon on his ordination.

*The Beginning of a Story.* By Amy Wilson-Carmichael. London: Morgan & Scott.—In this very tastefully got up booklet we have the story of the "Temple Children" of Southern India told by one who can always state a missionary problem with effect. Miss Wilson-Carmichael's former volumes have done much to rouse the Christian conscience, and this should do much to awaken interest and provoke thought. The life of the temple-child, doomed from infancy to an infamous life, is horrible beyond words. We trust the time is not far off when Indian public opinion will make this iniquity illegal and impossible, but for the present all that can be done is promptly to rescue such girls as the missionaries can save.

*From the Book Beautiful.* By Guy Thorne. London: Greening & Co., Ltd. 1s.—The author of "When it was Dark" can always tell a story effectively. In this volume he rewrites and enlarges the story of such incidents as the Rending of the Temple Veil, David and Goliath, Joseph and the wife of Potiphar, etc. They are vividly written and the setting is no doubt very often true to the general truth of the event, but some passages are not pleasant reading, and some phrases are not justifiable except as dramatic exaggerations.

*In Armour Clad.* By Rev. W. B. Russell Caley, M.A. London: Morgan & Scott.—A useful and devout exposition of Eph. vi. 11-18. It will be helpful to young Christians. Preachers intending to give a series of week-night addresses on this great passage may also find it suggestive.



## MEN AND BOOKS : A MONTHLY SURVEY

### SIXPENNY THEOLOGICAL RE-PRINTS

“AND, furthermore, my son, be admonished; of making many books there is no end; and much study is a weariness of the flesh.” So spoke the wise man of old time. But there are many who rise above the weariness of the flesh and desire to study much. The advertisements of the press, the reviews in current journalism, tell him that as in the days of Koheleth there is to-day no end of “making books.” But there is an admonition which probably Koheleth did not feel and did not contemplate, the admonition of the ill-filled purse. Yet the preacher *must* read. The demands of the pulpit can be met only by those who possess a fulness of information, of illustration, of acquaintance with what is being said and thought; and it is true that “reading maketh a full man.” The need is all the greater since the rationalist propaganda is seeking to obtain recruits by means of a cheap circulation of its literature. And apart from the possible profit to be obtained from a reading public several large publishing houses are seeking to help the faith by the issue of good modern and earlier religious literature, at prices which would have seemed impossible to a former generation. It is the purpose of these notes to call the attention of the theological student “admonished,” as to his buying, by the low exchequer, to the wonderful opportunities of furnishing himself with a cheap yet good working library.

The cheap publications of to-day consist partly of books whose copyright has expired, partly of books still copyright which the publishers are placing on the market in much cheapened editions, partly of books in series, of small size and price, a very noticeable feature of the modern book world. In this and the following article some account will be given of books of value, none of which cost more than one shilling.

And first of books which can be purchased for sixpence. Judged by the spending of to-day sixpence is not a very large sum. In mere pence for unimportant trifles this sum is probably spent unnoticed by millions to-day. Little articles of pleasure or luxury, small conveniences of life, mount up to this

figure week by week. Yet for it there may be purchased books which will take weeks to read, months to study, years to master ; from which may be learnt truths that will live on through a life-time, strengthening and sweetening the intellect, and made, by the preacher, to serve for the edification of hundreds or thousands of hearers. Such a consideration should turn the mind of the student to the sixpenny market. He may not find a very stately copy offered to him at the price. The paper may be indifferent, but the printing will be good. The cover may be only paper, and become frayed after a couple of perusals, and appear shabby upon the shelf. But the book may help as much as the costliest edition ; it will bear the comforting marks of use, a far more beautiful thing than the prim appearance that speaks of neglect. And if he is a book-marker, delighting in the blue pencil, the annotated margin and the underlined page, he will have the less hesitation in scoring and re-scoring the cheap sixpenny than in doing so to the half-guinea copy.

In the year 1736 there was published a book which became one of the classics of English theology. It was the product of a parish minister in a rectory in the county of Durham, so little known that a friend could correct the idea of the court that he was dead with the remark "not dead, but buried." Since then it has passed through numerous editions. It has been edited by Episcopalian and Dissenter, by Professor and Premier. Its arguments have been assailed and defended ; and if they are no longer of their earlier importance and cannot be used directly to meet current unbelief, yet "his method is of permanent value." \* Butler's *Analogy* teaches men to think, the nature of the thoughts and the arguments employed will depend on the matter under consideration.

Now method of thought is a matter of prime importance. The old logical training, with all its faults, had this for its aim. The mere multiplication of books, the mere learning of subjects, the passing of examinations, the acquisition of facts and theories may be useless and worse than useless unless we

\* Aubery L. Moore *Science and Faith* : "An argument may be antiquated and useless, either because it has done its work, or because the work it was constructed to do, has no longer to be done. Bishop Butler's argument against Deism is a good instance of both possibilities."

have learnt proper methods of thought. We may be like unskilled people supplied with the best implements, but getting no result, while trained men gain large results with poorer apparatus. The result may be even disastrous; if the mechanism be very delicate the dabbler in engineering may be "hoist with his own petard."

Mr. Gladstone once wrote, in a letter subsequently published, "Bishop Butler taught me, forty-five years ago, to suspend my judgement on things I knew I did not understand. Even with this aid I may often have been wrong; without it I think I should never have been right. And, oh! that this age knew the treasure it possesses in him, and neglects."

In his volume of *Studies Subsidiary to the works of Bishop Butler* Mr. Gladstone says :

It thus appears that, if the insect can take colour from what it feeds upon, our minds can derive no colour but what is genuine from assimilation with Butler. He sees the proportion of things, and not only the things themselves; and does not thrust forward the small as if it were great, nor shuffle away the great as if it were small. . . . He is always dealing with the heart, never with the surface of his question. There is, if it may be permitted so to speak, no outside, no mere skin, to his writings.

Dean Church,<sup>†</sup> writing on the difficulty of Butler's argument, says :—

He means it to be taken as a whole; and, as a whole, it is a long, connected, and carefully jointed piece of work, in which one part depends on and tells upon another, and one part has to be kept in mind while considering another; and all the parts, and their relations to one another, have to be remembered when judging of the effect of the whole. And this, of course, is difficult. . . . It requires close attention, a clear head, and a good memory. . . . But even if a person cannot thoroughly master the argument, its tone and spirit, and manner of looking at things, is so remarkable, so high, so original, so pure, and calmly earnest, that great interest may be taken in it, and an infinite amount of good may be learned from the book, even by those who are baffled by difficult argument.

A book of which these things can be said, offering such a discipline to thinking, ought to be in every preacher's library. To-day it is put upon the market at the price of sixpence (Methuen).

We have dwelt at some length on the place and worth of this classical book; our references to others must be briefer. A modern theologian of the first rank, whose work for his period may be compared to that of the great bishop, and whose style

<sup>†</sup> *Pascal and Other Sermons.*

is far easier, is the Rev. J. R. Illingworth. We have no more philosophical and suggestive theologian. Three of his five published volumes are offered by Macmillan & Co. at sixpence each. Any preacher will find each volume a mine not easily exhausted, and "the gold of that land is good." One is a Bampton lecture, *Personality, Human and Divine*. There is here much severe philosophic thought that will demand the reader's best attention, and also will repay it. But the whole argument leads up into the region of the Christian faith, is a school-master to bring us to Christ; and that Christ, the Incarnate Son of God; a result to be expected from the school to which Dr. Illingworth is attached. A second volume, a sequel to the former, deals with the problem of the *Divine Immanence*, and in the light of recent discussion should prove of more than common interest. A third volume, and probably the least difficult, deals with problems of Christian ethics, and is entitled *Christian Character*. Here is another rich intellectual inheritance, and he who makes these books and their matter his possession can hardly fail to attain to a firmer and more intelligent apprehension of the faith of the Church on the fundamental truths touching the Divine existence and nature.

Among other books, mostly reprints of expensive works, on theology mention may be made of Bishop Westcott's *Gospel of Life*, described in a sub-title as "thoughts introductory to the study of Christian doctrine," and his volume of lectures on the Apostle's Creed, entitled *The Historic Faith*. The book-shelf will be enriched by the addition of Canon Liddon's *Some Elements of Religion*, in which the great fundamental verities of religion are dealt with. (Longmans). Three booklets by the Dean of Westminster deal with present-day difficulties. *Some Thoughts on Inspiration*, *Some Thoughts on the Incarnation*, and *The Historical Character of St. John's Gospel*, and are well worth purchase and study.

The department of Apologetics is strikingly rich in sixpenny reprints. For interest none will surpass *Thoughts on Religion* by Romanes (Longmans). Professor Romanes passed from a position of conventional acceptance of Christianity to one of repudiation. The *Thoughts* show the steps by which he returned towards and at last to "that full, deliberate communion with the Church of Jesus Christ which he had for so

many years been conscientiously compelled to forego." This record of the dawning of light on the soul makes it a human document of profound interest. It is not a finished treatise but a collection of notes, edited with such explanation as is required by Bishop Gore. But whether on account of its biographical or apologetic interest it is well worth careful reading. In the same group may be placed the two volumes of lectures delivered in Manchester, *Is Christianity True?* and *What is Christianity?* (Culley). Macmillan & Co. offer in this group: *The Religious Doubts of Democracy* and Archdeacon Wilson's *Problems of Religion and Science*. A series of brief volumes on evidences and difficulties of the faith was issued by the late Professor Momerie, bearing the titles *Belief in God*, *Immortality*, *The Original of Evil*. These are now available in sixpenny re-prints (H. R. Allenson). The same publisher offers *The Christ of History* by Dr. Young, and a valuable modern defence of the faith by R. E. Welsh, *In Relief of Doubt*. Another volume dealing with the defence of the faith is *The Crown of Science; the Incarnation of the Son of God*, by A. M. Stewart (Smellie). A book that once stirred much controversy from its assertion of the more human aspect of our Lord's ministry, Sir John Seeley's *Ecce Homo* (Macmillan) may be mentioned in this connexion. Many minds are turning to the bearings on the Christian faith on the economic and social questions that are to the front in the political world and which threaten to work revolution, and if not wisely considered a catastrophe, in the ecclesiastical world. For those who are perplexed, or too easily fascinated, by certain modern contentions, *Jesus Christ and the Social Question* will come as a guide and inspiration worth many times its cost. The author, Dr. F. G. Peabody, is one of the most distinguished professors of Harvard University, and the book, while frank in its recognition of the need of social reformation and well acquainted with the literature of the subject, treats the whole question in the sanest manner and is replete with the Christian spirit (Macmillan).

The preacher will also desire to stock the homiletic shelf of his library. Here again he may take advantage of cheap re-prints. *Spurgeon's Sermons* are mostly issued in large volumes, or in separate numbers, but there is one volume of ten



on the market (H. R. Allenson) and the sermons of the great Baptist preacher are "good wine that needs no bush." A former generation found much intellectual and expository stimulus in the sermons of Robertson of Brighton. Robertson's views do not to-day meet with the opposition that greeted their first appearance, and their freer homiletical method is less rare than it was when first they were issued. Neither the theology nor the exposition of Robertson are free from question, but the sermons are full of mental and moral stimulus, and those who do not know them will be glad to add the three volumes of re-prints (*F. W. Robertson's Sermons*, H. R. Allenson) to their stock. Though not a volume of sermons, reference may be made here to Drummond's *Natural Law in the Spiritual World*, a valuable quarry of sermonic illustration (Hodder & Stoughton).

But a preacher's library that contains only theology, apologetics and homiletics is ill stocked. He needs something, one might say much, bearing on the inner life of the soul, of his own soul. A preacher's library is poorly furnished that does not contain a fair proportion of the great spiritual classics, the undying books of devotion that have been entrusted to the Church for preservation and for use. In this department the expenditure of a few shillings may make a man rich. Where possible we would recommend the purchase of copies that are more costly. It is well, if means allow, to handle books of this class whose very form and binding mark them off from working, plebeian books as being the very aristocracy of the world of literature. But for those whose means are limited these works of those masters of the spiritual life who know the secrets of the soul are cheaply to be obtained. First in this group stands out the famous classic, which has appealed to so many ages, classes, types of mind, both within and without the Church, within and without Protestant Christianity, the *Imitation of Christ* by Thomas à Kempis. To recite testimonies to its worth would take up an impossible space; he who will use it rightly, not in large continuous readings, but in short sections, pondered and assimilated, will feel that he can add his witness to that given by many of the world's greatest thinkers and the Church's noblest saints. Alongside of à Kempis should be placed the *Confessions of St. Augustine*. In the *Imitation* the personal

element is concealed, though those who enter into the secret of the writer continually alight upon it; in the *Confessions* it stands out prominently. Few men ever laid bare to the ages their mind and heart as did Augustine. It is an impoverished nature that does not thrill at the recital of sin, doubt, darkness, wandering, return, and the reception of "righteousness, peace, and joy in the Holy Ghost." In addition to the human and personal interest it affords a striking view of life and thought in the early Church, and many suggestive expositions of Scripture. More familiar—though to-day growing less familiar than it was—is Bunyan's immortal allegory, the *Pilgrim's Progress*, whose language and theology will be more akin to the evangelical experience. While coming from another side of English Protestantism there is offered to us Law's *Serious Call*, of which John Wesley, who long before and on certain points had wide divergences from Law, wrote: "It is a treatise which must remain, as long as England endures, an almost unequalled standard of the strength and purity of our language as well as of sound practical divinity." All four volumes are issued by Methuen & Co.

What we have mentioned here would at one time have formed in the matter of number no small or unimportant library. It is ground that will not soon be covered, while most, if not every one, of the books will pay for reading a second time. Many, indeed, will demand this re-perusal, while many, read over and over again, will with each new reading have some new treasure of thought to give to the student. The list numbers thirty-two book, and the cost will be sixteen shillings or less.\* Never before was so much offered for so little.

J. T. L. MAGGS.

### "QUAINT OLD TOM FULLER"

The tercentenary of Thomas Fuller's birth is celebrated this year. He died in 1661. He was descended from a clerical family, and himself became an Episcopalian clergyman. He was a resolute Royalist, though, like Lord Falkland, he perceived the reasonableness of many of the Parliamentary

\* Some books are subject to discount. Many of these sixpenny re-prints may be obtained in cloth at one shilling.

demands. His "moderation" extended to ecclesiastical matters—a rare thing in those days. Convinced of the historic foundation of Episcopacy, he defended Presbyterian orders, and admitted that laymen might preach "by divine right, once removed." He had some reputation as a preacher, but more of his energy was devoted to omnivorous reading and to miscellaneous writing. It is on his books that his present fame depends.

His first publication was issued at the age of twenty-three, "David's heinous sinne, heartie repentance, heavie punishment," a long poem, absolutely destitute of poetry, but full of conceit and sharp insight into character. He was in Exeter during the siege (1645), and occupied himself in writing "Good thoughts in bad times," followed in 1647 by "Good thoughts in worse times," and at the Restoration by "Mixt contemplations in better times." In a Fast Day Sermon he is courageous enough to rebuke Laud's fiery and indiscriminate zeal, and to recommend to him "Christian discretion, a grace that none ever spake against, but those that wanted it," while he urges private persons to reform not the church but the temple of their own souls, "to see that the foundation of faith be firm, the pillars of patience be strong, the windows of knowledge be clear, the roof of perseverance be perfected." In the midst of the excitement of the Civil War he writes and publishes "The cause and cure of a wounded conscience." Take a specimen :

Art thou careful to order thy very thoughts, because the infinite Searcher of hearts doth behold them? Dost thou freely and fully confess thy sins to God, spreading them open in his presence without any desire or endeavour to deny, dissemble, defend, excuse, or extenuate them? Dost thou delight in an universal obedience to all God's laws, not thinking with the superstitious Jews by overkeeping the fourth commandment, to make reparation to God for breaking all the rest? Dost thou love their persons and preaching best who most clearly discover thine own faults and corruptions unto thee? . . . Dost thou love grace and goodness even in those who differ from thee in point of opinion in civil controversies? . . . When we behold violets and primroses fairly to flourish, we conclude the dead of the winter is past, though, as yet, no roses or July flowers appear, which long after lie hid in their leaves, or lurk in their roots, but in due time will discover themselves. If some of these signs be above ground in thy sight, others are under ground in thy heart; and though the former started first, the other will follow in order; it being plain that thou art passed from death unto life, by this hopeful and happy spring of some

signs in thy heart. . . Music is sweetest near or over rivers, where the echo thereof is best rebounded by the water. Praise for pensiveness, thanks for tears, and blessing God over the floods of affliction, makes the most melodious music in the ear of heaven.

Fuller's three best known books are *A Pisgah Sight of Palestine and the confines thereof, with the history of the Old and New Testament acted thereon*, a work now valued chiefly on account of its costly plates, but for many a long year the principle authority on Sacred Geography and History; the *Church History of Britain*, a work of prodigious learning and research, marvellously fair to both Papist and Puritan; full of sharp and sober judgements, e.g., "Christ's gospel preached by Wickliffe in a purer manner than in that age (thanks to God it was then so good) impurer than in our age, thanks to God it is now better"; and *The History of the Worthies of England*, a veritable mine of information, good stories, and quaint observations. His *Infant's Advocate* is one of the stoutest arguments for infant baptism ever produced, though its force is somewhat hidden by lengthy digressions and comical metaphysics. His memorial sermon for Charles I., *The Just Man's Death*, testifies at least to his brave sincerity. It was preached before Danvers, the regicide, on whom Fuller was dependent for the greater part of his income. It was published in defiance of the Parliament; but Danvers took no offence, and would not permit the bold preacher to be prosecuted. Equal courage was shewn when Fuller, to the intense annoyance of the High Church party contended for the salvation of unbaptized infants, contending that a Jewish infant dying uncircumcised remained within the covenant which not he but his parents had broken.

"God bless the dear old man!" was Coleridge's criticism of his histories. Henry Rogers declared "Fuller is one of the few voluminous authors who is never tedious. His way of telling a story, for its eager liveliness, and the perpetual running commentary of the narrator happily blended with the narration, is perhaps unequalled." Here are a few of Fuller's sentences culled at random:

A commonwealth and a king are no more contrary than the trunk or body of a tree or the top branches thereof; there is a republic included in every monarchy.—The Scripture gives four names to Christians, taken from the four cardinal graces so necessary to man's salvation: saints from their holiness; believers from their faith; the brethren from their love; the

disciples from their knowledge.—Some conceive that the *Word preached* is as much holier than the *Word read*, as the *pulpit* is higher than the *desk*. Yea, and will say, myself, or son, or servant, can read a chapter at home, as any of the most accomplished ministers in England. But let such know, that he which doth not honour all, doth not honour any of God's ordinances; and it is just with God, that preaching of the Word should prove ineffectual to such as slight and neglect the reading thereof.—Fear to fall and Assurance are two sisters; and though Cain said he was not his brother's keeper, sure I am that this Fear doth watch and guard her sister Assurance. They that have much of this fear, have much certainty, they that have little, little certainty; they that have none, have none at all.

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## PRAYER

### III. ITS SOCIAL ASPECT

*Ye that are the Lord's remembrancers take ye no rest and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth—ISA. lxii. 7.*

I. **T**HE *benefits and occasions of personal and private supplication are limited.* These limitations are due to our nature as social beings. There are, as it were, centrifugal and centripetal forces at work in our experience; the instincts which prompts to isolation and our social instincts. Personal sorrow and need, especially in strong natures, drive to solitude. There are times of grief or fear when men can only unburden their hearts alone in the presence of God. There are heart-wounds that can only be healed by His touch. But at the same time there is no picture of isolation more affecting than the loneliness of such a Gethsemane. Heaven does supply the lack of earth's imperfect sympathy or despair would be more frequent.

Not e'en the dearest heart and next our own  
Knows half the reasons why we smile or sigh;  
Each in his hidden sphere of joy or woe,  
Our hermit spirits dwell and range apart.  
Our eyes see all around in gloom or glow  
Hues of their own, fresh borrowed from the heart.

But the tendency to seek companionship is eminently healthy. Life without interests other than our own, if it could be, would exhaust itself. The lot of the outcast ostracised from all



fellowship is the most pitiable on earth. It creates its own morbid conditions of character. The unsocial becomes anti-social. So that the healthy mind creates its own interests in others upon the least pretext rather than submit to the deadly influence of such restriction.

This is particularly true in the matter of prayer. Companionship by reason of the common needs of human life, where our practical help may be futile and vain, provides a yet more sacred service to each other. The touch of nature that makes the world kin is slight compared with the bond of common faith and desire directed toward God. There are those who recognise this, and yet have restricted its exercise to the repetition of formal liturgies and prescribed prayers. How delicately reserved and how comprehensive and suggestive such a mode of social prayer may be, we see in the place which the Anglican liturgy holds in the affections of a large proportion of English Christians. How these words of common prayer become saturated with associations and meaning as years go by! But to limit united prayer to such set forms has its peril of formality and deadness. Life is so various, so changeful, no form of words can adequately cover its needs. Its perfection leads to the imperfection of indefiniteness, unless supplemented by the spontaneous expression of immediate necessity. There is no higher cultivation of heart and mind than such unaffected and spontaneous communion. Is there any attitude more difficult to maintain, or more fraught with benefit to our character? New thoughts arise, forgotten truths shine with unusual beauty. Overlooked deficiencies in ourselves are revealed by the unconscious revelation of grace in another, our emotions are deepened and strengthened. At a word the flood-gates of pent up feeling are opened in loftiest aspiration. Seeds from another garden of the soul find place in our own. Sparks may kindle our enthusiasm from the fire of another's zeal. Even the difficulties of such fellowship increase our power of self-suppression, the delicacy of our sympathy, and the patience of affection. We lose our narrow self-consciousness in proportion to the simplicity and reality of such an exercise.

II. As to the *occasions*; these are according to the range of our experience. Perhaps the most sacred are those unexpected

moments when deep calleth unto deep in the shared experience of life's discipline. In the life of Thomas Collins is a beautiful illustration between brother and sister. He tells how they talked together of the death of a scholar of their school till emotion stopped their walk and the two children knelt down together in the lane to pray. Home life may have such records, in time of sickness and of death, of prosperity or adversity, of moral and spiritual struggle; whereby both love and prayer have alike been revealed to us in their highest meaning. Family prayer as a habit may be a dismal infliction, or a citadel and shrine of noblest affection. Prayer in business houses as a dead custom might be positively nauseating and ridiculous; but it is recorded of F. W. Crossley that at the invitation of the firm of Crossley Bros., the partners knelt in prayer together. Some of us can believe still in commercial and industrial relations that would not disgrace prayer, nor be disgraced by prayer.

What other possible occasions of united prayer may arise from common peril, or enterprise, or association would cover the range of social life; but it is clear that such an expression of sympathy can only be of value according to its unaffected sincerity.

In the "household of faith" we most naturally look for such companionship in its fullest value. In a "pastoral" some years ago the effective illustration was used of a goldsmith's company in which one safe was only opened when a certain number of directors were present to unlock the door. There is a treasury of heavenly benediction which may be entered only when two or three are met in the name of Christ. Then and then only can those benefits be received which depend upon community of faith and hope in the act of prayer.

III. The chief business of such social or united prayer, is *intercession*. When the scope of our interests in prayer are thus widened, there is opened to us the distinct obligation of intercession. Nothing so unites those who pray; nothing so elevates the spirit of prayer as intercession. Its effect is to destroy the selfishness which is the great stumbling-block to the understanding of prayer; to take us out of ourselves, and make us submissive and responsive to the purposes of God. Here is the highest altitude of prayer, where we look forth upon the

world and its needs as they present themselves to our imagination and we venture to look up to Him whom we trust as supreme in righteousness and love and thus find comfort and strength. The grandeur of the O.T. is nowhere more apparent than its dramatic pictures of intercession. The story of Abraham pleading for Sodom has a pathetic simplicity of earnestness and distress. "Shall not the Judge of all the earth do right?" "O, let not the Lord be angry and I will speak but this once" are utterances that may be chilled by critical analysis; but they are vibrating with noblest feeling, which we are poor indeed if we cannot understand. Moses standing between a wilful nation and the wrath of God represent the most heroic phase of patriotism and sacrifice. In the sixty-second chapter of Isaiah we have one of the boldest appeals on this topic. "Ye that are the Lord's remembrances give Him no rest (keep not silence) and give Him no rest till He establish, and till He make Jerusalem a praise in the earth."

These and many other examples prepare us to understand the supreme illustration of the prayers of Christ and the eternal advocacy of Him "who ever liveth to make intercession for us." Never are we nearer to the spirit of our Master than in prayer for others.

Whatever theoretical or metaphysical difficulty is found in prayer; the fact remains that this intercession represents the greatest comfort and highest obligation. It is the evidence of love's vitality and faith's optimism. It is the pledge of personal fidelity and service on behalf of the best hopes we cherish for our race. It is the House Beautiful for the equipment of the soldier of the Cross.

(a) There are the *consolations* of Intercession. However tender a prayerless love may be, it is certain there are times when it must know a powerless agony which prayer might console. Tell that mother, between whom and her son the darkness and the stormy sea form a cold and cruel gulf, she cannot cry to God on his behalf, and you cause anguish to her love. When in hopelessness the door has been shut upon the wilful prodigal the heart of the father finds refuge in prayer. Though the heavens seem brass, "the passionate tumult of a clinging hope" still prompts our cry to Him who alone can save. However mournful may be the litany of grief it is not so

dismal as the "pale despair and cold tranquility" where the power of intercession is lost.

The invincibility of religious enterprise is in this mighty restoration of hope. The elixir of every striver for the world's good is the constant appeal to omnipotent love. Pity overleaps the limits of its own resources. No pride nor resentment can prevent this secret service. Where our touch is not tender enough, nor our words wise enough, our prayer at least may be true enough to intercede for others. In that consolation has been found fresh ingenuity of compassion and new courage of endeavour. The passionate extent to which in days gone by this practice was observed by the stalwart evangelists of Methodism and similar heroes of other times, would alarm the timid self-possession of less intense zeal.

(b) We are further convinced of the *duty* of this supplication for others. "Ye are a royal priesthood" has in its honour conferred a solemn obligation. There is a mediation on earth as well as in heaven, and the responsibility cannot be lightly disregarded.

There are almost hypnotic powers associated with prayer. Stories are numerous of the unaccountable impulses which have ultimately been accounted for as emanating from the place of prayer. In these days of telepathic experiments and mysteries of telegraphy, when we are led to consider how we may ourselves be in tune with the Infinite and receive subconscious impressions, it would be strange if we should have a less regard for the possibilities of prayer. The test of our faith in those possibilities is the measure of our sense of obligation.

The encouragement of Monica in her prayers for Augustine is memorable, "Go thy way. It is impossible the child of such prayers should perish."

There is a story in the life of Bywater Smithies of a ragged lad who became "surety" for an incorrigible scholar. In proof of his intelligent apprehension of his own responsibility, he was discovered praying earnestly for the unruly boy; and the incorrigible scholar became a missionary to Africa.

Have we not failed to co-operate as co-workers with God because we have not seen the full meaning of our "suretyship." "Simon, Simon," said Jesus, "Satan hath desired to have thee that he might sift thee as wheat; but I have prayed for thee

that thy faith fail not." If we could only raise the level of our common faith in our own prayers we might discover the power with which we are entrusted. The trusteeship of the Christian Church is more than of bricks and mortar, paint and varnish. The true trusteeship is of interests and destinies which demand our constant service at "the throne of the heavenly grace."

In his touching poem the "Prayer Seeker," Whittier draws out the significance of a stranger's request for prayer left in a church.

Glide on, poor ghost of woe and sin !  
 Thou leav'st a common need within ;  
 Each bears, like thee, some nameless weight,  
 Some misery inarticulate,  
 Some secret sin, some shrouded dread,  
 Some household sorrow all unsaid.  
 Pray for us.

He prayeth best who leaves unguessed  
 The mystery of another's breast.  
 Why cheeks grow pale, why eyes o'erflow,  
 Or heads are white, thou need'st not know.  
 Enough to note by many a sign  
 That every heart hath needs like thine.  
 Pray for us.

(c) So there is suggested the *sacrificial* element of such intercession. Every prayer is a pledge. We become committed to the careful discharge of any part in the fulfilment that belongs to us. It is not a cheap and easy evasion. It is not a sentimental nullity. We are involved in the answer. "Father, glorify Thy Name" was the prelude to our Lord's Passion. The extent of our intercession is the extent of our preparedness to have fellowship with Christ in His sufferings. "Are ye able to drink of the cup that I drink of, and to be baptized with the baptism that I am baptized with?" is the penetrating test of our petitions. Perhaps here is to be found the straitening of our prayer, the chilling of our expectation, and the weakening of our faith or disappointment. Instinctively prayer and self-denial have been associated in the work of Christ's Church. Sincerity depends upon it. Success depends upon it.

There is a suggestive legend of Catherine of Siena. She was particularly remarkable for winning individuals for Christ.



The victory was first won in her prayers. On one occasion she pleaded, "Promise me Thou wilt save him" with repeated earnestness. It seemed as though Christ Himself appeared and smiled upon her; but her upraised hand fell at her side as if pierced with a nail. A medieval legend may yet be a parable.

A. E. BALCH, M.A.



## PRESENT DAY PREACHING

### THE LORD AND THE IDOL

#### A PSALM STUDY

*Wherefore should the nations say, Where is now their God? But our God is in the heavens: He hath done whatsoever He pleased—*  
PSALM CXV. 2, 3.

IT is sometimes urged that the Hebrew idea of God was only that of a localised deity—that just as other nations had *their* gods so Israel had hers; it was a case of a god for a country, a religion for a tribe; a theistic conception which rose no higher than the common heathen view, and can never be the basis of a universal faith. We find little reflection of such limited theology in this Psalm. Here we have a notion of Divinity immeasurably transcending the tribal range and local restriction. It is not a complete idea; no one claims that Hebrew theology was other than rudimentary. There was much to be revealed before it came to a full-orbed idea—even to a worthy conception of the Most High. But there is abundant evidence that to the Hebrew of the Psalmist's day Jehovah was not as the idols of the peoples round about; that there was a boundless elevation in his Deity above the so-called gods of his pagan neighbours, whilst the sway of Jehovah exceeded Israel's realm: He was "Governor among the nations," "ruling over the kingdoms of the heathen," as well as in His own Zion.

#### I

*The question of the text is an indication of the heathen theology. "Where is now their God?" "Where?" that is the main*

thought in the heathen mind. This was concerned with deity such as is discoverable by human search, measurable by human calculation, perceptible to human sense: something which might be looked upon and handled; locally enshrined and materially served; and which because of such sensible qualities was counted better than the invisible Hebrew God. There is no suggestion of any further want than of such a being as this. Had the Israelites' response been, *Here is our god*, and had he led his questioners to mystic temple, sacred grove, or fenced high place where some grim object of sense was placed it would have been answer enough to their dark minds: they knew of nothing better than the tribal god and limited domain.

What was the heathen's god? A thing which reflected *himself*—an image with mouth and nose, eyes and ears, hands and feet. Even had the power of using them, as a man uses his physical members, been present, it would still have been but a copy of the human, and a greatly inferior copy too. Such was their idea of a god; and such they expected Israel's idea to be. Their *question* was, Where is He? What are His relations with His devotees? What is He doing? Can He help Israel in her hour of distress? If there be a God in Israel, let Him shew Himself. "Where is now their God?"

*The Hebrew's reply to this taunt and challenge*: "Our God is in the heavens." This is not an argumentative offer of place for place: not as though the Psalmist answered back—your deity is in that place: ours is in another place—heaven. Had the response been only that it would have indicated a vastly loftier conception of God than any heathen ever framed. "Heaven," even thought of as locality, is better than earth—in amplitude, in glory, in all awe-awakening features. But heaven is more than place; more than cognisable location and traceable abode. Heaven means unchangeable stability, resourcefulness, power. Whoever dwells "in the heavens" is great and potent and majestic: God indeed, and lifted high above all competitors or rivals.

This was evidently the writer's own idea of heavenliness: "Our God is in the heavens: *He hath done whatsoever He pleased.*" Jehovah was the Living One—volitional, resourceful, mighty, operative, to the whole extent of His high thought and

will, and none the less so because outside the area of mortal vision.

This height and might are set forth on the contrasting background of *the idol's nullity*. Were the Hebrews' God to be brought out of "heaven's" invisibility and held up in competition with a living and capable being, the superiority would soon be evident. But the contrast is more marked than that: Jehovah is set beside a *nothing*. "They have mouths, but they speak not," etc. (ver. 5-7). That is a humiliating picture verily. One can hardly image anything more pitifully weak, more completely negative of the Worshipful.

"*Their idols are the work of men's hands*": that fact is at once *an elevation of the heathen worshipper and a degradation of what he worships*. The idea of a man making his own god is at first sight ridiculous: at root it is *pathetic*. The soul of man must have an object of worship. If it cannot find one it must make one. And it makes the best it can. "The workman melteth a graven image and the goldsmith spreadeth it over with gold, and casteth silver chains": "the carpenter maketh it after the figure of a man, according to the beauty of a man" (Isa. xl. 19; xlv. 13). Here is his best of material and his best of intellect. Silver and gold—that is the worshipper's best material: the likeness of a man—that is his loftiest mental conception.

Where gold and silver are lacking timber has to serve: "he that is too impoverished for such an oblation chooseth *a tree*." The substance must be good in quality if small in value—"a tree that will not rot"—the "cedar," the "cypress," the "oak." Yet when his best of soul and hand and purse are put into the effort, what is the product but a thing of naught, as unworthy him who fashions it as it is of the deity it is supposed to represent? It is man's best; but his best is bad. He cannot get beyond the copy of himself, and the copy is only caricature; and worst of all, it is without life. Life and power: ability to know man and respond to his cravings; ability to be blessed and in turn to bless (the very least that a god must possess)—these the devotee cannot impart to his idol.

This is an inability we may pity; but we can hardly condemn it. We do not complain of what is left undone when one has wrought his best. We cannot taunt the heathen because he is "like" the idol which he has made, and because they who

"trust in" such grotesquenesses are as what they trust in. It cannot be otherwise. We cannot by searching find out God. At best man can but put the feeble light of his own imaginings behind himself and cast self's shadow on the screens he sets up and so see his larger but equally dark self.

## II

*The Psalmist turns away from this saddening spectacle of the idol's nullity to his own secret wealth and joy in the Lord Jehovah.* He gives his answer to his heathen interrogator; gives his broad bold sketch of his own true God; hints His varied powers, in contrast to the idol's helplessness; and from the disappointed devotee and the lifeless image before which that worshipper spreads his hands and his oblations, he turns away to face the Monarch of the heavens, the Doer of His sovereign pleasure, the Shield and Helper of His own, and to publicly glory in Him the Eternal and peerless Excellency and Sufficiency of Israel.

It is a *pean* into which the Psalmist breaks. His words are the overflowing of thankful memory, sweet satisfaction, joyous confidence. Israel's God was no helpless idol, no discovered fraud, no mocker of the pleading worshipper. He was the Living One, the God of sympathetic providence, of daily sheltering and help, a Being of blessing lips and blessing hands, of royal largess and unceasing widespread benefaction.

"*The Lord hath been mindful of us.*" He had blessed and would bless. Boundless were His favours. "The earth hath He given to the children of men." The people of the Lord were happy in their God. Their heritage was wealthy; their position sure. The "Shield" of the Almighty was over them. They were lacking in nothing, and had nothing to fear.

The Psalmist's song is a *call to confidence*. Here is ground of assurance; guarantee of future weal. "The Lord will bless us." "He will bless the house of Israel." "He will bless the house of Aaron" (people and priest alike shall share His favour). "He will bless them that fear Him, both small and great." "The Lord shall increase you more and more"—shall heap blessings on you and your children. Not the weakest, humblest, neediest shall be overlooked. His hand of aid and of bounty finds out the hidden want and lonely soul. His blessing goes everywhere, an enriching, refreshing, all-satisfying stream.

*The human response* to all this provision and assurance is *trust and praise*. "We will bless the Lord from this time forth and for evermore." The heart which is full of confidence is full of praise, and it looks around for others to join in its boast. It offers blessing and it invites blessing. It trusts and calls for trust. "O, Israel, trust thou in the Lord." "O, house of Aaron, trust ye in the Lord." "Ye that fear the Lord trust in the Lord."

That challenge was to Israel; but it was *in the hearing of the heathen*. The Hebrew's boast might go echoing on through the lands of darkness and rouse its joyless multitudes to come and hear the wondrous story of Jehovah's might and mercy and of the blessedness of them that hope in Him. For the blessing was for them—on terms of Israel's "fear and trust." Jehovah was no local Deity. His favour was not a monopoly. The "glory" of Israel was meant to be "a light to lighten the Gentiles" also. If it were *not* so: if the stranger declined to share in Israel's portion, the Hebrew's heart and tongue might still rejoice in what was his. It is a good thing to give thanks: good for him who praises as well as him who hears. The soul without hearkens to the song of those within, and oft-times is drawn by it to common worship and to common joy.

There is *a mission of praise*. To praise the Lord is to preach Him. To let the world see our contentment with our God is the surest way of recommending Him. Concealed grace is generally inoperative. Dumb tongues have no audiences. Hidden lights beckon homewards no lost souls. Secret joys gladden no fellow-hearts. Heavenly blessings selfishly indulged make no general enrichments. We need the Psalmist's bursting gladness if we would attract the disappointed world. We need that satisfaction with the Lord which words and anthems but imperfectly express. We want the yearning joy which looks around for new voices of praise and which itself desires "a thousand tongues to sing its great Redeemer's praise." Let these be ours—the world will stop to listen, will go on to know the Lord, will at last enter into our jubilation and join our mounting song.

JOHN J. INGRAM.





## THE OLD TESTAMENT IN MODERN LIGHT

## V. THE BOOK OF BOOKS

THE previous articles of this series have prepared us to answer the ultimate question, "How does it stand to-day with the Inspiration of the Bible?" We have seen how older elements of thought have been taken up and transmuted by the Bible writers, older institutions incorporated into the religion of Israel and stamped with new meaning. Echoes from other sacred books sound in our ears. Is it still possible to claim that the Bible is in a supreme sense the Book of Books, or must we now be content to let it take its place as one amongst many, differing in value but not in essence from the rest?

To answer such a question rightly we must understand precisely what we have to defend. A glance at history reveals how many battles have been fought over contentions that fuller knowledge shows to have been utterly mistaken. Over many a stricken field to-day we say,

"But what they fought each other for,  
I could not well make out;  
But everybody said," quoth he,  
"That 'twas a famous victory."

We must learn to fight as not buffeting the air. There are enough real enemies to meet without our manufacturing imaginary ones.

1. It is surely true that amongst these fruitless combats must be numbered the conflicts that have raged over the question of "Verbal Inspiration."

Put plainly that theory asserts that in the Bible there is nothing that was not directly and immediately communicated by the Spirit of God to the sacred writers. Therefore there cannot be in the parallel historical narratives the smallest inconsistencies, every date given must be exactly correct, even statements as to natural science must be infallibly right. If in our Bibles we find apparent contradictions that is due to one of two causes. Either our version of the Scriptures has suffered corruption in the course of transmission, or our ignorance prevents us from apprehending the real meaning. For in this Book, as it left the hands of its authors, there could not have been any imperfections at all.

It may seem needless to mention such a theory as this. Yet the fact remains that many assaults upon Christianity have directed themselves against such statements. Haeckel, in his *Riddles of the Universe*, has no more enlightened conception of the Bible than this, and many other instances might be given. Moreover, we have met the devout Christian who says to us, either wistfully or defiantly, "I must either believe all or none. If any part of the Bible is not true in the sense in which I have always considered it, how do I know that any is true?" Even such a courteous and reverent opponent of Christianity as Mr. Philip Vivian cannot see any other alternative. He says, "That the Bible should be open to criticism at all seems to me inconceivable if it really be *God's* gift to mankind. How could God, having determined after æons of time to make a definite revelation of Himself to His human creatures, permit the account of this revelation to be handed down in such a haphazard fashion that future generations cannot be sure that they possess a reliable record?"\* One is reminded of Shelley's triumphant question so long ago, in the days of his rebellious youth, "If God has spoken, why is not the world convinced?"

All such questions as these rest on the assumption that there is only one possible way in which a living God could reveal Himself, and that that must be the way which a modern thinker would have chosen. They forget the great truth that the purpose of revelation is not to convince by irresistible evidence, which none but a madman could reject, but to draw out man's moral consent, and to lift him up by slow degrees till he becomes fit for communion with God. In illustration of our meaning let us consider the methods adopted by Christ throughout His ministry. Then, as now, it was true that "the crowd must have emphatic warrant," declaring "unless we see signs and wonders we will not believe," but the gospel story shows how our Lord never used His supernatural powers to enforce faith. Such faith would have been valueless. As Latham puts it: "No miracle is to be worked which should be so overwhelming in point of awfulness, as to terrify men into acceptance, or which should be unanswerably certain, leaving

\* *The Churches and Modern Thought*, p. 102.

no loop-hole for unbelief."† We claim that in the revelation of God contained in the O.T. the same principle has been followed, and that an absolutely flawless statement would have defeated its own ends.

If it is contended in reply to this that faith is made very hard, and that many earnest seekers miss the way, and that therefore an easier path might have been looked for from a God of Love, we do not deny the difficulty. As Hort has said, "In human minds truth does not always win the present victory, even when it is faithfully pursued."‡ But we are content to know that through the conflict and the pain there has come to our race all that is most precious among its possessions, and to leave to the goodness of Him who appointed the trial those who, to us, appear to have failed.

Turning from these general considerations we may suggest the positive reasons why the dogma of verbal inspiration is untenable. It is unbelievable because it is not found in the Bible, but has been imported into it from outside. We can most confidently say that no writer in the N.T. ever dreamed of it.

A proof which any careful reader of Scripture can test for himself is to be found in the way in which the O.T. is quoted in the New. Dr. Toy has analysed 275 such quotations. Of these he shows that only 63 agree with any verbal exactness, whilst the remaining 212 show more or less serious divergencies. There is nothing surprising in this if we remember that in most cases the writers were quoting from memory. But the theory of verbal inspiration, applied as it is both to O.T. and N.T., would compel us to believe that the slight errors in the quotations were verbally inspired no less than the original passages themselves. That these N.T. writers revered most highly the writings of the O.T. is indisputable. In them they found God speaking to them, and believed that these holy men of old wrote as they were moved by the Holy Ghost, but to them the letter was little, the spirit was everything. If we learn to follow in their footsteps we cannot be led astray.

2. It is obvious, however, that the more definitely we decline

† *Pastor Pastorum*, p. 24, and for the working out of the argument the whole of the book should be considered.

‡ *Hulsean Lectures*, p. xxxvi.

to be burdened with such an unscriptural theory as the one we have just dismissed, the more necessary it is to show explicitly in what sense we hold the inspiration of the Scriptures. Let us then proceed to outline the proof that our Bible still stands alone and unapproachable.

In the first place we maintain that the religion of the Bible is unique, and that Israel was a special nation chosen for a special purpose, the self-manifestation of God to man.

In the opening paper of this series two great factors were spoken of as having brought a wealth of new ideas into religious thought, Biblical Criticism and Archæology. We must now mention a third, in some respects the most formidable of all, the new science of Comparative Religion. Long series of investigations, most patiently conducted by travellers and scholars of all nations, have brought together great masses of facts about the religious beliefs and ideas of the various races and tribes all over the world. From these enquiries the right of religion to be counted among the fundamental needs of human nature becomes more and more certain. A man without the religious sense is shown to be as abnormal as one who is colour blind. But the most striking result is the discovery of manifold resemblances, in ritual, in mythology, in idea, between the beliefs of widely-scattered races. When it is added that some of these deep-rooted common possessions seem to be shadows or strange forecastings of central Christian doctrines it will be seen how many questions arise.

Various methods of explaining such phenomena have been adopted. In the older days of Christian apology it used to be declared that all other religions were essentially false. So, long ago, Jesuit missionaries, finding among the Peruvians ceremonies that seemed a strange echo of the Christian teaching about the Lord's Supper, declared these to be a blasphemous parody invented by the Evil One to delude the people. Hence it was thought that the task of Christianity was rather to hew down than to understand the beliefs of those whom it was sought to convert. We no longer hold this position. Our faith in a personal God compels us to believe that the Divine Mind has always and everywhere been at work. He has not left Himself without witness. Not only within the borders of Christendom, but everywhere it is true that -

Every virtue we possess,  
And every victory won,  
And every thought of holiness  
Are His alone.

To-day the pendulum is swinging to the other extreme and men are saying not that all religions but One are equally false, but that all are true, and in their measure sufficient for the people who possess them. But that surely is even less defensible still. There is not one kind of science good enough for a Chinaman, another for a Hindoo, and another for a Briton. Science is one, its explanations of natural phenomena are true everywhere if they are true at all. So if there are any true answers to the ultimate problems of life they must be true everywhere. We cannot rest till we have found them.

We come, therefore, to the Christian standpoint, which, briefly stated, is this. Religion manifested everywhere means that God is everywhere seeking to make men know and understand Him. Nature, with its signs of mysterious hidden forces, has one message from Him, all the vague stirrings of moral thoughts and sentiments have another. Here and there great souls, in what we call heathen lands, have caught true messages from Him, and have partially understood Him. But there runs through human history one line along which the clearest knowledge of God has come, and that line is the one that runs through the history of the nation of Israel and culminates in Jesus Christ.

The proofs of so great a claim have been already suggested in earlier papers. We have tried to show how it was through Israel that there came the highest teaching about God, transcendent above the world, and yet immanent within it. We have pondered the deep and heart-searching teaching of the O.T. about man and human nature, and the reality of sin. We have seen, through the same history, man struggling upwards till he attained the pure and lofty moral teaching culminating in Christ. We have seen how the Hope of Israel, a Hope shared in one form or other by almost every known people, was fulfilled, and more than realised, in Jesus. We have seen how these thoughts united in Christianity have begun their career of world-conquest. And we maintain, with perfect confidence, that this history is unique. If increasing knowledge make us admit that at many stages of its career this



people was strangely like the neighbouring nations, the wonder grows always greater that whilst these mightier nations passed away the tiny people of Israel survived them all. Marduk of Babylon, Ra of Egypt, Chemosh of Moab, all are gone, with the nations who served them. Their mighty temples are buried beneath the dust of centuries. But, "Jehovah, Jehovah, full of compassion and gracious, slow to anger, and plenteous in mercy and truth" remains, and still we say, "Jehovah Sebaoth is with us, the God of Jacob is our Refuge." We may close this section by a quotation from one of the best-known scholars of the day, certainly no blind adherent of traditional views. "The author has learnt to prize and to value more and more the ancient religions of the East, and has found in them, on the theological side, more than has been generally conceded. God's breath breathes everywhere, where man in earnest wrestling aspires beyond the visible world, and seeks communion and intercourse with the Eternal. But, in spite of all, the impression has only been confirmed in him that the religion of Jehovah, in spite of much valuable suggestion from the other religions, and in spite of its radical connexion with the higher religious world of thought within the ancient religions of the East, is a religion *sui generis*, and, as a religious force, has had far more significance than all these religions put together." \*

3. From this position we claim for the Bible that it is *the unique record of a unique religion*. How this record grew and was gradually formed is unessential. In such a book as Ryle's *History of the Canon of the O.T.* we may read the judgement of enlightened Christian scholarship on this point, and find such a study full of entrancing interest. But for us the main point is that the revelation is there. That it contains much that we should not have expected beforehand, sacred myth and allegory, and extracts from histories and traditions of unequal value, may surprise us. But while such facts may make it necessary for us to revise our preconceived notions they do not shake our faith in the supreme Inspiration of those Scriptures which Jesus loved, and where we have so often found our own spiritual support. We can still make our own the words of our great Methodist theologian: "The inspiration of the Holy

\* Baentsch—*Altorientalischer und israelitischer Monotheismus*, p. vi.

Ghost makes Holy Scripture the absolute and final authority, all-sufficient as the supreme Standard of Faith, Directory of Morals, and Charter of Privileges to the Christian Church. Of course, the Book of God's revelations cannot contain anything untrue; but its infallibility is by itself especially connected with religious truth. It is silent as to science; it sets up no canons of grammar or rhetoric; it quotes traditions and admits records as testimony without pledging itself to their truth. It does not profess to be divine in any such sense as should remove it from human literature: a Bible of that kind would be something very different from what we have. But in the domain of religious truth, and the kingdom of God among men, its claim to authority and sufficiency is absolute."\* The calm wisdom and assured faith of those words make them of priceless value.

Side by side with them we may put the testimony of Robertson Smith:—"If I am asked why I receive Scripture as the word of God, and as the only rule of faith and life, I answer with all the Fathers of the Protestant Church, 'because the Bible is the only record of the redeeming love of God, because in the Bible alone I find God drawing near unto man in Christ Jesus, and declaring to us in Him His will for our salvation. And this record I know to be true by the witness of His Spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to my soul.'"

This twofold witness, the external witness of history and the internal witness of conscience, forms for us the irrefragable proof of the uniqueness and supremacy of Scripture. We can now answer the often-repeated suggestion that the Bible writers were inspired, but so was Plato, so was Shakespeare, so were many others among the world's great teachers. Men quote, to take one instance only, such noble words as those of Socrates:—"It would be strange if I were to desert my post from fear of death or of any other thing, when God has commanded me, as I am persuaded that He has done, to spend my life in searching for wisdom, and in examining myself and others. . . I am trying to persuade you not to sin against God, by condemning me and rejecting His gift to you." Was not Socrates inspired then? Was not the Light that lighteth

\* *Pope, Compendium of Christian Theology*, pp. 79-80.

every man coming into the world shining there also in Athens, as well as in Jerusalem? Surely it was. But that does not destroy the fact that the broad river of revelation flows through the life of Israel. A great river has many tributaries. They, too, rise up among the hills, and each as it enters the central stream makes it fuller and more fruitful. But we do not mistake the tributaries for the river. So it is in the history of God's revelation of Himself to man. The stream had its source far back in the remote past. It flows, now rapid and stormy, now calm and broad, sometimes turbid, bearing with it masses of soil from the banks between which it flows, fed here and there by smaller brooks and rivulets, pouring itself at last into the great deep. Israel's religion is the river, the river of God bringing life wherever it goes, the only river broad and deep enough to fertilise the whole earth. Every true and high conception of duty or of God is a tributary meant to feed the great stream. But in the full sense of belonging to the central river the writings of the Bible stand alone, and have a special inspiration in which no other books in universal literature can share.

4. As we close this brief series of papers it is well to emphasize again the need of patience and of toleration in all such enquiries. It has been said that the pain of a new idea is one of the greatest that men can suffer. As Walter Bagehot puts it:—"It is so upsetting; it makes you think that, after all, your favourite notions may be wrong, your firmest beliefs ill-founded; it is certain that till now there was no place allotted in your mind to this new and startling inhabitant; and now that it has conquered an entrance, you do not at once see which of your old ideas it will not turn out, with which of them it can be reconciled, and with which it is at essential enmity." No one who has lived and thought his way through the last few years can miss the truth of such words. But if we go steadily forward, "ashamed of nothing but sin," and afraid of nothing but falsehood,

We shall not full direction need  
Nor miss our providential way,

but shall be counted worthy to stand with those who have fought the good fight and kept the faith.

WILFRID J. MOULTON.

## Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations].

### \* SUGGESTIONS OF THE CROSS

*And when they came to the place which is called Calvary, there they crucified Him.*—ST. LUKE xxiii. 33.

IT is said that a famous artist once painted the grief of the Greek General Agamemnon at the death of his daughter Iphigenia, who, according to the old story, was offered in sacrifice that the god of war might be propitious to an expedition the General was leading against Troy. The artist did his work in a very suggestive way. In a sense he did it by not doing it at all. He painted Agamemnon with a black veil drawn across his face so that no one might see his grief, and in that way suggested sorrow more deep than he could have done by painting a face however sad.

There is more than one parallel between the way that artist treated Agamemnon's grief and the way in which we should always treat the story of the crucifixion of Jesus. A reverent man will always draw a veil over the Cross in its vulgar sense, that is to say, the piece of wood, the physical sufferings of the Divine Victim, and the painful and shameful crucifixion scene; and the scene itself is an event which suggests truths that take our minds as far as they can go into the heart of the mysteries of the Godhead, and lead them round the circumference of God's redeeming activities. It is a veil behind which we may discern the outline of truths which are very high and very precious but very terrible. To speak of these truths adequately would require "An angel's tongue and an eternal day." I will venture to speak a little of one or two of those mysterious truths.

A. *It suggests to us the truth about the holiness of the Most High.* And that is a truth which needs pronounced emphasis in our day. When we speak of the holiness of the Most High we mean that righteousness and justice are the foundation of God's throne to such a degree that when all created beings think of it they can but hide their faces and prostrate cry in fruitful wonder, "Holy, holy, holy." That note is strangely silent now. The words "fear," "awe," "trembling" and "reverence" are said to be dropping out of our vocabulary and the actions they represent are dropping out of practice. We do not often kneel now-a-days, either physically or morally; and there is a danger lest we should come to think of God in some such fashion as some Jews thought of Him in Isaiah's day when, as the prophet says, they thought of God as if He were an easy-going, good-natured, monarch, too well disposed to punish



them for their sins. To counteract this tendency the prophet Isaiah spoke more about the unapproachable holiness of God than the other prophets had need to do. Perhaps it is true that the God *most commonly conceived to-day* is lax, easy-going and good-natured, a God with whom we dare to trifle, without being afraid of the consuming fire of His holiness. If that be so in any measure, there is vast need for us to give ourselves to the contemplation of the Cross, for nowhere does the holiness of God outshine in its awful splendours as it does there. "God hath set Him forth to declare His righteousness." There is a once famous illustration of the way in which the Cross does that in one of Joseph Cook's *Boston Lectures*. He told of a New England schoolmaster who once made it a rule of his school that if a pupil violated any important regulation of the school the master should substitute his own voluntary chastisement for the pupil's punishment. The pupils were young, and therefore the measure was effective amongst them. "One day," said the school-master, "I called before me a boy eight or ten years of age who had broken an important rule of the school. All the rest were looking on and they knew what the regulation was. I put the ruler in the boy's hand and commanded him to strike. The instant he saw my hand extended and saw that I meant him to strike, I saw a struggle begin in his countenance. A new light sprang up in his face. He seemed in a bath of fire which was giving him a new nature. He seemed transformed by the idea that I should take chastisement in place of his punishment. He went back to his seat and was afterwards one of the most docile pupils in the school." Just as that schoolmaster was guiltless of breaking the school rule so was Jesus guiltless of breaking the law of righteousness. As that schoolmaster did not suffer punishment no more did Jesus, for punishment is suffering endured for personal demerit; but as that schoolmaster took upon himself to bear suffering because the school rule was broken so Jesus took upon himself to bear chastisement which is suffering borne for some higher reason than personal demerit. He suffered because it is not a light sin for God to forgive sin.

Whether such an illustration helps us to see the holiness of God in the Cross or not we must never entertain the notion that God looked upon Christ as the Substitute for the sinner, and that upon Him He poured out the vials of His wrath "*God was in Christ*" stooping under the Cross, *bending Himself* beneath the shameful consequences of sin that forgiveness might be moral; and the Cross is the imperishable monument of the holiness of God.

B. *It suggests the love of the All-holy.* I have read of a Church in Rome where the ceiling has been painted by one of the Italian Masters. The ceiling, however, is so high that visitors



cannot look at the painting for long without extreme fatigue. A device has been resorted to. On the floor of the Church a large mirror has been placed in such a position that it reflects faithfully the glories of the ceiling above, and visitors can gaze upon it with ease. Christ on His Cross may be said to be like that mirror in so far as in Him on His Cross we see reflected the love of God. There is another once famous illustration of this fact by Horace Bushnell. It is too long to give completely, but the gist of it is as follows:—Let us imagine a father and son who have been long bound in ties of warmest love. After years of companionship the son is led astray. At last his downward career culminates in open rebellion and insult, and in a fit of rage he smites his father. Then he flees and tries to drown his remorse in self-indulgence. At length he is smitten with a loathsome disease which carries with it danger to all who go near him. His companions have forsaken him and there is no one to nurse him in his sore need. At once the father leaves his home and enters the son's garret; saves the lad's life, and brings him home and saves him morally. Such an illustration is useful for giving point to the truth that in the Cross we

See a Heavenly Friend  
And through thick veils we apprehend  
A labour working to an end.

C. *It suggests the purpose of the Almighty.* Some lines of Robert Browning put this suggestion in a framework of stately words:

Whom do you count the worst man upon the earth.  
Be sure he knows, in his conscience, more  
Of what right is, than ever comes to birth  
In the best man's actions that we bow before.  
'Tis one thing to know and another to practice,  
And thence, I conclude, that the true God function  
Is to furnish a motive and injunction  
For practising what we know already.

Men in every age and clime have seen what goodness is and also the duty of doing the good. Sometimes they have seen these things with exasperating clearness; but they have not known how to do what they have seen. What humanity needed when Christ died was not morals but motives. Hence Jesus loved men to the death that men might love Him, and that their love for Him should move them to live after His pattern. And there is nothing in life more certain than that wherever and whenever men believe in the *spiritual substance of the Cross* they find a love for Him gradually growing up in their lives which gradually becomes the master passion of their lives. The night of their sin and weakness breaks into the morning of forgiveness, and they are strengthened with all might most mightily in their inner man for the fulfilment of all righteousness.

ROBERT J. WARDELL.

\* JESUS CHRIST PRE-EMINENT—*Col. i. 18*

"What is your creed?" "Jesus Christ?" (Geo. Macdonald). "JESUS CHRIST, or DESPAIR" (Lavater). "The testimony of Jesus is the spirit of prophecy." His Name is above every name. "In Him are hid all the treasures of wisdom and knowledge." All that man needs and seeks to know are hid in Him. A man may be learned in every department of knowledge, and yet, apart from Jesus Christ, he will know nothing as he ought to know. Christ must be pre-eminent in everything.

I. PRE-EMINENT AS THE REVEALER OF THE FATHER. This is a point of the utmost importance to be noted in these days of agnosticism. Philosophy aims at knowing God by abstract reasoning. It wants to get at the bottom of things, and know the why and the wherefore of them in its own way. It has all along tried to find out God by its own light, and all along the line it has signally failed. And it has honestly given the result of the past centuries of abstract speculation and thought in the now familiar agnostic declaration: "Touching the Almighty, we cannot find Him out." This confession of failure is perhaps the beginning of their wisdom. Certainly it is the exact position accorded them in the Scriptures:—1. *God is unknowable*—yes. (Matt. ii. 27). 2. *God is invisible*—yes. And when the disciples, with similar longing and incapacity, asked, "Lord, show us the Father," etc., Jesus answered (John xiv. 9), "I am the invisible God made visible, your hands can handle Me," etc. *I am the Image of the invisible God*—God manifest in the flesh, so that mortal men whose capacities are limited by earthly conditions, may have a knowledge of God. In this way Jesus Christ is pre-eminent as the Revealer of the Father. And no man will ever know God apart from Him. Philosophy may, as it has done, teach man his blindness and incapacity, but it can do no more. It may take him to the shore of the great ocean of the Unknown, but it cannot carry him over.

II. PRE-EMINENT IN CREATION. Natural science also aims at getting to the bottom of things, and of explaining everything in the physical world. It has become the fashion to talk about "cosmic gas," etc., as if that were the "beginning" from which everything has sprung, and which contained the potency of all else. It goes on investigating, etc., hoping eventually to have everything correctly ticketed, labelled, and assigned to its right place, so that a scientific explanation may be arrived at concerning everything that appeals to our senses. In other words, it wants to know by indisputable scientific proof and precision, what things are, and how they came to be. Here, again, the inspired Scriptures are in advance of science. They tell us that Jesus Christ, and not "cosmic gas," etc., is at the

beginning of things (Col. i. 15-17, John i. 3—in Him all creation is, and apart from Him, it is not at all; and others).

III. PRE-EMINENT AS REDEEMER. He is described as "the Firstborn from the dead," and, as such, the "Head of the Church," the Beginning of it. Death had hitherto claimed everything and everyone. . . It is the inevitable law of nature, that everything succumbs to death. . . His captives have been the entire human race. . . Is there no redemption from this tyranny? For more than four thousand years this question was asked and answered in silence. And the One, pre-eminent here, as elsewhere, visited those captives in their prison, released them, and led captivity captive. He "abolished death," etc. And in Him was included His Church. . . The Body follows the Head in due order, and in its own time. The *condition* and the *pledge* is the "earnest of the spirit." . . Without the New Birth we have no title to the inheritance. The present possession of that "earnest" is the evidence of our being *included* in Him "who is the First-born from the dead."

IV. HE MUST BE PRE-EMINENT AT OUR DEATH-BED. If He be not, the king of terrors will be master of the situation, claiming us for his prey. His omnipotent arm alone can bring us salvation. His hand alone can pluck the sting from death.

JESUS CHRIST, then, in life and in death, or DESPAIR! "Neither is there salvation in any other" (Acts iv. 12).

F. B. Proctor, M.A.

## OUTLINES FROM SPURGEON

### OUR PRAYING PATTERN—*St. Matt. xxvi. 39-44*

#### A BIBLE READING

There are several instructive features in our Saviour's prayer in His hour of trial.

I. It was LONELY prayer. He withdrew even from His three favoured disciples. Be much in solitary prayer, especially in times of trial. Family and social prayer, prayer in the Church, will not suffice; these are very precious, but the best beaten spice will smoke in your censer in your private devotions, where no ear hears but God's.

II. It was HUMBLE prayer. Luke says He knelt, but Matthew says He "fell on His face." Where then must be our place; what dust and ashes should cover our head! Humility gives us good fast-hold in prayer. There is no hope of prevalence with God unless we abase ourselves that He may exalt us in due time.

III. It was FILIAL prayer. "Abba, Father." A stronghold in the day of trial to plead our adoption. We have no rights as subjects, we have forfeited them by our treason; but nothing

can forfeit a child's right to a father's protection. Be not afraid to say, "My Father, hear my cry."

IV. It was PERSERVING prayer. He prayed three times. Cease not until you prevail. Importunate widow. Continue in prayer, and watch in the same with thanksgiving.

V. It was the Prayer of RESIGNATION. "Not as I will," etc. Yield, and God yields. Let it be as God wills, and God will determine for the best. Be content to leave your prayer in His hands, who knows *when* to give, *how* to give, *what* to give, and what to withhold. So pleading earnestly, you shall prevail.

C. H. Spurgeon.

#### SHARPEN YOUR WEAPONS—1 Sam. xiii. 20

We are engaged in a great war with the Philistines of evil.

*Every weapon within our reach must be used*—preaching, teaching, praying, giving, etc., all must be brought into action. . . . Killing need not be elegantly done, so long as it is done effectually. Each fragment of ability, each opportunity must be used, for our foes are many and our force but slender.

*Most of our tools want sharpening.* We need quickness of perception, tact, energy, promptness—complete adaptation for the Lord's work. Practical common-sense is a very scarce thing among the conductors of Christian enterprises. We might learn from our enemies and so make the Philistines sharpen our weapons. Sharpen our zeal by the aid of the Holy Spirit. Mark the energy of the Papists, heathen devotions, prince of darkness, etc.

C. H. Spurgeon.

#### THE KING'S ALLOWANCE—2 Kings xxv. 30

Jehoiachin was not sent away from the king's palace with a store to last him for months, but his provision was given him as a daily pension. Herein he well pictures the happy position of all the Lord's people.

A daily portion is *all that a man really wants*. We do not need to-morrow's supplies, that day has not yet dawned, and its wants are as yet unborn. If we have enough for each day as the days arrive we shall never know want.

Sufficient for the day is *all that we can enjoy*. We cannot eat or drink or wear more than the day's supply of food and raiment; enough is not only as good as a feast, but it is all that the veriest glutton can truly enjoy.

This is *all that we should expect*. A craving for more than this is ungrateful. We should be content with our Father's daily allowance. Jehoiachin's case is ours—we have a *sure* portion; a portion *given us of the King*; a *gracious* and a *perpetual* portion. Here is surely ground for thankfulness.



*In matters of grace we need a daily supply.* We have no store of strength. Day by day must we seek help from above. A daily portion is provided. In the Word, through the ministry, by meditation, in prayer and waiting upon God we shall receive renewed strength (Isa. xl. 31). Then let us enjoy our continual allowance. Never go hungry while the daily bread of grace is on the table of mercy.

C. H. Spurgeon.

#### \* THE FAITHFULNESS OF GOD

*Psa. xxxvi. 5 ; cxix. 90 ; Lam. iii. 23*

All we hope for in time and eternity depends on the faithfulness of God. What the law of gravitation is to the universe, God's faithfulness is to our faith—the sole security. He never fails, forgets, or forfeits His word. The lapse of ages effects no change—it endureth for ever. Well might Jeremiah pause in his Lamentations and make the muffled harps of Judah sing, "Great is Thy faithfulness."

I. THE NATURE, CHARACTERISTICS, AND MANIFESTATIONS OF THE DIVINE FAITHFULNESS.

1. *What is God's faithfulness?* It is that absolute perfection by which He is true in Himself, and by which it is impossible for Him not to fulfil whatever He has promised. "It is the attribute that pledges to man in infinite condescension the fulfilment of every specific promise based upon the economy of His righteousness" (Dr. Pope). It is necessarily implied in His holiness.

2. *The distinguishing characteristics of the Divine faithfulness.* It is declared to be established, unfailing, great, incomparable, infinite, everlasting (Psa. lxxxix. 2, 3, 5, 8, 33; 2 Tim. ii. 13; Lam. iii. 23; Psa. lxxxvi. 5; cxix. 90; cxlvi. 6).

3. *How is the Divine faithfulness manifested?* 1. In forgiving sin (John. i. 9). Guaranteed to the penitent. "When the penitent puts away sin by forsaking it, God puts it away by forgiving it, through His method of mercy in Jesus Christ." 2. In the preservation and establishment of believers. Oppressed by the weariness of the way and their own instability, they are reminded that (2 Thess. iii. 3) He who has begun the good work will carry it on; He who intercedes for us in heaven will obtain His requests; He who has bestowed upon us His Spirit will not withdraw His grace. 3. In the entire sanctification of believers. Encouraged to aspire to perfect holiness, (1 Thess. v. 24). God's faithfulness is the guarantee. This verse has been well called "the sum of all consolation." Let us not be backward to remind God of His promise, or to expect its being followed by performance. 4. In the afflictions of the godly (Psa. cxix. 75). They come not by chance, are not arbitrary, but designed to promote our highest interest. 5. In



the fulfilment of His promises. However apparently improbable (1 Kings viii. 20; Psa. cxi. 5; ciii. 11; Mic. vii. 20; Heb. x. 23). "If God were to forget His engagements He would cease to be God." 6. In the execution of His threatenings (Num. xxvi. 65; Isa. xxxi. 2; xlviii. 3; Dan. ix. 11, and others). 7. In the triumphs of Christianity at home and abroad.

II. THE LESSONS WHICH THE DIVINE FAITHFULNESS SHOULD TEACH US. It ought: 1. To warn the wicked. God will inflict the punishment which He has denounced against sin. 2. To encourage the penitent. The promises of forgiveness and grace are to be relied on with the utmost possible confidence. 3. To promote the abiding graces of the Christian life—faith, hope, love. Why mistrust Him? The *past* declares God's faithfulness, the *present* confirms it, and the *future* will make it still more clear. 4. To encourage pleading prayer. "Thou hast said," is a mighty plea in prayer. When we turn God's promises into believing prayer, He will turn His promises into performances. Saying and doing are not two things with God, as they often are with men. 5. To encourage us to bear personal testimony (Psa. xl. 10; lxxxix. 1). 6. To cultivate faithfulness to God, and to His word. To our fellow-men. The fruit of the Spirit is fidelity (Gal. v. 22).

CONCLUSION:—Confidently rest on the firm foundation of the Divine faithfulness. With the utmost reverence it should be said, God is on His oath respecting the salvation of every penitent believer (Heb. vi. 13-18). A two-fold pledge of faithfulness. His word alone as "the God of truth" should have been enough. But in amazing condescension, He has confirmed it with an oath—and that in the most solemn form—swearing by Himself. Some beautifully render Psa. xxxvii. 5—"Thou shalt feed upon His faithfulness."

ALFRED TUCKER.

### SALVATION BY GRACE THROUGH FAITH

*For by grace are ye saved*—EPH. ii. 8-10

Salvation includes three things: deliverance, restoration, preservation; and this salvation is the great theme of the text. Notice three things:

I. ITS SOURCE—"grace"—"*for by grace are ye saved.*" (1) Grace devised it; (2) grace revealed it; (3) grace executed it; (4) grace applied the scheme.

II. ITS CONDITION—faith—"this faith." Notice some characteristics of this faith: (1). It is plain and simple; (2) it is divine—"the gift of God"; but in what sense? This was illustrated by the man with "the withered hand." (3). It humbles us. "*Not of yourselves*"; "not of works, lest any man should boast."

III. ITS PRACTICAL EVIDENCES. "For ye are His workmanship created unto good works." (1). There is a new creation; (2) this is manifested in good works; (3) according to God's purpose.

APPLICATION : 1. Shall we not see our need of personal salvation. 2. Shall we not learn the vast obligation which God has enforced upon us by procuring for us this salvation.

[*Preached in Didsbury College Chapel on Sunday morning, Sept. 23, 1866, by the late Rev. John Hannah, D.D. From an old student's note-book.*—R.C.C.].

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## Notes and Illustrations

THE CROSS AS THE EPITOME OF THE GOSPEL.—The disciples naturally passed to this idea when they came to understand the meaning of the death of Christ. The Cross that had seemed the destruction of their hopes (Luke xxiv. 21) now became the symbol of the gospel of grace. "But we preach Christ crucified" (1 Cor. i. 23), says St. Paul, as opposed to Jewish spectacular apocalypics and Greek philosophizing; and he preached nothing else, not simply at Corinth, for he had done so at Athens (Acts xvii. 31), and this was the settled purpose of his ministry (1 Cor. ii. 2). It was not the example of Jesus that St. Paul preached, but Jesus as the crucified Saviour, who, and not Paul, was crucified "in your behalf" (1 Cor. i. 13). It was, in fact, by His death on the cross that Jesus made the sacrifice for our sins, in our behalf, and in our stead. We are under (*ὑπό*) a curse (Gal. iii. 10), and Christ became a curse (*κατάρα*) for (*ὑπερ*) us, and so redeemed us from (*ἐκ*) or out from under the curse of the Law (ver. 13). He became the curse, and came between us and the overhanging law of God.—*Hastings' Bible Dictionary*.

THE EPISTLE TO THE COLOSSIANS.—In this epistle we find a cumulative fulness and roundness of expression, a fondness for compound terms and phrases, with a habit of extending sentences indefinitely by participial and relative clauses that do not appear to the same extent in the Apostle's former writings. And we miss something of the glow and vehemence, "the powerful step and dancing spring" of his earlier style. But we must remember that the writer is now "such a one as Paul the aged," worn and broken by hardship and imprisonment. This letter, then, belongs to the mellow afternoon rather than to the heyday of the Apostle's vigour. The difference is not greater than often appears in the same writer at different periods and under a change of circumstances. There is nothing stereotyped about St. Paul.—*Findlay*.

Whoever would understand the Epistles to the Colossians and Ephesians must read them together. The one is, in most places, a commentary on the other, the meaning of single passages in one epistle which, if considered alone, might be variously interpreted, being determined by the parallel passages in the other epistle.—*Dr. Michaelis*.

CHRIST CRUCIFIED.—There is a gospel that makes the work of Christ to be His sublime example, and His power the fascination of His perfect life. But this is a miserably inadequate theory—a half-truth which is virtually a lie. Man needs more than example. You cannot cure a paralytic by showing him a person making all muscular movements in the normal way. You do not take a man to heaven by showing him a Jacob's ladder, and how the angels go up and down. Man is condemned and wants forgiveness, is dead and wants life. He needs a Mediator to stand between Him and God, a Substitute to take his place of guilt, an Expiator to bear, and bear away, his merited doom. Incarnation was a step, and perfect obedience was a step, but the crowning step was vicarious death (Isa. liii. 4, 5, 6, 8, 10), which must be ever the backbone of true preaching. Paul was a model preacher, and with him the "be all and end all" of the gospel was Jesus Christ and Him crucified (Phil. iii. 8; Gal. vi. 14; 1 Cor. ii 2). Christ's righteousness for the unrighteous, Christ's blood for the crimson stain, Christ's Spirit for the corrupt heart, an entire Christ for the entire man; this is the pure old gospel that is ever new, and ever fresh, and ever potent.—*R. M. Edgar.*

GOD'S FAITHFULNESS.—I was once a broken-hearted sinner, cowering down beneath the black cloud of almighty wrath, guilty and self-condemned; and I felt that if I were banished for ever from Jehovah's presence, I could not say a word against the justice of the sentence. When I read in His word, "If we confess our sins, He is faithful and just to forgive us our sins," I went to Him. Tremblingly I resolved to test His promise. I acknowledged my transgressions unto the Lord, and He forgave the iniquity of my sin. I am telling no idle tale; for the deep, restful peace which came to my heart in the moment of forgiveness was such that it seemed as if I had begun a new life; as, indeed, I had.

This is how it came about: I heard, one Sabbath day, a poor man speak upon that promise, "Look unto Me, and be ye saved, all ye ends of the earth." I could not understand how a mere look to Christ could save me. It seemed too simple an act to effect so great a result; but as I was ready to try anything, I LOOKED—I *looked to Jesus.*

It was all I did. It was all I could do. I looked unto Him who is set forth as a propitiation for sin; and in a moment I saw that I was reconciled to God. I saw that if Jesus suffered in my stead, I could not suffer too; and that if He bore all my sin, I had no more sin to bear. My iniquity must be blotted out if Jesus bore it in my stead, and suffered all its penalty. With that thought there came into my spirit a sweet sense of peace with God through Jesus Christ my Lord. The promise was true and I found it to be so. It happened some six-and-thirty years ago; but I have never lost the sense of complete salvation which I then found, nor have I lost that peace which so sweetly dawned upon my spirit. *Since then I have never relied in vain upon a promise of God. I have been placed in positions of great peril, have known great need, have felt sharp pain, and have been weighted with incessant anxieties; but the Lord has been true to every line of His word, and when I have trusted Him He has carried me through everything without a failure. I am bound to speak well of Him, and I do so. TO THIS I SET MY HAND AND SEAL, without hesitation or reserve.*—SPURGEON.

# UNION FOR BIBLICAL AND HOMILETIC STUDY

## IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1908-1909

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 14, Waterloo Road, Nottingham.

### SPECIAL NOTE

Subscriptions for 1908-1909 were due April 1st.

### GENERAL DIRECTIONS FOR STUDENTS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.
2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BEFORE THE LAST DAY OF THE MONTH to the Tutors and NOT to the Secretary. N.B.—*Late papers cause a great amount of unnecessary trouble.*
3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.
4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.
5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.
6. Students are requested to write their answers to class-questions *in their own words*. They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6d. They go through the post for a half-penny.

### VACATION

The work of the Session begins in September. Students are requested to choose their classes and write to the Secretary *before* July 15th, and *not* in August.

### XXXIII. SUMMER CLASS

Text-book: Stalker's *Life of St. Paul* (1s. 4d. post free from Rev. R. Culley, 25-35, City Road, London, E.C.) Tutors: Rev. P. Pizey, Four Oaks, Birmingham; Rev. G. C. Gould, Dyserth House, Rockingham Road, Kettering; Rev. G. H. Schofield, Manse, Cheddar, S.O., Somerset; Rev. E. Rhodes, 113, Splott Road, Cardiff; Rev. Rhys Jones, Llys Dyfi, Aberdovey.

WORK FOR JULY: Read Chapters vii. and viii. Questions: 1. Describe the style of Paul's writing, giving illustrations from the Epistles. 2. Analyse Paul's character, comparing him with Livingstone and others mentioned in Chap. vii. 3. Support by references to the Epistles the view of the Church at Corinth given by Stalker. 4. What lessons can we learn from this picture of early Church life?

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## PRIZE-LIST : SESSION 1907-1908

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II. HOMILETICS : (*Second Year*) : W. Pipe, P. S. Toye.

III. ADVANCED HOMILETICS : A. Parr.

IV. THEOLOGY : (*First Year*) : T. Magnay, W. C. Bluett.

V. THEOLOGY : (*Second Year*) : J. S. Lee.

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VIII. CANDIDATES' BIBLE STUDY : J. Booth, A. J. Chatterton, W. Smith, R. S. Toye, E. Sutton, E. Calvert, T. W. Bowman, M. H. Lee.

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XXVIII. ART AND PRINCIPLES OF TEACHING: P. Breadner, Miss F. E. Jukes, Miss L. Mann.

XXIX. BIBLE STUDY (O.T.): Miss M. Wright, Miss I. Buzza, Miss Stark, R. D. Pringle, Miss E. H. Leach, E. Dallen, Miss A. Batty, S. Smith, A. F. Marrett, Miss A. J. Price, H. H. Symonds, W. H. Bolt.

XXX. BIBLE STUDY (N.T.): F. W. Rydall, Miss Foxwell, Miss K. Darlow, C. Noon, Miss Elsie Callard, P. S. Toye, Miss Laura Mann, J. B. Smith, W. M. Race, W. H. Heading, James Edwin Jackson, Arnold King, E. Dallen.

XXXI. BIBLE ENGLISH: Miss Dora Srigley, G. C. Clarke, E. G. Titchener.



## OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

### *July 5—HOW TO BE A KING—Prov. viii. 15*

We have all played "I'll be king of the castle." That is generally a question of strength. If you can keep off everybody else you are king. But that is not the real way to be king. The golden way is by wisdom.

1. *Wisdom helps kings to rule.* All kings are not good kings. They play "king of the castle" in a very rough and tumble sort of way. Cruelty, selfishness, greed spoil their reigns because wisdom does not dwell with them. We are all kings in our little way. In the nursery over younger brothers, in the school over new comers. If we make friends with wisdom we shall reign splendidly.

2. *Wisdom helps to make good laws.* There is no injustice or folly where wisdom finds her true place. She finds a way out of the greatest difficulties; she discovers the real necessity; she understands the true remedy. If only wisdom could always be in the heart and on the throne how happily things would go. School-masters, and fathers and elder brothers would always have the best rules. Then we must pray for wisdom for ourselves and for all who rule.

### *July 12—HOW TO RULE—2 Sam. xxiii. 3*

Our Golden Text to-day contains the golden rule of the ruler. It is really God's promise to David of a ruler, who, by his splendid government would be like a morning without clouds to his people. It seems to have very little to do with us, and, directly, it has not. But we are all rulers in our sphere. There is someone whom we can order about. We must remember:—

1. *To be just.* Right is to be the great word. We are never to do wrong because we can *if we like*; because we have might on our side. To the weakest and most insignificant we are to give their due. We can often take advantage of others when we know more than they do. We can impose upon them tasks because we know that they cannot resist. But, then, we are not just.

2. *To be devout.* The fear of God is to be on us. God sees, knows, understands. And finally He judges between men. We should fear to do an unjust or unkind thing since God loves men and takes up their cause. Let this be in our thought when we are thinking about others. Pray that God will give to all the peoples just and devout rulers. Let this be *our* rule in ruling. Take care that you are never unjust and that you never forget God.

July 19—THE OLD MAN'S MESSAGE—1 Sam. xii. 24

How grand to hear a man who has fought many battles tell his stories, or to hear a man who has done well in life tell how he has done it, and then turn to us, who have the way to run, and tell us how to do it too. Thus does Samuel the fine old prophet. He wants his people to have good life; his country, under their first king, to be happy and contented. Notice:—

1. *What he wants them to do.* He wants them to "fear the Lord." It does not mean merely be afraid of God. It rather means love the Lord so well that you will fear to grieve Him. Reverence Him so tenderly that you will be afraid of incurring His displeasure. We may say that to fear God is to be afraid to do wrong, and glad to do right because God loves and knows. They were also to "serve Him." That is, they were to do what God wished; to keep His law. This was to be done *truly*, and *heartily*. These are the two things that make happy service.

2. *Why he wants them to do it.* The goodness of God was to be the inspiration of their life. The "great things" were all well known by them. Deliverance, guidance, and the land in which they dwell. If only they would "consider" these things; think about them, remember them, prize them properly; they would not be able to help fearing and serving Him Who had done so much for them. Why should I be good? Because God is good. There are other reasons, but none so true and great as this.

July 26—A GRAND RESOLVE—Joshua xxiv. 24

A wonderful scene. Joshua gathers his people together to speak to them out of his heart, and to get them to love God. He recounts some of their strange history and how God had guided and saved them. And then the people came to this grand resolve. Let us listen to it.

1. *It was a resolve among many possibilities.* The gods of the heathen were many, and there were many altars at which they could have falsely offered. Or they could have decided to have no altar at all. So is it still. There are many who claim the love of our heart and the obedience of our will. We can give our heart to the world, or to sin, or to some false worship; or to Jesus.

2. *It was a reasonable resolve.* "The Lord our God." They could never alter that, He was their God. All that had been done for them, *He* had done. None other had spoken to them. Jesus is our Saviour, the Good Shepherd of our souls; how right, then, it is to love Him.

3. *It was a good resolve.* They resolved to serve God and to listen to His voice. If He spoke to them through His servants, or through His law they would listen. What could be better than that? It is not only right to serve and obey, but it is good. Let each one of us make this resolve. There are many voices calling us in other directions, but let us be determined to love God.

## SPECIAL REVIEWS

*Jerusalem.* By George Adam Smith, D.D. London: Hodder & Stoughton. 1907-8. Two Volumes. 24s. net.

A new book by Dr. George Adam Smith is an event of the first importance for Biblical students; and the two noble volumes, which bear the above title will be eagerly perused by an army of admiring readers, to whom his previous works have brought instruction and delight. It is not too much to say that his volumes on Isaiah and the Minor Prophets in the *Expositor's Bible* marked an epoch in O.T. study. The obscurity of the prophetic teaching disappeared under the magical exposition of the author: the lives, surroundings, and ethical conceptions of Israel's greatest thinkers were brilliantly elucidated and modernised; and the combination of reverence, critical insight and courage, spiritual force and intelligence, with which the numberless problems of exegesis, history and criticism, were handled evoked the gratitude and esteem of all the churches. This impression was deepened by the author's masterly *Historical Geography of the Holy Land*—undoubtedly a contribution on quite original lines to Palestinian geography. In that volume it was found impossible to deal adequately with Jerusalem, her topography, her material resources and history. The present volumes are a treatment of this vast theme; and here the profound Oriental scholarship of the author, his gifts of patient and lucid investigation, of swift and brilliant generalization and of picturesque description, his spiritual intensity, his knowledge of all aspects of the subject—physical, ethical, historical—his unfailing charm of style once more arrest and delight the reader.

First as to the plan of the volumes. There are three books: the first deals with the topography—sites and names—and the second with the economics and politics of the city; both of them are included in the first volume. The second volume contains Book III, the "History of Jerusalem," with such portions of the topography as are proper to particular periods.

The chapter introductory of Book I. bears the title of "The Essential City," and is a brilliant impressionist sketch of the outstanding features of Jerusalem both from the geographical and spiritual standpoints. Her geographical aloofness, hanging on the watershed between East and West—"the product of two opposite systems of climate and culture," her sense of singularity, elect and with a mission to the world, her tragic significance as the visible centre where the ceaseless struggle between the Spirit of God and the spirit of man reached its awful climax in the experiences of Gethsemane and Calvary—these are noted as general characteristics preparatory to a more detailed account of her essential history, a history which covers thirty-three centuries. "The bare catalogue of the disasters," remarks Dr. Adam Smith, "which have overtaken Jerusalem is enough to paralyse her topographer." Periodical earthquakes, twenty sieges, twenty more military occupations and blockades, the alterations of levels, reconstructions and extensions, addition of suburbs and introduction of new streets, drains and aqueducts, these and many other changes incident to her extraordinary story indicate the difficulty of restoring the outlines of ancient topography. And here let it be said that the volumes

before us are enriched with beautiful collotype reproductions of excellent photographs taken, for the most part, by the author himself; while the maps are by that eminent geographer Mr. J. G. Bartholomew, whose name is a sufficient guarantee of their clearness and accuracy. Passing on to her actual physical situation, the author notes the generally eastern exposure of the city.

Hidden from the west and the north, Jerusalem, through all her centuries, has sat facing the austere scenery of the Orient and the horizon of those vast deserts, out of which her people came to her. If the spell of this strikes even the western traveller as he passes a few evenings on her house tops, he can the better understand why the Greeks were not at home in Jeruralem, and why Hellenism, though not forty miles from the Levant, never made her its own; why even Christianity failed to hold her; and why the Mohammedan, as he looks down her one long vista towards Mecca, feels himself securely planted on her site. The desert creeps close to the city gates. The blistered rocks and the wild ravines of the Wady of Fire are within a short walk of the gardens of Siloam. From the walls the wilderness of Judæa can be traversed in a day, and beyond are the barren coast and bitter waters of the Dead Sea. The sirocco sweeps up unbindered; *a dry wind of the high places of the desert towards the daughter of my people, neither to fan, nor to cleanse*: gusty, parching, inflammatory and laden with sand when it comes from the south-east, but clear, cold and benumbing when in winter it blows off the eastern and north-eastern desert plateaus (pp. 11, 12).

Jerusalem can easily be seen by the traveller on the east of the Jordan, but is hidden from nearly every point of view in the west. The only trunk route which Jerusalem commands is the least important of all—the north road from Hebron. There is no passage from east to west by way of the city: hence Jerusalem cannot be regarded as a natural commercial centre.

If in the neighbourhood of the city, there was no great river and no abundant supply from springs—a want keenly felt by a besieging army—the city itself was plentifully supplied by the springs of the rocky Hinnom valley, the water being conveyed even in time of siege by a tunnel through the rock: the city also possessed some excellent reservoirs. The immediate surroundings are bare and woodless. The foliage is usually that of the olive. Vineyards are few. The Mount of Olives no longer merits the name; but probably in early times its now bare sides were clothed with a verdure which stood in relief to the arid greyness of the neighbouring heights.

For four months there is practically no rain. Rain falls in the winter months; a quarter of the annual rainfall, which is about that of London, falls in January. In the winter there are extremes of cold: frost and snow are by no means unknown; and “snow-drifts often lie in the hollows of the hills for two or three weeks.”

“There is no mirage in the air, nor any glamour, save when sometimes at evening the glowing Moab hills loom upon the City, or when the orange moon rises from behind them, and by her beams you feel, but cannot fathom, the awful hollow of the Dead Sea. But these touches of natural magic are evanescent and the prevailing impression is of a bare landscape beneath a plain atmosphere, in which there is no temptation to illusion: nor any suggestion of mystery” (pp. 21, 22).



By such graphic touches Dr. Adam Smith enables the reader to realize the prominent features of the city. Doubtless the visitor is disappointed by the first impression of its physical atmosphere and situation. But its glory is its history and its unforgettable contribution to the religious life of humanity.

In the book dealing with topography the author discusses in elaborate detail the features of the city referred to above. Thus we have chapters on the Site of the City, the Geology, Earthquakes, Springs and Dragons, The Waters of Jerusalem, The Valley of Hinnom, The Walls of Jerusalem, and three on its various names, in which we have discussions regarding Sion, Ophel, City of David, the history of the name Jerusalem, and other names, *e.g.*, Jebus, Mount Moriah, Rabbat, etc. It is tempting to dwell on many points of interest in these studies. Dr. Adam Smith disclaims any novelty in his theories of the cardinal points of Jerusalem topography. He agrees with most scholars that the position of Sion is not, as traditionally supposed, on the south-west hill, but on the east hill; and after an examination of the evidence for the name "Sion" concludes that a school of O.T. writers avoided the name for the east hill, and that *the Ophel* appears to have been a synonym for it.

The phenomenon of earthquakes and the resulting disturbance of sites and springs form the subject of an interesting study. To the Greeks Poseidon was not only god of the sea, but the earth-shaker; and there is a corresponding personification in the "Dragon" of Semitic mythology. The "Dragon" is not only a sea-monster, but also an earth-shaker. Tidal waves and earthquakes are concomitant phenomena in great convulsions of the earth's surface. This is an illuminating explanation of such passages as *Praise the Lord from the earth, ye Dragons and ye Deep*s (Psa. cxlviii.). The Dragon-spring of Nehemiah's day at Jerusalem was a spring caused by an earthquake.

Equally interesting is the account of the Virgin's Spring, the water of which "flows at present and for ages has flowed, through the celebrated rock-tunnel made by Hezekiah under Ophel to the Pool of Siloam." The author gives the Hebrew text of the famous inscription discovered in 1880 in the tunnel near the Siloam outlet: this inscription narrates how the excavating parties met half-way. *The waters of the Shiloah which go softly*, according to Dr. Adam Smith, refer to a conduit, or conduits, existing in the days of Ahaz, Hezekiah's immediate predecessor, in addition to the surface-conduit which is described in Isaiah vii. 3 as *the conduit of the upper pool towards the highway of the fuller's field*: all these open on the Tyropœon valley. The reader who follows the author in his treatment of the ancient water-system of Jerusalem will certainly find new light thrown on the perplexing references to the various "pools" mentioned in the Old Testament history of Isaiah's time. The same remark applies to his discussion of the walls of the city. All the relevant passages in the Old Testament and Josephus are carefully examined. On the question of the Second Wall and the identification of the site of Calvary and of the Sepulchre involved therein, the author considers that a definite conclusion in the existing state of the evidence is impossible.

Leaving the first book which closes with two erudite chapters on the name "Jerusalem" and "Other names for the City," we turn to the second,

which opens with a general statement of the economic problem of Jerusalem to be elaborated in detail in the subsequent discussion. Never before, so far as we know, have the economic features of the city life of Jerusalem been so admirably and fully set forth. The questions of the food supply of the city, her markets, her exports and imports, the purchasing power of her government, her system of taxation are invested with special importance owing to her religious development and her rank as the only altar at which sacrifices were lawful and the nation periodically assembled for worship. Besides the permanent priesthood, there were great crowds of pilgrims three times a year to be entertained: a numerous non-productive population and immense additions caused by the Temple festivals.

"Altogether the economic questions are among the most important in the history of Jerusalem. They not only form the standing physical problem of that history—the survival of so large a city upon a site economically so unfavourable—but they penetrate everywhere the subject of her religion. They form the texts of the most ethical discourses of the prophets. They are closely entangled with the organisation of the priesthood and with the whole system of the national worship" (pp. 276).

In dealing with the natural resources of Jerusalem our author refers to the great triad of the Olive, the Vine and the Fig. The culture of the olive is a national discipline. It takes twenty years before it reaches its full value and after that may last for centuries. It is thus an inculcator of industry and love of peace, and as Fischer remarks, "one of the educators of mankind towards a higher civilisation."

"It was not arbitrarily that the ancient Mediterranean peoples selected the olive as the symbol of peace and the civic virtues, or that the poets of the Old Testament took it as a figure of the health, both of the nation and of the individual Israelite. . . . When Zechariah illustrates the fulness of revelation through Israel, he did so by the seven-branched lamp of the sanctuary, fed (as he saw it) from two olive trees, the anointed prince and priest of the people, *the two sons of oil which stand before the Lord of all the earth*" (p. 302).

The discussion of natural resources is succeeded by chapters on *The Royal Revenues*, *The Temple Revenues*, and a valuable historical survey of *Government and Police* from pre-exilic times to the Roman Government from B.C. 63 onwards. Finally, we get an illuminating sketch of *The Multitude*, in the course of which the author brings out the inherently democratic character of the racial and religious life of Israel and remarks that it was not without reason that the pioneers of democracy in Europe "appealed for their principles and sought their precedents rather in the O.T. than in the New," and especially in the history of Israel under the kings and in the distinctively ethical and economic teaching of the prophets. So with the Gospels. The multitude is always about Jesus; and it was because He refused to lead a great popular movement that "they hailed Him, a criminal, before the Roman governor, and with Rome shared the guilt of His death."

R. MARTIN POPE, M.A.

(To be concluded).



## REVIEWS

*An Exposition of the Gospel of John.* By the late William Kelly. Edited, with additions, by E. E. Whitfield. London: Elliot Stock. 5s. net.—The late William Kelly's Expositions of St. Mark and St. John are a revelation to us. They are of a very high order of devotional exposition, and are based upon a careful study of the original text. Mr. Whitfield has edited them with great skill and judgement, and his notes add much to the value of the book. Whilst we should not place this volume with that of Westcott it is well worth any preacher's study.

*Six Sermons on Social Subjects.* By J. Ernest Rattenbury. London, Robert Culley. Sixpence net.—*The "Clarion" or the Bible.* By Rev. Thomas Waugh. London, Robert Culley. Sixpence net.—There is a vast difference in the style of these two pamphlets. Mr. Rattenbury approaches his subject with an avowed sympathy for Socialism as it is expounded by some of its non-Christian advocates. We do not for a moment blame him, that, occupying the position he does, he should feel drawn to this style of preaching. At the same time we are a little doubtful whether there is not a more excellent way of treating the great social questions which press so urgently for solution. Mr. Hugh Price Hughes was accustomed to deal with such subjects in his Sunday afternoon conferences only, and devoted the Sunday evening service to purely evangelistic preaching. This use of Sunday evening is a good old Methodist custom which we should like to see honoured in the observance rather than in the breach. Mr. Rattenbury cannot keep away from Mr. Blatchford, and his references to him, whilst quite fair, are liable to mislead young and superficial people. There is no reason to think Mr. Blatchford "is one of the most wicked men of the age," but it is quite unnecessary to suggest that the strong sense of the needs of the people which prevails to-day, is in any very large degree due to him. In the Christian church just now we are in danger of discouraging and even alienating our best friends and most loyal allies by careless denunciation of Christians, and an elaborate laudation of non-Christians. Mr. Rattenbury is by no means a blind follower of his socialist hero. He is bound to tell you that his Socialism means something more than Mr. Blatchford's. As a matter of fact it means infinitely more, and it is as well to let this be distinctly understood, both by Christian and non-Christian Socialists. The Socialism we proclaim does not and will not satisfy purely political Socialists, and their Gospel is no Gospel for us. We shall not exchange our faith for theirs.

Mr. Waugh never minces matters. He "goes for" the *Clarion* without scruple, and contends that "in the effort to be perfectly courteous there has been too much of rose-water dealing with Mr. Blatchford, in view of his irreverence, his gross misrepresentations and glaring untruths, and the bitterness of his attack upon the Christian Church." And, again, "he (Mr. Blatchford) says he has not 'gone out of his way to attack Christianity,' but 'it is in his way.' I promise him in the name of a host of Christian workers who in the past have sympathized with pure socialism, that he will in the future find it very much more 'in his way.'" No reader will complain that Mr. Waugh does not state his points clearly, and few will deny that he makes some very good points indeed. His style is not to be commended to the youthful preacher who may reasonably be asked to adopt a more restrained, though not less confident, defence of the faith. We do not hesitate to advise preachers to read the book as a very useful antidote to a good deal that is gaining wide acceptance to-day.

## MEN AND BOOKS : A MONTHLY SURVEY

### SOME AMERICAN IDEALS\*

A VOLUME with a suggestive title is "Ideals and Applications," by Dr. H. Van Dyke. It is a series of essays on such topics as "Is the World Growing Better?" "The Heritage of American Ideals;" "Books, Literature, and the People;" "The Church in the City;" "The Creative Ideal of Education," etc., etc. The subjects are discussed in a thoughtful and balanced manner likely to prompt a careful reader to further study of the problems raised.

The book, perhaps, hardly fulfils the hopes raised by the title—this may be almost impossible, ideals are so many and varied, and their applications so diverse, that no treatment of such a great subject would, or could, be satisfactory to every reader. But in these days when there is so much that is materialistic and pessimistic in current literature, it is a good thing to have one's thoughts turned into other and more inspiring channels, and Dr. Van Dyke's essays will certainly do this. That our author is clear-sighted enough to discern some of the perils of modern life will be evident from the following paragraphs:—

#### THE PROBLEM OF CIVILIZATION

Few men doubt their ability to make laws. Most men at some time or other, dislike the necessity of obeying them. Personal restraints are not often personal pleasures. The visit of the tax-collector seldom gives un-mixed joy. It is easier to do what you please than to do what you ought. Individual rights seem more concrete and familiar than reciprocal duties. Under every form of government known to man there has been, there still is, and there probably will be, an element of discontent and restlessness arising from the natural human impulse—natural at least to man in his present condition—to resist rule.

The problem of civilization is how to subdue this impulse by correlating individual rights with social duties, and how to develop, enlighten and guide the civil instinct which seeks order through rule.

#### TRUE DEMOCRATIC FREEDOM

Classes must exist in every social order—ruling classes, teaching classes, agricultural classes, manufacturing classes, commercial classes. All these are in the labouring class, but their labour is divided. The moment you

\* *Ideals and Applications*, by Henry Van Dyke, D.D. Hodder and Stoughton



begin to divide labour you begin to differentiate men. The moment you have men developed by different kinds of work, on different sides of their nature, you have classes.

What democracy says is, that there shall be no locked doors between these classes. Every stairway shall be open. Every opportunity shall be free. Every talent shall have an equal chance to earn another talent.

#### THE DEVELOPMENT OF NATIONAL CHARACTER

The causes which control the development of national character are threefold: domestic, political, and religious; the home, the state, and the church.

The home comes first because it is the seed-plot and nursery of virtue. A noble nation of ignoble households is impossible. Our greatest peril to-day is in the decline of domestic morality, discipline, and piety. The degradation of the poor by overcrowding in great tenements, and the enervation of the rich by seclusion in luxurious palaces, threaten the purity and vigour of old-fashioned American family life. If it vanishes, nothing can take its place. Show me a home where the tone of life is selfish, disorderly, or trivial, jaundiced by avarice, frivolized by fashion, or poisoned by moral scepticism; where success is worshipped, and righteousness ignored; where there are two consciences, one for private and one for public use; where the boys are permitted to believe that religion has nothing to do with citizenship, and that their object must be to get as much as possible from the state, and to do as little as possible for it; where the girls are suffered to think that because they have no votes they have therefore no duties to the commonwealth, and that the crowning glory of an American woman's life is to marry a foreigner with a title—show me such a home, and I will show you a breeding-place of enemies of the Republic.

Dr. Van Dyke is not, however, satisfied with merely pointing out our dangers; he knows where to find the ideals and aspirations which will lift life from this lower level into the purity and power of radiant character. Let us listen to him again:—

#### THE FUNCTION OF LITERATURE

Literature is made up of those writings which translate the inner meanings of nature and life in language of distinction and charm, touched with the personality of the author, into artistic forms of permanent interest. The best literature, then, is that which has the deepest significance, the most lucid style, the most vivid individuality, and the most enduring form. . . .

Four elements enter into good work in literature:

An original impulse—not necessarily a new idea—but a new sense of the value of an idea.

A first-hand study of the subject and the material.

A patient, joyful, unsparing labour for the perfection of form.

A human aim—to cheer, console, purify, or enoble the life of the people. Without this aim literature has never sent an arrow close to the mark.



## THE POWER OF THE BIBLE

How wonderful, how supreme is the Bible as an utterance of life in literature! With what convincing candour are the hopes and fears, the joys and sorrows, the deep perplexities and clear visions of the heart of man under the divine process of education disclosed in its pages! What range! What history, biography, essays, epigrams, letters, poetry, fiction, drama—all are here. The thoughts breathe with inspiration, the figures live and move. And most of all, the central figure, Jesus Christ, long expected, suddenly revealed, seen but for a moment, imperishably remembered, trusted and adored, stands out for ever in the simple words of a few brief chapters, the clearest, most enduring, most potent personality in the world's history.

## THE WORK OF THE CHURCH

It is a great mistake to suppose that men and women want from the city church what they can get, and do get, anywhere else in the city—glitter and bustle and display and rivalry and superficial entertainment. They want something very different, and that something is religion; and religion means inward purity and peace and joy, the sense of God's nearness, the comfort of Christ's love, the strength that comes from spiritual food and fellowship. . . .

The church can succeed only by deepening, strengthening, purifying the influence of religion in the city. Success on any other basis—fashionable, financial, sensational—means, for the church at least, a living death.

These paragraphs will show that our author is fully alive to the various movements of modern religious thought; they will supply us with food for meditation, and possibly, with suggestions for the pulpit.

J. E.

## THE FISHERS OF GALILEE

A recent issue of that valuable publication the Palestine Exploration Fund Statement contains an interesting article on the "Fisheries of Galilee." Very much of the contents of this little book usually is given up to severely technical details of exploration that have proved invaluable to the student of the geography of Palestine, to the antiquarian, and, especially in the case of the recent and still continuing excavations at Gezer, to the student of the earliest religions of the land. But the article on the Fisheries contains several hints of value to the preacher, for he can never be indifferent to anything that illustrates the life of those fishermen who were chosen by our Lord as His apostles, or the fishing scenes, not a few, that the evangelists have depicted in our Lord's ministry on and around the Galilæan lake.

Most of the Bible Dictionaries contain some information, gathered from ancient and modern literature, while Dr. Edersheim in his *Life and Times of Jesus the Messiah* gives a brief but interesting sketch of the part a fish diet and the fish trade played in contemporary life and in the Rabbinic decisions. Dr. E. W. G. Masterman writes not only as a "long shoreman" but as one who has personally and carefully investigated the matter as it may be seen to-day; "having spent some hours in the better of the two ricketty, smelly, and very leaky boats which the tenant of the fishing rights supplies to his men"; and present conditions and methods are often indicators of the conditions prevailing in that distant past "when Jesus was here among men."

In spite of the lessons drawn from the needed graces of the fisher with the line we must probably abandon its application to the phrase "fishers of men." None of the fishes of the Jordan valley rise to the fly, nor does the common method of fishing obtain. It may be questioned if Peter's fishing in St. Matt. xvii. 27 were of this description. Judging from present-day practice at Tiberias the method would be rather a trawling, "a weighted string of sharp, unbaited hooks which are rapidly drawn through the water, and, if skill be used, often come up with several impaled victims." In this case "the fish that first cometh up" would naturally be the top one on the trawling line.

We are told (St. Matt. iv. 18, St. Mark. i. 16) that our Lord's disciples used the cast net, and this method of fishing still prevails at Galilee. Dr. Masterman found three sizes of cast net in use, the largest of which measured over sixty feet in circumference. The circumference is weighted with lead, to the centre of its strands a cord is attached and it is thrown so that the weighted border encloses the shoal, sinks to the ground and retains it. The net is carefully arranged upon the fisherman's arm so that no weight may be out of place, nor any entangling occur in the cast. The fisher advances into the water as far as his waist and "with a bold swing of his arm he deftly lets his net fly through the air so that it spreads out flat and descends into and through the water with its weighted edges in a complete level circle. . . It is seldom that the skilled man casts with no result whatever. It is delightful

. . . to watch the skill and precision with which the net is flung." After the throw the fisher wades to where the net has sunk and flattens it down with his feet so that the catch is well entangled in the meshes.

The drag net (Greek *sagēnē*, with which our seine is connected) is also used, the interesting fact to which we shall later refer, being that "as the centre parts come into shallow water some of the fishermen assist its progress by jumping or diving into the water and lifting the weighted side over the larger stones. This is particularly necessary at Tiberias, where there are many large stones all over the bottom."

A third method is described where a compound net is used. Though capable of employment in the deeper parts of the lake this is usually employed near the shore, where "the fishermen find the biggest hauls are made usually." This mode of fishing is one that can be followed by night, and two boats are engaged in the operation. Students of the last chapter of St. John's Gospel will remember that it records a night expedition, a location "not far from the land," and the apparent presence of "the little boat" as tender. Two boats were also employed in the narrative of St. Luke v.

It is not unusual for the operations of the boats to be directed from the land, which makes the action of the unrecognized Lord one which the disciples would obey. The necessity of wading or diving to assist the dragging of the net, whether the drag-net or the compound net, over shallow and uneven ground illustrates how Simon Peter was "naked" at the moment St. John recognized the stranger as the Lord; while this customary work, half in, half out of the water, explains how the apostle could with so little hesitation, clad in his fisher's coat, swim or wade to the shore.

The whole article is one of interest, and will take a permanent place for its first hand information on the subject. But it will not be its least value if it helps the preacher to a more vivid and true imagination of certain familiar gospel scenes.

J. T. L. MAGGS.



## PRESENT DAY PREACHING

## THE HUMANITY OF GOD

*And upon the likeness of the throne was the likeness as the appearance of a man above upon it.*—EZEK. i. 26.

EZEKIEL was the mystic of the O.T. He was the profoundest and most exalted thinker among the prophets, unless we except Isaiah at his best. He was a seer of visions more majestic than ever before or ever afterwards met the eye of man until St. John on Patmos saw again that "Glory of God." There can be no doubt that of all the prophets this is the one the beloved disciple loved best. In St. John's highest hour of rapture he saw the vision that Ezekiel had seen six centuries before, and described it in phrases strikingly similar.

Ezekiel developed a theology in his prophecy so broad, so deep, so sublime, so worthy of Jehovah, that it dominates the human mind even yet. His style of speech was so beautiful that a number of his parables, like those of the Vine and the Good Shepherd, were repeated by Jesus Himself, while his character was so lofty and his relations with God so intimate that He, the One whose name is above every name, chose as His favourite title, the name which Jehovah gave first to Ezekiel, "Son of man." What a man this must have been whom our Lord the Christ should thus choose as His namesake. He was a "man of the Spirit," given up to holy thoughts and heavenly dreams, who has left as his written heritage to humanity this blaze of divine visions—visions so wonderful, so unique, that Schiller said he wished to study Hebrew chiefly because he longed to study Ezekiel in his own language. He has well been called the "Shakespeare of the Hebrews."

Yet who reads Ezekiel? Do you? Like his namesake, despised and rejected of men while he lived, it is also true that this "labyrinth of the mysteries of God," which we call the Book of Ezekiel, is neglected by Christians more than perhaps any other book of the Bible. One reason for this, no doubt, is the difficulty in understanding the meaning of these visions in which all the majesties and splendours of earth and heaven seem thrown together in such rich confusion. Few men in this hasty age care to take the time and pains needed to understand any great thinker. So although no man but Moses in

all the Hebrew history can compare with Ezekiel in the work he did for his nation, he being the organizer and lawgiver and deliverer of the Israel which was buried in captivity in Babylon as Moses was the organizer and lawgiver and deliverer of the Israel which was buried in Egypt, notwithstanding this we Christian people have neglected the book, though full of spiritual treasure because it has been hard to understand.

The key to the book is this vision of God's glory from which we have taken our text. Ezekiel and the better part of the nation were captives in Babylon. The Israelitish nation had been humiliated and conquered. The temple of Jehovah had been desecrated and the holy city almost destroyed. It seemed as if Jehovah could not protect His own. It seemed as if the gods of Babylon were stronger than He. The discouraged captives in a strange land looked about them and saw a finer civilization, a more splendid scholarship, a more impressive art and architecture than they had ever seen before, while the gorgeous religious ritual and the honour offered everywhere by these superior people to Bel-Marduk, the great god of Babylon, necessarily brought home to these poverty-stricken captives from the mountain land, the question whether after all they had better not give up their faith in their ancestral God and settle down to enjoy wealth and culture under the favour of the god of this greatest kingdom of the earth.

It was a vast temptation. Many of the people yielded to it. We know the names of many Jews who settled down in Babylon and could not be induced to go back to Jerusalem, even when Cyrus permitted them to do so. They took Babylonian names and married Babylonian wives, and offered libations to the Babylonian god of "Good Luck," and went into commercial enterprises, trying their best to forget that they ever had been Hebrews, and ever had worshipped the God of their little native country. They are not to be blamed more than others for that. They were not alone in that apostasy. A dozen nations people the streets of those great cities along the Euphrates, and not one nation, save this, has ever been heard of since. A dozen religions were buried under the glorious conquests of the kings who worshipped Bel-Marduk, and no one of them has ever had a resurrection. Who could dream that the insignificant nation of Israel would



ever get a chance to return to its own home, or that the conquered God of that little country of Palestine, hardly big enough to be a good-sized county in some of our States, would ever again lift up his humiliated head?

Then it was that Ezekiel had his vision of the "Glory of Jehovah"—a God as glorious on the Chebar as on the Jordan—a mighty God whose going forth is preceded by the whirlwind and the tempest, and whose throne is encircled with flashing cycles of fire, full of eyes, while above it glows the rainbow, the ancient symbol of God's covenant with His people.

Ezekiel sees more than this as he looks more intently at Jehovah's throne. It seems to be carried in a chariot—this throne upon which He sits—but it is a living chariot composed of splendid forms with strange animal faces, whose limbs and feet shine like burnished brass, and the sound of their wings as they move like lightning-flashes is as "the sound of great waters, as the voice of the Almighty." What are these living forms which uphold Jehovah's throne? Ezekiel looks again, and I can see a strange light come into his eye as he recognizes the eagle, the special representative of the great national god of Assyria, and also the special symbol of Shamash, the Babylonian god of life. He sees, too, the ox or bull, the well-known symbol of Marduk, most revered of all the Babylonian pantheon, and the lion, symbol of Nergal, the chief god of the Babylonian underworld.

What does it all mean? And I catch my breath even now with excitement as I think of Ezekiel, the despised captive priest of a despised and conquered god, looking at that vision and reaching the tremendous conclusion that Jehovah, the God of Israel, is the God of the whole earth, infinitely above these deities of Babylon. Before the eagle and the ox and the lion the whole population of the earth at that very time were prostrating themselves, even the great king of Babylon, bowing himself in abject fear before them and covering his body with amulets to escape their fury. But now Ezekiel sees that these are all servants of Jehovah, implicitly obeying Him, humbly honouring Him; these greatest Babylonian gods that were supposed to control the powers of life and death and the underworld were fit only to act as draught horses for this greatest God, Jehovah—bound as obedient captive slaves to his chariot wheels.

Never was the Hebrew people so tempted as in Babylon, because of its brilliant civilization, to accept also its fascinating idol worship which controlled the wealth and fashion of this most famous capital of the earth. But Ezekiel's vision saved the nation from this. They went into Babylon idolators; a people which had in almost every generation previously sunk into some form of idol worship. They came out of captivity ready to die for their immovable faith in the all-powerfulness of the one God for whom the gods of the heaven served but as a footstool.

But Ezekiel's vision of God is not yet described fully. He has told of the four living creatures and the flashing wheels, wheel in wheel, and the glorious throne set upon this living chariot, and then he pauses too amazed to tell what else he sees—until at last out of his astonished lips, comes the utterance. "And I saw the likeness of the throne and upon the likeness of the throne was the likeness as the appearance of a man above upon it." Ah! I do not wonder Ezekiel hesitated to tell it. No wonder that he felt himself compelled to repeat again and again that he only claimed to have seen the "appearance of the likeness" of a man on God's throne; for no one in all the earth for six centuries to come could understand the vision. It almost seemed a blasphemous thing to say that even in vision he had seen a man upon Jehovah's throne. It seemed enough to take away the prophetic honour (and Ezekiel himself was evidently astonished beyond words at the sight) to see a man in God's place. But Ezekiel saw it and he had to tell the truth. He did see the likeness as the appearance of a man on Jehovah's throne—a human God!

All that it taught Ezekiel I cannot tell. He must finally have caught the fundamental truth so powerfully taught by the vision—a truth we need to remember as well as he—that God is human; that He is not a Being of a nature alien from humanity, but that He has human feeling, human tenderness, human compassion.

O, it is a great thing to know that the One who rules the universe has human sympathy! Jerusalem is in ashes; the people are crying and moaning; they are homeless and lonely and poor and suffering. It is much to know that God, yea, the great God enthroned above all gods, can give them and will

give them human pity and help. The humanity of God! That is a most Biblical doctrine. His Deity no one denies, yet, paradoxical as it may seem, it is equally true that God is human and the Bible emphasizes this doctrine as strongly as the other. God is human, *i.e.*, the omnipotent Creator has a fellow-feeling and a common nature with His creature. God and man are kin. Why did we not always know that? How could man be in God's image, as we have always been taught, unless God were also in man's image? God is human; infinitely wise and powerful, and yet tenderly and truly human.

God is human in His thinking, or the human could not understand him when He speaks. God is human in His feeling; how we need to learn and remember that. God is as good, at least as good, as we are. God loves as much as we do, at least *that*.

Whittier's boy, who wished God was good and tender as his father, lived as far back as Ezekiel's day, and the answer to this world-long cry of human need for a God that was human in His feelings toward His children came in this vision to Ezekiel, teaching him that on the throne of the universe was One glorious and almighty, yet having "the likeness as the appearance of a man."

Ah, there are many puzzles in the Bible and in theology; there are many mysteries in life, but over all, more certain than any theory or speculation or dogma, like the rainbow about the throne, is this eternal truth, God is human. The Deity has a fellow-feeling and a human sympathy with man. He is as good as the best husband, "Thy Maker is thy husband." He is as pitiful as the best father, for "as a father pitieth his children, so the Lord pitieth them that fear Him." He is as loving and gentle as the tenderest mother, for, says He, "A mother may forget her sucking child that she should not have compassion upon the son of her womb; yea, she may forget, but not I."

Thank God for the revealed humanity of the One upon the throne. The ancient prophet may not have known the full meaning of the "man upon the throne." He hesitated to affirm that he had actually seen, even in vision, a man on God's throne: but, since the coming of Jesus, we dare to say:

Through the thunder comes a human voice  
Saying, "O heart I made, a heart beats here!  
Face my hands fashioned see it in myself!"

And that leads us naturally to the thought of the Incarnation. I think this vision of Ezekiel alone would prove, what all thinkers must admit, that the Incarnation was not an extraordinary or arbitrary manifestation of God's nature. Rather, it was God's natural manifestation. God always had a human heart. The Incarnation in Jesus was the manifestation of what God had always been. Ezekiel saw God as a man upon the heavenly throne of power. Six hundred years later the world at Calvary saw God as a man upon the Cross with pierced hands on the throne of the Eternal. The three are one. It means simply that God always had and always will have a human heart of love for His children.

God and man always were kin ; but never till God displayed Himself in Jesus, showing what He really was in His deepest eternal nature, never till then, did man believe it and rejoice in it. And too many fail to do that yet. Like Ezekiel, they are afraid to accept the happy fact that God is as good as Jesus, always has been and always will be ; One who is ever seeking to help the burden-bearer, to welcome back the prodigal, to be friends with the sinners (the worst of sinners) if they will only allow the friendship and permit the help, glad to break the chains and unlock the prison doors for the worst of men, and willing to be physician and nurse and comrade and servant to every needy one.

And there is one more thought in the text that I cannot omit. This is not simply a vision of the Incarnation. Ezekiel knew nothing of the Incarnation. What he *saw* was the likeness of the appearance of a *man* upon the throne ; that is, humanity crowned and sceptered and enthroned with God. That is what he saw, and that is philosophic. The worshipper becomes like the One he worships. Let a man, even the worst of men, begin really to associate with God, and the beast begins to be killed out of him, and he begins to be human like Jesus—like God ! He begins to realize what it means to be a man when he sees a man on God's throne. Is that a man ? Then I am not a man yet, but I may be. It means more to be a man than we have generally thought. The "measure of a man," says the seer, "that is the measure of an angel." The measure of a man, says Jesus, that is, to be like Me, to follow Me. The man who reaches that measure shall judge angels.

Ah ! we haven't reached our manhood yet. To reach that would be to reach the throne. Humanity and divinity are so near together that Jesus could have both and could promise to His true disciples that they should be like Him, one with Him even as He was one with the Father, and should sit with Him on the Father's throne.

Jesus promised this. O, man ; thy honour is the astonishment of angels ! Thou art brother of the God-man, son of Jehovah, heir-apparent to the throne of the eternal. Do not lose thy birthright. This is thy birthright, though multitudes are selling it for less than a mess of pottage. This is thy birthright, to be one with God, filled with all the fulness of God, and then to sit down on the throne of God for ever.

If you would know what you can be, look at Christ, for He promised that you should be like Him.

O Saul it shall be

A Face like my face that receives thee ; a Man like to me,

Thou shalt love and be loved by for ever ; a Hand like this hand  
Shall throw open the gates of new life to thee.

See the Christ stand !

CAMDEN M. COBERN, D.D.

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## PRAYER

### IV. ANSWERED AND UNANSWERED PRAYER

*And Jesus lifted up his eyes and said, Father, I thank Thee that Thou heardest Me. And I knew that Thou hearest Me always.—*

ST. JOHN xi. 41, 42.

FROM whatever aspect the topic of prayer may be considered, there is always present the practical and repeated enquiry, "Does God hear prayer ?" But as we have seen there is involved in that the vital question "What ought prayer to be ?" Since the crude caricature of prayer as a machine to make God do what we want is so manifestly false, it is clear a simple "yes" or "no" cannot be the sufficient answer to the enquiry.

I. The reply must be associated with personal experience. It is not merely a matter for theoretical discussion. The



empirical view of the validity of knowledge has much in its favour when taken with sufficient breadth of meaning. Sense perception is felt to have a special force in all acquirement of conviction as to fact. To use a telescope or microscope is to gain a kind of conviction far clearer and stronger than the authority of any text-book. To totally disagree on the result of such means of investigation is a more serious controversy than a difference where experiment or observation is impossible. It suggests a misuse or misunderstanding of the means of gaining knowledge.

Whether prayer is answered or not is always a matter decided in the last and most important case by the person who prays. In the secret of our own heart is to be found the clue as to how or why prayer receives the response of God or not. "A man's soul is wont to give him tidings, more than seven watchmen that sit on high on a watch tower." It is necessary that the verdict be given, not only upon the use of the opportunity of prayer, but upon a right use. Since prayer is a means of the essential discipline of life, the correction and direction of our desires thereby must qualify our expectations. That this or the other impulse of our own will cannot overrule the events of life is a necessary postulate of a divinely ordered world. Prayer must count for something, but it cannot count for everything. Prayer cannot spell anarchy; yet it may so permeate and colour our life that we may "pray without ceasing, and in everything give thanks." (1 Thess. iv. 22)

"Jesus lifted up His eyes and said, Father, I thank Thee that Thou heardest Me, and I knew that Thou hearest Me always."

"I love the Lord," said the psalmist, "because He hath heard my voice and my supplication. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live" (Psa. cxvi 1).

Now this practical testimony to the efficacy of prayer is remarkable. It is most clear and direct throughout the Bible. The occasions are recorded with natural simplicity. Human life is depicted as in such close relation to God that any event favourable to the desire of his people is immediately accounted for as His direct action on their behalf. Enoch, Eliezer, Abraham, Jacob, Samuel, Elijah, are names that

recall illustrations of the marvellous simplicity, and the simply marvellous character, of these narratives. Both Old and New Testament are saturated with faith in prayer.

Biographies of men like Luther or Wesley are crowded with stories of danger averted, and good gained, in response to prayer. George Müller is a standing witness. After building five orphanages, caring for thousands of orphans, distributing £1,500,000, and innumerable pamphlets and portions of Scripture, and travelling over 200,000 miles, he died at the age of eighty-six, leaving £160 and the record that from first to last his direct necessities were supplied in answer to prayer. The material resources of religious philanthropy are always less than the invaluable asset of this faith. It is the greatest endowment. But there is an innumerable company of those who have their own stories of health restored, of fear unfulfilled, of need supplied which resist all explanation other than God's response to their cry.

II. Perhaps this deliberate statement of the case provokes revolt. It must be acknowledged one cannot meet the case of the doubting or distressed merely by such a statement. But this practical evidence is material for thought, if it does not supersede the need of thought. It is unmistakeable in its sincerity, impressive and convincing to those who on other grounds or like experience are disposed to like faith; but we have before our minds the case of those who smile or sigh, and falter in their prayer. It is easy to say "more things are wrought by prayer than this world dreams of"; yet many have ceased to really pray, or have never really prayed, by reason of misconceptions of prayer. Beyond what has already been said, perhaps there are considerations on this matter of the answer to prayer that may relax or revitalise the power to pray, where some chill disappointment has benumbed the instinct, or perplexed imagination cramped our views of life: considerations which may save us from unreasonable expectation, or increase our grateful recognition of the love of God and the power of prayer.

1. *A coincidence as an answer to prayer*:—Why should we shrink from the acceptance of what is termed a coincidence as an answer to prayer? Is it not reasonable to expect an economy of the "miraculous?" Is not the natural most miraculous?

Can we not worship by the growing corn as well as where the manna falls from heaven? The more life is lived in remembrance of God, the more completely we are "in tune" with His will in all things. The constant prayer "give us day by day our daily bread," inspires duty, honesty, industry, brotherliness, trust. Every prayer is a pledge; and if the answer of such a prayer is to be recognised as in conformity with the general laws of God, it cannot be in direct contradiction of such implied conditions, and therefore must be seen in simplest coincidences. The dilemma of unbelief in such cases is: Either God answers or not; even if He answers it is a mere coincidence after all. There is no escape from such prejudice. Clearly these instances are prejudged by the temper or disposition with which we look at life at large. Godliness and gratitude find tokens past numbering of divine provision of what men seek in prayer. Cases of seeming accident are at once appropriated by the logic of simplicity. The sceptic temper banishes the wonder and the joy of living as the recipient of the Creator's care.

2. *An inevitable answer would be both absurd and terrible.* The conflicting interests of individuals make it absurd that all desires should be fulfilled. The blind wilfulness of men would make it terrible. We have thought of prayer as the judgement seat of desire, and of the possible perversion of prayer.

God answers sharp and sudden on some prayers,  
Flings back the gift with a gauntlet in it.

It is said Agrippina prayed the Gods she might live to see her infant hero an emperor. An emperor he became, and from his imperial throne plotted his mother's death. We may pray for prosperity and get it; and yet be immeasurably and irrevocably the poorer, more dishonoured and less blessed than we might have been, but for the selfish timid importunity, which could not bear denial or what seemed denial. The desecration of prayer as a means of gaining direct material favouritism is utterly alien to the Spirit of Christ. Rather it is the method for the elevation of our desires, the widening of our interests and the reinforcement of our best purposes. If our faith in prayer be expressed as belief in a law of prayer, yet no law is unmodified. Even the law of gravitation is subject to

modification by specific gravity. Centripetal and centrifugal forces keep the earth in its orbit.

III. The remembrance of these limitations narrows down the area of experience of difficulty in the matter of unanswered prayer. But it is the pain of many hearts that certain prayers seem to fail which are disinterested and without any conscious alloy of low design.

I would have gone, God bade me stay,  
I would have worked, God bade me rest,  
He broke my will from day to day,  
He read my yearnings unexpressed,  
And said them nay.

Here is the hardest puzzle; when we seek guidance and all seems to go wrong; when disaster comes to worthy hopes and we are baffled and thwarted. In such cases we must remember:

1. *Delay is not denial.* God's silence is full of meaning. The story of the Syrophenician woman is touching by reason of its importunate hope and unselfish lowliness. But delay was the preparation for an enhanced value in the granting of her request. Success may be a more radiant joy when not lightly won. We are only made fit to receive by such preparation.

2. *Our confusion of desire must not be charged against God.* Frequently the bestowal of gifts, the desire for which is obscured for the moment, is more than the immediate benefit we crave. Life's deeper purposes rule. Our crooked expectations are over-ruled. It is impossible for all prayers to be invariably answered in an ordered world; it is equally impossible for all requests to be granted in an imperfectly consistent life. Our prayers are frequently mis-directed. "Except ye see signs and wonders": Except our anticipations are fulfilled, we are too ready with lament. Monica prayed that her reckless son Augustine might not go to Rome. She feared the result upon his impulsive nature. Nevertheless he went, and heard Ambrose preach, and was converted to God. So his mother's prayer was unanswered; yet the deep wish of her heart was fulfilled. How often patience, fortitude, nearness to God have been asked for, and in collision with our ignorance, shortsightedness, or fear, God gives these graces by the denial of easy happiness. God substitutes a gift, the value of which we have not learned. "Ye know not what ye ask" is true in many ways.

I sometimes think God's tender heart must ache,  
 Listening to all the sad complaining cries  
 That from our weak, impatient souls arise;  
 Because we do not see that for our sakes  
 He answers not, or answers otherwise  
 Than seems the best to our tear-blinded eyes.  
 This is love's hardest task, to do hard things  
 For love's own sake; then bear the murmuring  
 Of ignorance, too dull to judge aright.

If a son should ask of any of you that is a father, stones for bread, a scorpion for delight, would he not be denied? If men, being evil, know how to withhold that which is hurtful, how much more shall our heavenly Father do likewise.

3. *Prayer on behalf of others is always heard; yet there must be some limit to its power.* In the balance of our mutual dependence and independence, importunate affections cannot pass the border of personal choice; else the value of that choice would be destroyed, and all thought of life's probation be at an end. Still, such prayers are not wasted. If curses come home to roost, so do disappointed benedictions. Though we say, "My prayer returned to my own bosom," we are not therefore without God's answer. Like rain upon the sea, it does its part in the world as well as that which refreshed the land and made it fruitful. Such rain has its service to the air and to the sea, and to the sailor if not to the farmer. So who can tell to what extent, and how, the general forces of good are served by the ministry of intercession? Has not the generosity of our own heart been enlarged? Have we not closer sympathy with another striving in the same unselfish love? Such desires, which God would not have too speedily or too easily satisfied, make us one with Him who prayed in Gethsemane and on the Cross, and who ever liveth to intercede.

Is there not comfort and reason too in the thought of unknown fulfilment of the request?

The weary ones had rest; the sad had joy  
 That day, and wondered how.  
 A plowman singing at his work had prayed,  
 Lord, help them now.

Away in Foreign lands, they wondered how  
 Their single word had power.  
 At home, the Christians two or three had met  
 To pray an hour.



Yes, we are always wondering, wondering how ;  
 Because we do not see  
 Someone, unknown perhaps and far away,  
 On bended knee.

4. *The climax of faith is importunity.* Though we but discover our own mistakes ; faith prays on. Though we ask amiss, we do not come from the palace of the king unrewarded. It is not easy to launch a ship in the shallows, but in mid ocean the buoyant waters make the ship's progress possible. It is difficult to venture the frail bark of our own interests upon the wisdom and love of God, amid the shallows of selfishness and fear. Yet the more completely we are able to say, "Thy kingdom come, Thy will be done," the more intimate and perfect is the confidence with which we pour out our hearts to God. It is that way it becomes possible to understand how the prayer of the Crucified is the prelude of the eternal song of joy.

A. E. BALCH, M.A.

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### Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations].

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#### FUNDAMENTALS OF THE FAITH

##### I. THE BEING AND CHARACTER OF GOD

*Hear, O Israel, the Lord our God is one Lord*—DEUT. vi. 4

I. **T**HE SCRIPTURES TEACH THERE IS ONE GOD—an eternal Spirit, infinite and unchangeable, who alone exists of Himself. "I am God, and there is none else." Isa. xlv. 9. It is an infinite gain to know this. The heathen have lords many, and gods many. Their deities reflect their own evil desires and character. Whilst pleasing one, they are displeasing another. They have gods of love and gods of hate, gods of light and gods of darkness ; every mood of the mind, every passion of the heart is deified. Like an image broken into a thousand pieces, each of which may show something of the beauty of the original, so the heathen have received from instinct and tradition some knowledge of God. And "the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity" (Rom. i. 20 R.V.).

*God is revealed in nature. He is revealed too in man.* Of the ruins of a city we say, "Man has been here." Of man himself we say, "God has been here." The image is marred, yet God is seen, however imperfectly, in the traits of character—truth, love, righteousness. These bespeak God. Design implies a designer, *e.g.* the human hand, the wing of a bird: man's moral nature points to the great objective conscience—God.

*God is infinite in holiness, power and wisdom.* Such are the perfections of His nature, He could not be more or less. God is love, that is His moral nature; God is light, that is His intellectual nature; God is a Spirit, that is His essence.

II. THERE ARE THREE PERSONS IN THE GODHEAD.—Father, Son, Holy Ghost; coequal, coeternal. The Scriptures abound with instances of this teaching. Three in One. "Into the name of the Father, and of the Son, and of the Holy Ghost." St. Patrick is said to have taught the Trinity in Unity of God to the Irish by showing the three branches of the shamrock. The atmosphere has air, light, heat. A sunbeam has three primary colours—red, yellow, blue. So we think of God as Three in Person, One in nature—of the Father through the Son, by the Spirit.

III. GOD IS THE FATHER OF ALL BY CREATION AND PROVIDENCE. "We are also His offspring" (Acts xvii. 28). But those only who have His Spirit are, in the highest sense, the children of God. Men in sin are not His children, *e.g.*, Christ said to the unbelieving Jews, "Ye are of your father the devil." Men cannot be the children of the devil and the children of God.

1. *Jesus Christ reveals God as "our Father."* In Him we have the adoption into His kingdom and the family of heaven. The O.T. sets forth God as Creator and Judge, who is a "just" God. The N.T. reveals Him as a God of "love." Jesus Christ is the supreme manifestation of God. "He that hath seen Me hath seen the Father." We see "the glory of God in the face of Jesus Christ."

In that Bible within the Bible—John iii. 16, we have the germ of all theology and of the gospel—"God so loved the world," etc. "As many as received Him, to them gave He the right to become children of God, even to them that believe on His name."

2. *God's fatherhood carries with it the brotherhood of man.* A just conception of God ensures a true conception of man, and of life. "If God be my Father and your Father, then we are brethren." So the Indian chief argued with the missionary. God "hath made of one blood all nations of men" (Acts xviii. 26). If God be holy, since He has made man in His image, man, too, must be holy, and love God and his neighbour as himself. If God be a spirit my life must be spiritual and not of

the earth earthy. God's character must determine our relation to Himself, and our conception of God will determine our attitude to Him and to sin, to our neighbour and to our duty. Man is no greater than his conception of God. We must love that which He loves, and hate that which He hates.

3. *In Jesus Christ we fulfil our obligations to God.* Our duty is to love God with all our heart, and our neighbour as ourselves, "to glorify God and to enjoy Him for ever." That is our right to live, and our claim to the bounties of His providence and the riches of His grace. God is ours in Christ and we are His portion for ever. "I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep my judgements and do them" (Ezek. xxxvi. 25, 6, 7). "Let the river run into the sea, let the fire go up to the sun, and our spirit return in consecration to God who made us" (*John Wesley*).

One has said, "When we are aware of an eternal life encircling us, of which we are a part, of a loving Preserver within us, to whom we belong, simply to be alive is almost an overpowering blessedness."

I live in the Great Forever;  
All things to me are Divine;  
I feed on the heavenly manna;  
I drink of the heavenly wine.

JOSEPH JOHNS.

## II. GOD AND JESUS CHRIST

*He that seeth Me seeth Him that sent Me*—ST. JOHN xii. 45

In these simple words our Lord makes the lofty claim to the nature, substance, and likeness of God the Father. He declares that He is one with God, and that He is God. We shall see how such words fall from His lips with the propriety of simple truth.

To the Jews he had said, "I and My Father are one." He declared Himself to be the Son of God, the Eternal Logos "manifested in the flesh." "the same that was in the beginning with God;" "the Light of the world." Such is the union, oneness with Himself and God the Father, "the self-emptying" of the Incarnation does not disturb it. "The Father," He says "is with Me, I am not alone."

Again He says, "He that believeth on Me, believeth not on Me, but on Him that sent Me." To see Him is to see God. Faith in Him is faith in God, and union with Him thereby is union with the Father and His Son Jesus Christ.

The Master based all on this revelation—that He is God—co-equal and co-eternal with the Father. "Before Abraham was, I am." The same as God. This is "the light," this "the life" and the faith He requires to believe this, viz. that He is

God—"in the Father, and the Father in Me." Jesus remonstrated with Philip when Philip asked to see the Father. "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me, hath seen the Father, and how sayest thou then, Show us the Father? Believest thou not that I am in the Father and the Father in Me? The words that I speak, I speak not of Myself, but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me" (John xiv. 9, 10, 11). Our Lord was very emphatic on this unity and likeness between Himself and the Father in a sense that is altogether peculiar and unique. Language could not be plainer, the simple truth being that Jesus Christ and God are one. And this doctrine rests not on solitary texts, but is the doctrine of the N.T. throughout. "Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God" (1 John iv. 2). Faith in this doctrine is essential to the Christian life.

Future controversies in the Church will centre round Jesus Christ—His nature, His relation to God and to man, that He is God, that He is man, and the union of the two natures, and His power over sin and death. This is the bed-rock on which rest the great doctrines of the Trinity, the Incarnation, the Atonement and Redemption. *Jesus Christ is the citadel of the Christian Faith.* His eternal Sonship is the spring whence rises the river of the Christian religion. If He be God, the eternal Son, then all fall in order. Every doctrine fits in like a piece of mosaic, and there is symmetry in the system of truth. Jesus reveals God and the eternal world. He speaks with authority, and His word is the word of God. He forgives sin, and He is the resurrection and the life. But if Jesus Christ be not God, "God of God, Light of Light, very God of very God, 'begotten not made,' being of one substance with the Father," then He must have made claims which are not true. The Church has been misled: "Ye are yet in your sins."

This is the centre of Theology, the source of all our hopes and life in His Gospel. Whilst we hold that, "surely we cannot entertain a doubt as to the future condition of any person truly united to Christ by faith and love, whatever may be the faults of his opinions," yet it is difficult to see how a man can be "truly united to Christ by faith and love" if he denies His Godhead and withdraws from Him worship as the Eternal Son of God. Observe, it is not the interpretation of words merely, or the shadow of a shade of opinion, but the rock on which men build for eternity. Character and conduct; the divine ideal of the one, and the Christ-like sacrifice of the other have their fount and inspiration here. Jesus Himself made it so, "He

that believeth on the Son hath eternal life." "I and My Father are one."

In view of these fundamental truths and the fact that Christ's nature and His claims are questioned to-day, consider briefly:—

I. Jesus Christ is "*of one and the same nature, essence and substance with the Father.*" And faith in this we are required in the word of God to hold. The Apostles' Creed, "the product of the Western Catholic Church within the first four centuries" expresses the faith of the Church to-day. "I believe . . . in Jesus Christ *His only begotten Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty. From thence he shall come to judge the quick and the dead.*" The Eternal Sonship of Jesus Christ was attacked, and the attack was rebutted by this simple form of belief to which the Church has given her allegiance for sixteen hundred years. The three great creeds—The Apostles' Creed, The Nicene, and The Athanasian—have proved barriers against error and have safeguarded the Church from any impairing of the doctrine of the Trinity and Unity of the Godhead; and of the Divinity and the humanity of our Lord. Jesus was "conceived by the Holy Ghost, born of the Virgin Mary"—none the less human because He is divine; none the less divine because He is human. As the Athanasian Creed puts it, "He is God of the substance of the Father, begotten before the worlds. He is Man of the substance of Mary born into the world, perfect God and perfect Man of a rational soul and human body subsisting."

There is in the *New Theology* a dangerous tendency to confound the natures (human and divine) of Jesus Christ, and to divide the substance of the Godhead, *e.g.*, the Virgin Birth is questioned. There is nothing gained by such an attempt to explain the Incarnation. Much may be lost. Is the miracle less? Surely not. We need to-day a healthy jealousy if not for the time-honoured creeds at least for the "Word" of which they are the interpretation. "Conceived by the Holy Ghost," is consonant with Scripture, Reason, and Faith, and has been accepted in all ages of the Church.

A far more insidious and dangerous attack is made on the Person and Divinity of Christ by such a claim as this: "What popular theology says of Jesus is true of the ideal humanity, which is ever in the heart of the Father." So we are bidden to think of the "divinity of man" and the "humanity of God." There is nothing "new," and there is no "theology" in thus blurring the great distinctions that give order and



consecutiveness to theological thought. Words are thus emptied of their meaning with the result that we have the sound of the words instead of "sound words." Even the Unitarian and the Positivist could not accept them save with great modifications. God is God, holy and divine, and man is man, unholy and human. The immanence of God is such and His grace in the Gospel of His Son is such that man is "ever in the heart of the Father" save where his own sin keeps him "without." There is that which God loves even more than man, viz., His own truth and holiness. There is a limit to divine mercy—the human will that opposes God—"Ye will not come unto Me," the Master said. The Gospel is not for ideal humanity but for fallen humanity—men of flesh and blood who must choose or reject the Christ. In that choice stands their eternal freedom. Believing in Jesus—saying thus "Not my will but thine be done" they are ever in the heart of the Father. For "He that believeth hath eternal life." Christ is degraded and man is not ennobled by denying the unique glory of Jesus Christ and the sinfulness of man. There is an infinite distinction between Jesus Christ and man, albeit He is perfect man. "He that seeth Me"—seeth man, and much more than man—he "seeth the Father."

II. *Consider Jesus Christ in relation to sin.* The central fact of our Lord's work on earth was His death. He came to reveal the Father and to destroy the works of the devil. To do this He went to the Cross. We know why He died—"for our sins." Because sin is sin—a wandering from God—and because the law is holy, just and good, Jesus died the death of the Cross. In the Cross the grace of God was in active energy, its love destroying hate, its selflessness destroying self, and its purity destroying sin. That Cross witnessed God with man, God dealing with man in the God Man Jesus Christ. There the Almighty squared the account with sin. He fought it in His Son, through and by His Son, His own sacrifice, and the world's sin-bearer. The divinity and humanity of Jesus could alone suffice to 'bear' the mystery and to 'endure' the guilt and shame of the Cross. In Phil. ii. 6-12 (read in R.V.) the work of redemption is set forth. What a mighty sweep the vision gives! "Who, being in the form," etc. What a content of divine truth centring in Jesus Christ—His nature, His Godhead, His self-emptying, His humiliation "even unto death, yea, the death of the Cross," His victory over sin and death, His exaltation as Prophet, Priest, King. Such is the Catholic Faith. The Scriptures make it clear that there is a distinct relation between the death of Jesus and the forgiveness of sin. That death is the objective ground on which sin is forgiven. God in Christ, by Christ,

and through Christ forgives sin. He is the Anointed of God, a Prince and Saviour through whom we have the remission of sin and eternal life. Christ claimed to forgive sin. He only can forgive sin.

Himself the Victim and Himself the Priest.

On other lips, His words declaring His authority over sin and power to forgive sin would be blasphemy. When the New Theology declares that "every man is a potential Christ, or rather, a manifestation of the eternal Christ," we have a sense of shock akin to that which is felt when it asserts that "sin is a quest for God." Or again, "To say that Jesus Christ was born without a human father is untrue." The Bible is not binding in the letter, if indeed in the spirit, *e. g.* Paul's words were simply Paul's own opinion. This is how the New Theology lightly cuts away the old moorings. "Men were apt to rely upon external authority in religion. With one man it was an infallible church; with another, the authority of an infallible book; with another, some infallible statement of belief. At best, external authority was only a crutch; and at worst, it might become a serious fetter on the soul."

Remove the external authority, and the word of God on which it is based and the moral restraint will be gone. Then will men seek to do that which is right in their own eyes. Remove the old landmarks, you will soon imperil personal security and even society. Sin a quest for God? It was always believed that the prodigal went into the far country, not in quest of God, but in quest of pleasure, and that sinful follies and self-indulgence were hateful to God. The New Theology seems to come short, even of the morality of Jesus Christ. And yet the morality of Jesus Christ is one thing, the spirit of Jesus Christ is another. The New Theology offers the worship of the "moral Christ—the good Christ, who shepherds, not spirits, but the forces of revolution, who is worshipped by the moral and respectable sections of modern society." Men cannot be saved, or society regenerated and kept pure by that. The soul needs the personal and spiritual Christ to change the heart and keep us in the power of his eternal life.

III. *The living union between the believer and Christ.* "He that abideth in the doctrine he hath both the Father and the Son." The Christian life is not a subscription to a creed, but the surrender of heart and life to Jesus Christ, and abiding in Him. "If any man hear My voice and open the door, I will come in to him and will sup with him."

*The secret is self-renunciation.* We give up the lesser liberties that centre in self for the grander freedom that centres in Himself. No man can have self and Christ. The Master shifts the centre of gravity from self to Himself. His method

is to recreate the man with a new heart and heavenly desires. "I am the Door; by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." What cannot be acquired from books or creeds, or services, Jesus gives by a personal fellowship with Himself. He supplies the art of living. "Take My yoke upon you and learn of Me." He says in effect: "Come into My School. Take My way of living. Breathe My Spirit, speak My speech; follow Me, ye shall find rest unto your souls." "If ye continue in My word then are ye My disciples indeed, and ye shall know the truth and the truth shall make you free." "He that doeth the will of God, he shall know of the doctrine." Serve Him and you will know Him. Do His will and you will be His disciple. So "the pure in heart see God." The Christian is not a theorist. He is a Christ-like man, and where he sees his Master's foot-prints he seeks to walk. "Where I am there shall My disciples be also."

We are "in Christ" as the fishes are in the sea, as the birds are in the air, united vitally as the branch to the vine in which the one depends on the other. As Mr. Jowett well says, "Jesus Christ, my Lord, shall not be to me a mere historic personage whom I revere, whom I admire, whom in some degree I love; He shall be to me a living, bright reality, a personal presence in touch with me now. Not a mere statue in the Abbey, but a presence that fills the Abbey, one unique and alone." Thus we know Him and are in Him. There shall flow from Him that grace and truth which of His fulness we receive until we have the mind of Christ, so that as He is, so are we in this world. Believe that you may know; love that you may understand. "If I am Christ's, then His divine life must be poured into my heart, into my soul, into my life, into my body, into my property, into my home, into my business, into my pleasure." So, "For me to live is Christ."

My Lord, my Life, my Way, my End.

JOSEPH JOHNS.

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### THE GLORY OF MANHOOD

*It is He that hath made us and not we ourselves*—PSALM c. 3

A story has often been told in jest about a man who in the course of one of his public prayers asked the Lord to give him a good conceit of himself. Understood in the proper way there is no more important prayer that any man could offer at any time. It makes a world of difference to the way in which a man looks at all things and the way in which he treats all men, whether he takes a lofty or a low view of himself. If a

man has a low conceit of himself it is a symptom of creeping moral paralysis. On the other hand, if he has a lofty conception of his own nature, to use almost the very words of Emerson, there will be about his humanity a greatness which will make others admire him, and perhaps warm to him as a leader and representative.

Now, it is one of the first duties of a preacher to give to all men a lofty conceit of themselves, because there is no book so calculated to do so as the Bible, which is the preacher's textbook. The Bible doctrine of man *begins* with the statement that every man at his lowest and worst is made after the image of God. There is need, however, that we should mentally linger over that statement till we are sure we are beginning to understand it rightly. It is so often misunderstood. It is a doctrine very hard to believe if it be taken to mean that every man has got the likeness of the Most High impressed upon his personality. But it does not mean that. The Scripture phrase "Image of God" refers not to certain characteristics of a man but to certain aspects of God's Spirit, and when we are told that every man is made after the image of God we are to understand that every man, by the make of his nature, has the capacity, or to use the language of the learned, "the constitutional potentiality" for receiving and retaining the Spirit of God, and manifesting in his conduct the attributes of God. That is the message of the Old Testament, and the message of the New Testament is that on one occasion and in one historic person, the Lord Jesus Christ, this capacity was filled to its utmost limit. The God-Man hath appeared in the midst of the ages; and "as He is so ought we to be in this world."

That is the Bible doctrine of man put as briefly as it can be. It is surely a very heroic measurement of manhood, and it ought to give every man an exalted conceit of himself. It is a doctrine which has successfully withstood the strain of many centuries, but during the past two or three generations the men of science have revealed so much about the natural processes by which every man's physical and mental constitution is produced that an honest man is compelled to ask himself the question whether this doctrine will stand the test of the critical decade in which he lives or whether he must abandon it as one of the lovely fancies of an age that is past. "Man is the product of wind and ashes," say the philosophers. The action of vegetable life called him into existence. He is the sum of his parents, his wet-nurse, of time and place, of food and clothing, etc. In more stately and dignified language he is the product of heredity and environment. But let us consider:—Heredity is a name for the process by which a man receives from his parents, at his birth, his chief vital forces and tendencies—his



physical and mental capital; and it would be insane to deny the great law of inheritance.

Sometimes in a dead man's face  
To those who watch it more and more  
A likeness hardly seen before  
Comes out—to some one of his race.

The popular saying "Blood will tell" is simply a common way of stating the doctrine of heredity.

Equally foolish would it be to deny the influence of environment on man's nature in every part of it. There are amazing differences amongst men which are undoubtedly produced by climate, food and mental surroundings; and both morally and spiritually we are largely the creatures of circumstances beyond our own control. The popular saying "Circumstances alter cases" is simply a common way of putting the doctrine of environment.

The truth, however, which I wish to emphasize is that the operation of these two influences do not cover all the ground of any man's nature. They leave out of account the most important of all elements, viz., the element of personality. To illustrate this:—Think, first, of samples of genius. I cannot cast my eyes along my bookshelves without at least a dozen occurring. There is Thomas Carlyle, for instance. His father a stonemason and farmer. His mother a sample of the common type of Scotchwoman. His education and environment no different from that of thousands of other youths. Think of him saying, "I have a book in me, and one day it will issue." Where did that book come from? Think what he says of George Fox, the first of the Quakers, in his Lectures on "Heroes":—"Sitting at his stall, working on tanned hides, amid pincers, paste horns, rosin, twine bristles, and a nameless flood of rubbish, *a living spirit visited him*. . . ever amid the boring and hammering there came to him tones from a far country, came splendours and terrors from the temple of immensity." It is impossible to account for such men if the direct activity of the all-pervading spirit of God be left out of account.

But men of genius appear only now and then in history. What about average people? Well, at least this much is true even of the man whose capacities are most limited and ordinary, that he has something about him which is unique, something which is singular and incommunicable, an inviolable individuality which is something more than the sum of his inherited tendencies acted on by his environment. It is easier to find illustrations of this fact than to describe it. For example: I have read somewhere that in the case of watches made by machinery it is possible to take twenty to pieces, and to shuffle their parts, then to take the requisite number of



wheels, pinions, pivots and springs, and to construct a watch which will keep time perfectly. But it is not possible to do so with watches that are made by hand. If twenty such watches were taken to pieces and their parts were shuffled twenty watches would be spoiled. The reason being that they are made by men and men are never exactly alike one another. Every man has a personality which in some mysterious way stamps itself upon all the work he may do. Where does each common man get this personality from? Its existence is not accounted for by heredity and circumstances. It is a common thing to see two brothers who have dwelt in the same house, played with the same toys, slept in the same crib, said the same prayers, and shared equally the same parental care, yet have grown up with personalities as distinct and opposite as day and night.

From the same Father's side,  
From the same Mother's knee,  
One goes to long darkness and the frozen tide  
One to the peaceful sea.

Such facts are not accounted for by the statement that a man is the sum of his parents, nurse, education, etc. Personality is inexplicable until God is taken into account. The Bible doctrine of man is like a key. If I take up a key of numerous and intricate wards, and, placing it in a lock of numerous and intricate chambers, I find that the key fits the lock, as a rational man I say that the key is made for the lock. And the great Scripture statement, "It is HE that hath made us," with capacity for receiving His Spirit, so exactly corresponds with the known facts of human nature that its veracity is proved by its fitness.

It is not for nothing that we hold fast by the Bible doctrine of man. Nothing within the circle of human life is more important than to have a lofty conception of human nature, and no man can have such a lofty conception if he entertains a low notion of his origin. But whilst "nature is God's fabric, man is God's child."

It is said of Mrs. Siddons, the famous actress, that for days before she went on the stage to act the part of a queen she behaved like a queen in speech and in action. The thought that she was going to pretend to be like a queen made her queenly. After all she was only pretending. But we are not pretending to be children of God.

"Now are we the sons of God, and it doth not yet appear what we shall be," and to cherish the thought is to cultivate that lofty self-respect which "nothing common does not mean." If we feel ourselves to be noble, we shall act accordingly, and make noble everything we see, or touch, or do.

ROBERT J. WARDELL.

DIGNITY OF HUMAN NATURE SHOWN FROM ITS RUINS  
*Rom. iii. 13-18*

CONDENSED FROM HORACE BUSHNELL, D.D.

A most dark and dismal picture of humanity, it must be admitted; yet it has two sides. In one view it is the picture of weakness, wretchedness, shame and disgust. In the other it presents a being fearfully great—great in his evil will, his demoniacal passions, his contempt of fear, the splendour of his degradation, and the magnificence of his woe. To this latter view I call your attention, as exhibiting *the dignity of man, as revealed by the ruin he makes in his fall and apostacy from God*. In just this way we get our measures and form our conceptions of many things; of the power, for example, of ancient dynasties (such as of Rome or Egypt), and the magnificence of ancient works and cities (such as Karnac and Luxor, Babylon, Nineveh, Ephesus, and Tadmor of the desert). So it is with man. Our most veritable, though saddest, impressions of his greatness, as a creature, we shall derive from the magnificent ruin he displays.

I. This is the legitimate impression of the Scripture representations of man, as apostate from God. How sublime a creature must that be, who is able to confront the Almighty, and tear himself away from His throne. In the early chapters of Genesis, we look, as it were, upon a race of Titans, broken loose from order, and making war upon God and each other. So of the remarkable picture given by Paul in the first chapter of Romans. And the picture of the text corresponds, yielding no impression of a merely feeble and vile creature, but of one rather most terrible and swift; destructive, fierce and fearless, miserable in his greatness; great in evil.

II. But we come now to look upon the ruin with our own eyes, to receive the true, original impression for ourselves.

1. Look upon the *false religions* of the world. Pompous and costly rites transacted before crocodiles and onions; magnificent temples built over monkeyish and monstrous creatures, carved by men's hands; children offered up, by their mothers, in fire or in water, it is a picture of ruin, yet how visibly magnificent. If we say that in all this man is feeling after God, then how inextinguishable and grand are those religious instincts by which he is allied to the holy, the infinite, the eternal, but invisible One.

2. *The wars* of the world yield a similar impression. What opinion should we have of the energy, ferocity and fearful passion of a race of animals, could any such be found, who marshall themselves by the hundred thousand, marching across kingdoms and deserts to fight, and strewing leagues of ground with a covering of dead, before they yield the victory. One

race there is—the ants—that mock the glory and magnificence of human wars. These are men swift to shed blood, swifter than the tiger race, and more terrible. Cities and empires are swept by their marches and become a desolation in their path. What shall we think of any creature of God displayed in signs like these?

3. Consider again the *persecutions of the good*: fires for the saints of all ages, dungeons for the friends of liberty and benefactors of their times; poison for Socrates, a cross for Jesus Christ. What does it mean but this, the poison of asps, and more, is entered into the heart of man? What a being is this that can be stung with so great madness by the spectacle of a good and holy life? The fiercest of animals are capable of no such devilish instigation. How great is the nature that is capable of this dire frenzy?

4. The great characters of the world illustrate this transcendent quality of human nature by the dignity they are able to connect even with their littleness and meanness. Napoleon at St. Helena. The immortal Kepler, piloting science into the skies, only proves the magnificence of man as a ruin, when you discover the strange ferment of irritability and superstition, in which his great thoughts are brewed and his mighty life dissolved. Bacon—"the greatest, wisest, meanest of mankind," the greatest of the world's great men is proved by the inborn qualities that tower above the ruins of weakness and shame, in which they appear, and out of which they rise, as solitary pillars and dismantled temples.

III. Look more directly into the contents of human nature and the internal ruin by which they are displayed.

1. Notice *the sublime vehemence of the passions*. What a creature must that be who, out of mere hatred and revenge, will deliberately take the life of a fellow man, and then dispatch his own to avoid the ignominy of a public execution. This kind of frenzy plainly belongs to none but a creature immortal—an archangel ruined. Or take the passion of covetousness: the poor gaunt miser, starving for want that he may keep the count of his gold. Whom do we more naturally pity and despise? Yet he were even the greatest of heroes if he could deny himself with so great patience in a good and holy cause. The same is true even of the licentious and gluttonous lusts and their loathsome results.

2. Consider, again, *the wild mixtures of thought* displayed both in the waking life and the dreams of mankind. How grand! How mean! How sudden the leap from one to the other! How inscrutable the succession! How defiant of orderly control! It is as if the soul were a thinking ruin, which it verily is.

3. Notice, also, the significance of *remorse*: how great a

creature must that be that looking down upon itself from some high summit in itself, some throne of truth and judgement which no devastation of order can reach, withers in relentless condemnation of itself, gnaws and chastises itself in the sense of what it is. Call it a ruin, as it plainly is, there rises out of the desolated wreck of its former splendour that which indicates and measures the sublimity of the original temple.

4. Conceive the greatness of man by adverting to *the dissonance and obstinacy of his evil will*. It is out of harmony with God and the world, and all beside in the soul itself, namely the reason, the conscience, the wants, the hopes, and even the remembrances of the soul.

5. Consider, once more, *the religious aspirations and capacities* that still live in the ruins of humanity. How plain it is that man is a creature for religion—a creature secretly allied to God Himself—attracted to God, as the needle to the pole—aspiring, consciously or unconsciously, to the friendship of God. There is a deep panting in his bosom, he cries inaudibly, and sobs with secret longing after God. And therefore it is that life becomes an experience to the race so tragic in its character, so dark and wild, so bitter, so incapable of peace. The way of peace we cannot know till we find it where our immortal aspirations place it—in the fulness and the friendly eternity of God.

IV. And so it is that we discover the true majesty of human nature in the tragic grandeur of its disorders; nowhere else. Pause a moment and look at some of the practical issues to which our subject is related.

1. It is getting to be a great hope of our time that society is going to slide into something better by a course of natural progress, by the advance of education, by great public reforms, by courses of self-culture and philanthropic practice. We have a kind of new gospel which preaches not so much a faith in God's salvation as a faith in human nature; an alternated gospel proposes development, not regeneration; showing men how to grow better, how to cultivate their amiable instincts and govern themselves by their own power. How plain it is that no such gospel meets our wants, as if any being but God had power to grapple with these human disorders. He alone can rebuild the ruin, He alone can set up the glorious temple of the mind. He alone can satisfy those divine affinities by the bestowment of Himself.

2. The great difficulty with Christianity in our time is that it is too great for belief. After all our supposed discoveries of dignity in human nature, we have commonly none but the meanest opinion of man. How can we believe that any such history as that of Jesus Christ is a fact, or that the Infinite God has transacted any such wonder for man? No man will ever

have any difficulty in believing the work of Christ who has not lost the measures of humanity. To restore this tragic fall required a tragic salvation. No sinner, who had felt the bondage of sin, who had trembled in the sense of his terrible disorders, ever thought that Christ was too great a Saviour, "For God so loved the world"—it is the word of reason to his soul.

3. In this subject the magnitude and importance of the soul are discovered as nowhere else. We try all other methods to rouse in men some sense of their consequence to themselves, of the stupendous immortality Christ recognises in them, but in vain. Here we take another method, we show you the vestiges. In these tragic desolations of intelligence and genius, of passion, pride, and sorrow, behold the import of your eternity.

Oh, Thou Prince of Life! come in Thy great salvation to these blinded and lost men, and lay Thy piercing question to their ear, "What shall it profit a man to gain the whole world and lose his own soul?"

#### MUSINGS ON IMMORTALITY

*If a man die, shall he live again?—JOB xiv. 14*

In thoughtful moments a man says to himself, "Shall I live for ever?" He grows grave in his meditations. It is a subject of increasing interest as he nears the tomb. What evidence has he to warrant his belief in personal immortality?

##### I. STRONG PRESUMPTIVE EVIDENCE.

1. One outstanding fact is the *grandeur of mind*. Was intellect given just to put forth a few efforts here, and then die out? Take the intellect of Moses, Job, Paul, Plato, Shakespeare, Milton, Luther, Wesley, or any man in the front rank of art, science, literature, statesmanship. It seems unthinkable that such minds were only made for the brief life of earth. Surely our poets, philosophers, painters, sculptors, architects, theologians, historians, philanthropists and physicians have not all ceased to be after short service here. Trees often live for centuries, great mountains exist for ages, some books live more than a thousand years, and a few fine buildings continue even longer. Does man cease to be after seventy or eighty years? Does the work last longer than the worker, is the production superior to the producer, is the effect greater than the cause? We cannot consistently maintain a theory of annihilation in the case of man. All the evidence we have is, that the body dies; that the mind perishes which uses the body is inconceivable, it must live on to know and serve in the eternal future—unless it can be proved that man is wholly a material being.



2. Intellect is capable of *marvellous improvement*. At three-score years and ten man dies with his lesson half learnt. He must live on to finish his lesson, and to use the knowledge gathered. Ordinarily, education is meant for professional or commercial life. And surely the school of time is intended to prepare for the life of eternity; or else God's work in making and training man seems wasted, full of inconsistency and contradiction. No force in nature is lost. Matter is modified, transformed, changed a thousand times, but is not destroyed. Is matter continued, and mind lost; mind, so improvable, lofty, grand and God-like? The intelligence of man is full of significance, especially when we take account of his progressive intelligence. Why did God make man so glorious if He meant to put out the light of intellect at death? There is mystery here, but the greatest mystery is belief in the destruction of mind at death. In the Scientist's Catechism, Sir Oliver Lodge replies to the inquiry: "What do you mean by Life Eternal?" "I mean that whereas our terrestrial existence is temporary, our real existence continues without ceasing." Surely the law of continuity holds good in mind as well as matter.

3. *Man shrinks from annihilation and has an indestructible longing for immortality*. "Without a personal belief in immortality," Max Müller wrote, "religion is surely like an arch resting on one pillar, like a bridge ending in an abyss." Rousseau said, "Not all the subtleness of metaphysics can make me doubt for a moment the immortality of the soul, and of a beneficent providence. I feel it, I believe it, I desire it, I hope it, and will defend it to my last breath." Professor Huxley, writing to John Morley, says, "It is a curious thing that I find my dislike to the thought of extinction increasing as I get older, and nearer the goal. It flashes across me at all sorts of times with a sort of horror, that in 1900 I shall probably know no more of what is going on than I did in 1800. I had sooner be in hell, a good deal—at any rate in one of the upper circles, where the climate and company are not too trying." This strong dread of dying out is certainly a singular thing if not an intimation of personal immortality. Surely the feeling is rooted in the mind by God.

4. *Traditional beliefs in immortality*. In almost all nations there is a belief in existence after death. The ancestral worship in China, the doctrine of the transmigration of souls in India, the ancient custom of burying food with the dead in Egypt, all point to the belief in another life. It is singular that this belief should be so wide-spread if a mere delusion. The Jews believed that Abraham and the prophets were living. How comes such a universal belief if there is nothing in it? It is surely another divine intimation of the immortality of man.

II. DIRECT EVIDENCE. Christians believe in immortality

on the teaching and authority of Christ. They claim that all moral teaching in the non-Christian religions is light from Christ, who by His Spirit lighteth every man that cometh into the world. Christianity is Christ, that is to say, our ideas and beliefs respecting Him. Immortality is supposed and implied in the O.T., but definitely expressed in the N.T.

1. The O.T. constantly *suggests and implies* the immortality of man. It is distinctly said that "God created man in His own image . . . and man became a living soul" (Gen. i. 27 : ii. 7). The soul is the man, and adequately expounded, this scripture surely implies that man is naturally immortal. We must not fail to grasp how much the image of God in man means. The cloud-capped mountain is greater than man in mere material bulk, but man can think and love and adore, and so, having a moral nature, is greater than all material and animal creation. The psalmist suggests a nobler life than this beyond the grave, and positively exults in the prospect of it (Psa. xvi. 17). Daniel clearly intimates an eternal future of blessedness for the righteous and of woe to the wicked (Dan. xii. 2, 3). Evidently the programme of existence is only half-finished at death, and man must therefore live on to complete the second part of the programme. Do we ask in moments of nervous exhaustion and strong temptation, is death a dying out—ceasing to be? No, it is a birth into higher life. What we call death is not death, but our true birth. Man feels he is made for the everlasting future. "I feel," said James Smetham, "a stirring of far greater powers than will ever find their earthly development." Man is morally and mentally made for immortality.

Job, as *an O.T. saint*, greatly puzzled himself over the question of natural immortality. In those dark and distant days he wondered, speculated, pushed inquiry further and further in every possible direction; but could not read the riddle, or solve the mystery. He pondered the analogies of nature, noticed that the tree cut down sprouted again, and said to himself, "Is it like that with man? Will man live after he has been cut down by death?" He could not tell, had not the full means of judging, looking alone at nature and human experience; but felt there was one thing he could do—wait till his change came, wait for God's explanation, wait for fuller light on the momentous problem, and he would patiently and reverently do so. We also can wait till all mental perplexity is relieved. In the A.V. it is, "all the days of my appointed time will I wait till my change come;" but in the R.V. we read, "All the days of my warfare would I wait till my release should come." For life is a mental and moral warfare. Job, like ourselves, had to do battle with doubts and fears and mysteries. He would bravely fight his own battle to the end,

believing God would take care of His servants. Further on in this splendid drama he got a wonderful glimpse of truth. "I know that my Redeemer liveth" (xix. 25, 26, 27). How did Job know this? What was the kind and degree of his knowledge? Knowledge is not a shrewd guess, a mere speculative conclusion, a probable or presumptive reason in a dark and perplexing problem. Knowledge is more than this, more than hope, more than desire, more than surmise, more than clever guess-work; it is in some degree an ascertained fact, a lower or higher degree of certainty, and gives birth to faith in future blessedness, faith in God's revelation; for Job could only have known by divine inspiration of Christ as his Deliverer from sin and the grave: it comes substantially to this meaning after all the admitted difficulties of the passage.

2. The N.T. *definitely states man's immortality*. To us in our age knowledge is more exact and comprehensive than it was under the Old Dispensation. Job dwelt in the twilight, we in open day. Christ has said: "I am the resurrection, and the life"—the power to give life, to restore life, and to perpetuate life forevermore centres in Him (John xi. 25). Christ also said: "In My Father's house are many mansions. . . . I go to prepare a place for you" (John xiv. 1, 2). So there is certainly another life after this, and ample accommodation in our eternal home. Christ further declared: "Because I live, ye shall live also" (John xiv. 19). Christian immortality is based on the immortality of Christ; and if Jesus Christ be God everlasting life is an absolute certainty. What more does reasonable faith require? Heaven itself is not far to seek, it is to enjoy Christ here and now, and ultimately to be with Him and to behold His glory. We have on earth in some measure a blessed consciousness of our immortality; for spiritual religion brings heaven into the heart and life, the character and conduct, the experience and work of the believer:

My Jesus to know,  
And feel His blood flow,  
'Tis life everlasting, 'tis heaven below.

And the heaven of heavens will only be the fuller and more perfect enjoyment of Christ.

WILLIAM UNSWORTH.

### CHRIST'S ANSWER TO ENQUIRERS

*Come and ye shall see*—ST. JOHN 1. 39

"Come," an invitation; "shall see," a promise. Coming a condition of seeing, seeing the fruit of coming. Faith is the key of spiritual knowledge.

All that is best in man, all that raises him to his greatest height is the outcome of faith. No man can know the things that touch the deepest springs of life unless he first come to

Christ. Faith precedes knowledge, practice follows knowledge. We must *know* before we can *do*. "Come and ye shall see."

I. In the enquiry of these two disciples THERE IS A DESIRE TO KNOW MORE ABOUT CHRIST.

1. Such a desire supposes a healthy hunger of the soul. Not to desire Jesus is an abnormal state of things, to long for Him is the normal condition of the heart. St. Augustine says, "Thou madest us for Thyself, and our heart is restless, until it repose in Thee."

2. The desire to know Jesus more intimately leads to the most satisfactory results.

To desire the best, man can never be satisfied with anything *but* the best. When our whole being goes out to the mightiest and holiest, and our aspirations soar into the region of the divine, we shall take the things of the world at their true measure, and accept their true valuation. The best antidote to the things of the world is a sight of Jesus. No man who has had a vision of Jesus can rest satisfied with the world at its very best. In the presence of Jesus the soul finds its true home, its atmosphere, its life.

3. As followers of Jesus we can only realize our need and desire for a fuller spiritual knowledge when we follow Him closely. The nearer we live to Him, the more real and urgent will be our need of Him.

II. THIS DESIRE IS ANSWERED BY CHRIST'S "Come and ye shall see."

1. Jesus affords an opportunity of knowing Him to all who desire such knowledge. He gives every facility for acquiring this knowledge.

2. Jesus is ever ready to respond to the enquirer, He is ever accessible.

III. Coming to Christ BRINGS THE ENQUIRER INTO FELLOWSHIP WITH HIM, AND INTO A NEW EXPERIENCE.

"They came and saw where He dwelt, and abode with Him that day."

1. Fellowship with Jesus.

2. Experience of His love and power. No man can have a Christian experience until he has had fellowship with Jesus. What a holy fellowship and a glorious experience these two new disciples had. They dwelt with Him, and that fellowship created an experience. They realized and enjoyed His love and presence. The safest and happiest place for the Christian is in the presence of Jesus. Abiding fellowship with Him is a spiritual and moral stimulus. The Christian may *abide* with and in Christ. *This* is his guarantee of safety, fruitfulness, advancement.

Be Thou alone my soul's delight,  
My passion and my love.

"Come and ye shall see."

JOHN W. VEEVERS.



## TWO EVILS

*For My people have committed two evils; they have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water—*JER. ii. 13.

In these striking words Jehovah by the mouth of the prophet Jeremiah describes the conduct of His people Israel. It is a characteristic of fallen humanity to go astray like lost sheep and to turn to our own way. God tells us His people have committed two evils.

I. THEY HAVE FORSAKEN HIM THE FOUNTAIN OF LIVING WATERS. What reasons could they give for such a course? (1). Did a sense of their sinfulness drive them from Jehovah? For sin produces fear of God and a desire to flee from His presence. Or was it (2) a want of faith? Perhaps they ceased to trust in the Lord because clouds and darkness are round about Him (Psa. xcvi. 2). They could form no intellectual conception of His Person. They found it difficult to believe in the God of their fathers because they had neither heard His voice at any time, nor seen His form (St. John v. 37). They could not rest their souls in simple faith on Him who dwells in light unapproachable; whom no man hath seen, nor can see (1 Tim. vi. 16). So they forsook the Fountain of living waters, the Eternal Source of every spiritual joy and blessing, the Giver of every good and perfect gift.

II. THEY HEWED THEM OUT CISTERNS, BROKEN CISTERNS, THAT CAN HOLD NO WATER. The second evil springs from the first. If the soul forsakes its Creator, it turns for satisfaction to the pleasures and business of earth.

III. THE CURE FOR THE TWO EVILS: DIVINE CORRECTION. God the Holy Ghost must teach us the folly and sinfulness of forsaking God and turning for satisfaction to things of earth. If we are tempted to commit these evils let us offer the prayer, "O Lord, correct me" (Jer. x. 24).

H. P. WRIGHT, B.A.

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Notes and Illustrations

TEMPTATION: ITS REVEALING POWER.—All that any test or trial can do is to show what was in us already. In many places of the East there is the horrible disease called leprosy. When a man is feeling ill, they have a curious way of discovering whether he has leprosy or not. They light a candle and put salt on the wick, and the face of every one who has not leprosy is white or pale, but if leprosy is in any one's blood, crimson spots appear on his face. The same thing can be done by the camera; a photograph will reveal the spots when the natural eye cannot see them. There



is reason for all this, but I won't trouble you with that now. You can all understand this—that it is neither the light nor the camera that makes the man a leper; these only show the leprosy that is there already. And this is all that temptation can do for any one—show what is in him. You sometimes do what, a moment before, you never thought you possibly could have done; yet it has been done. How's that? Simply because it was in your heart before, and only wanted the opportunity to come out. It is the opportunity which reveals the good or the evil that is in us.—*J. Reid Howatt.*

**EZEKIEL.**—The Book of Ezekiel is a perfect mirror of the life of the captivity. Its fierce conflicts and fiery collisions, tough abuses and tenacious evils are laid bare, as well as its exceeding great and precious promises, enrapturing forecasts, and great though slowly attained results. So be it that he does not reach the rapture of Isaiah, and is more artistic and mechanical than Jeremiah, and it is clear that his feet stand within the O.T. economy, and he himself partakes of the limitations and restrictions of his age, yet his eyes peer far toward the coming of the Son of Man, the descent of the all-quickenings Spirit, and the resurrection of a dead humanity from the grave of its corruptions.—*Dr. Clifford.*

The holy prophet is not to be considered merely as a poet, or as a framer of those august and astonishing visions, and of those admirable poetical representations which he committed to writing, but as an instrument in the hand of God, who vouchsafed to reveal Himself through a long succession of ages, not only in divers parts, constituting a magnificent and uniform whole, but also in divers manners—as by inspiration, by voice, and by plain or enigmatical vision.—*Archbishop Newcome.*

**PREACHING OUTSIDE THE PULPIT.**—The Bible is the best theological seminary, and in that the preacher learns that his Divine Master delivered two popular discourses which the Holy Spirit has preserved for us; one of them was delivered on a mountain, and the other by the seaside. The great body of our Lord's instructions were in the form of personal conversations with individuals or with His little band of disciples. That quiet evening talk with Nicodemus has shaped all Christian theology and moulded myriads of human characters, and will continue to until the end of time. The apostles pursued the same methods with their Master; and the Book of Acts is largely the record of personal labours for the conversion or the spiritual benefit of individuals. Paul preached public discourses when he had the opportunity; but I question whether his sublime discourse on Mars' Hill has ever brought as many souls to the Saviour as his brief talk with one poor, awakened sinner in the prison of Philippi. The danger with us ministers is that we look at our flocks too much as a totality; the word "masses" is a misleading word. We preach on Sabbath to a congregation; but God's eye sees only individuals. Guilt is a thing appertaining to an individual conscience; and conversion is the turning of the single soul to Jesus.—*DR. CUYLER.*



UNION FOR BIBLICAL AND HOMILETIC STUDY  
IN ASSOCIATION WITH THE WESLEYAN METHODIST  
CONNEXIONAL LOCAL PREACHERS' COMMITTEE  
SESSION 1908-1909

MOTTO —“ *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*”—2 TIMOTHY ii. 15.

SECRETARY :

Rev. J. A. CLAPPERTON, M.A., 14, Waterloo Road, Nottingham

SPECIAL NOTICE

*Subscriptions were due on April 1st. It will be a great convenience if Members will Remit their Subscriptions promptly, and at the same time quote their Old Union Number if they have been Members before, and state which Classes they wish to take. (Those also who are Wesleyan Local Preachers, or on Trial, should mention the fact).*

VACATION

The work of the Session begins in September. Students are requested *not* to write to the Secretary in August.

XXXIII. SUMMER CLASS

WORK FOR AUGUST : Read Chaps. ix. and x. Questions : 1. Summarize Paul's great controversy and shew the force of the incident contained in Acts xxi. 20-26. 2. What was the immediate aim of the Epistle to the Galatians ? 3. What led to Paul's arrest, and why was he kept in prison at Cæsarea so long ? 4. By what means was Paul the prisoner able to exercise so great a spiritual influence in Rome—and beyond ?

SECOND INSTALMENT OF TUTOR'S REPORTS

SESSION 1907-1908

I. HOMILETICS (ELEMENTARY) : FIRST YEAR

“ Thirty names were given me at the beginning of the Session. From 13 I have never received a paper ; 3 answered one set ; and 3 two sets of questions. The remaining 11 evinced a continued interest, and whilst there was a marked variety in the ability displayed, most of them showed improvement from one month to another. I recommend F. J. Clarke with 86 per cent. for the prize. He is followed by Robson, 80 per cent. ; Phelps, 76 per cent. ; and Harrison, 74 per cent.”

C. C. MAYES, B.A.

“ The work done by my students has, with two or three exceptions, proved somewhat disappointing, so many lacking the grace of continuance. The prize-winner, Mr. E. Dexter, has shown great improvement, his first mark being 75, and his last mark, 89. The work sent in by Walter Goodearl, Norman Landreth, and W. E. Penny has manifested considerable care and pains, and they quite deserve a place in the Honours' List. Their names are here in the order of merit.”

J. MARWOOD SANDERSON.

IV. THEOLOGY : FIRST YEAR

“ Of the 24 students allotted to me, 6 made no communication, 7 sent less than four papers, 11 sent the full number of papers. All the 11 gained more than 70

per cent. of marks each. The prize-winner, Mr. T. Magnay, had 94 per cent., and Miss A. F. Atkins, who equally deserves a prize, 93 per cent. The others, in order of merit, ranging from 89 to 75 per cent., were as follows:—Messrs. A. J. Perry, A. G. Garrett, G. H. Dawson, E. H. Geils, W. E. D. Grimwood, H. C. Taylor, E. Roberts, A. L. F. Seymour, C. L. Young.”

THOS. HESTER.

“The papers generally, have been of a much higher order this year than last, the average mark being a little over 60 per cent. It is to be regretted that so few in the class have sent in the possible number of papers. Mr. W. C. Bluett has done exceptionally well, receiving an average of 81 per cent. Mr. E. Jones and Mr. F. H. Jenkin deserve commendation for perseverance and good work. Several papers gave promise of success that was unrealised through insufficiency of work. I have found it necessary to again urge students to put their answers into their own words, instead of following so closely the words of the text-book, and it has not been without some good results. The letters of appreciation from students have been encouraging.”

EDWARD A. SPEAR.

### V. THEOLOGY : SECOND YEAR

“The number of students in this Class at its commencement was 25, 5 of whom have sent in no papers, and 2 only one. Only 17 have sent in four or more, whilst 13 persevered to the concluding seventh. The average percentage of marks has been remarkably high, and not a single set of answers has fallen below the percentage for Honours. Had all who commenced at all persisted, and done as well each month, the whole Class would have, of course, merited Honours. As it is, those in Honours follow the Prize-winner (J. S. Lee) very closely. The Honours List in order of percentage is:—W. Carlisle, N. B. Spencer, W. Boxford, S. Holmes, T. Bibby, W. Ward, A. J. Warman, H. W. Gresham, W. Owen, H. Buglass, G. A. Dear, J. E. Broad, J. H. Titchener, N. Barrass, C. Andrews. The rest deserve every encouragement and commendation.”

J. DINSDALE BANKS.

### VII. CANDIDATES' THEOLOGY

“Good work has been done by some of the students in my class. Of these it would be difficult to speak too highly. The quality of the papers indicate considerable diligence in preparation, and real interest in the work. Others began well, but failed to continue to the end, and a few never began the work at all. The only criticism I wish to make is that the majority of the students confine themselves too closely to the words of the Manual, and one cannot be sure they have grasped the thought. The prize-winner is Mr. Arthur J. Chatterton, whose marks average 91 per cent.”

J. LEONARD WHITE.

### VIII. CANDIDATES' BIBLE STUDY

“I have much pleasure in sending my report for the year. Many of the students were late in sending in their papers, sometimes unavoidably through illness or pressure of other work; but this greatly adds to the examiner's work, as it is much easier to correct when the whole of one set of papers are taken together. I report on 87 papers sent in by 19 men. There were some almost perfect answers, notably by J. Johnston, W. G. Furber and A. M. Spencer, But in general excellence spread over the whole series, E. Sutton and E. Calvert were undoubtedly first. The earlier questions tried the students most severely, and in them the difference between the various papers was most marked. Of those who persevered, steady improvement was shown by several, especially by W. Ackroyd, E. W. C. Jordan and H. Rothwell. None of the papers quite equalled the standard of the two best of last year; but there was a quantity of good work which made it somewhat difficult to select the prize-winners.”

H. W. PERKINS, B.A.

"Papers have been received from 14 students out of the list sent me. The results of the 10 who really took up the work are most satisfactory. Complete sets of answers have come from 4; the other 6 have sent five papers each. I have great satisfaction in naming two students as equally meriting the class-prize. They are Messrs. T. W. Bowman and M. H. Lee. The following have gained Honours'—in order—Messrs. S. Wainwright, S. Brown, E. W. Grant, C. E. Hellins, A. Parr, P. Hallding and G. W. Teale."

OWEN J. LETCHER.

"Out of 28 names, 13 sent no papers, 5 sent one, 2 sent three, 3 sent five, 1 sent six, and 4 sent seven. Those who kept to the work did remarkably well. The first two ought to have a prize, both have been quite a remarkable set of papers."

CECIL M. WEEKS.

### IX. CHRISTIAN EVIDENCES

"Those who entered this Class numbered 16, of whom only 6 sent in the requisite number of papers, *viz.* 5 for Honours, and for this all gained the necessary percentage. Their names in order of merit, are: Sergt. G. McCourt, J. S. Lee, Miss H. Bishop, R. H. Jones, T. Greenhalgh, E. Taylor. The first four gained well over 90 per cent. of marks, whilst the first secured 97.1-3 per cent. These, especially, deserve all possible praise for their grasp of the subject matter, and the first for his masterly and original answers, which, I regret, in the insufficiency of students do not entitle him to a prize."

J. DINSDADE BANKS.

### X. CHURCH HISTORY

"Only 2 students have sent in papers, but both have been done admirably, W. A. F. Marett gaining 94 per cent. of marks, and W. Arnold King 92 per cent. For next Session only one text book is chosen instead of two. This makes the course easier and cheaper, and it is hoped that more students will avail themselves of this Class."

ERNEST E. ORMISTON.

### XII. ENGLISH GRAMMAR

"Of 61 students about half have persevered to the end, or near the end, of the course. The work of these has been, in almost every case, uniformly good. The excessive weakness in Analysis noted in previous Sessions has largely disappeared. The prize-winners are G. Carwardine and H. W. Radcliffe. These are closely followed by P. Breadner, R. Idris Jones, M. H. Lee, with over 90 per cent. of the maximum marks obtainable; and by H. C. Cox, B. Heseltine, S. C. Holt, R. G. Pitt, E. Sutton, with over 80 per cent. It seems a pity that many who made as good a start as those mentioned above did not send in more than one or two papers."

A. H. SCHOLEFIELD, B.A., B.Sc., F.C.S.

### XIII. ENGLISH COMPOSITION

"A very good set of papers has been written by Mr. H. C. Cox, who wins the prize with an average of nearly 82 per cent. He is closely followed by Mr. F. O. Graves with a slightly lower mark. The other 8 students in the Honours' List have done satisfactory work, and have made progress in knowledge of the subject. As is usually the case, some of those students who most needed the work of the class soonest grew weary of sending papers. It is to be hoped that some of these will make a more determined effort next year."

W. A. LENTON, B.A.

## XIV. COMPARATIVE RELIGION

"Fifteen members joined this Class during last Session. Four of them sent in no work at all. This was unfortunate in two respects. In the first place it deprived them of personal benefit, and in the next place it made it impossible to award a prize. The work of those who persevered was of a high order on the whole. Several students manifested an unusual amount of interest in this important subject. There was keen competition for the first place as the marks will show. There was not much to choose between the leaders. The following is the Honours' List:—T. Hewitt, 91; Miss Elvidge, 90; Mr. Newbert, 88; Miss Wilcock, 85; A. McIntosh, 84; H. Collier, 81; E. Thompson, 72."

H. CARISS J. SIDNELL, B.A., B.D.

## XV. LOGIC

"The work in this class has been very disappointing. Although 23 names were sent on to me I have only heard from 13. Six sets of questions were set, but no one has sent answers to more than four sets. In fact I have only received more than two papers from 3 students. Evidently the subject has not proved sufficiently attractive to create sustained interest on the part of those who took it up."

W. H. BATHO GIBBON.

## XVIII. N.T. GREEK

"Of the 24 students who composed my Class, 1 took 'Initia Graeca' instead of 'First Steps,' and made good progress with the exercises; 2 others had previously been members of the Greek section and made some further advance in the language. From the remaining 21 I received in the ordinary course of the Session 77 papers, but the average per individual would have been considerably lower but for 4 members of the Class who alone completed the exercise work, translating also a few verses from the Greek Testament. The names to be so honourably mentioned are, Miss M. Nash, W. Sunter, J. W. Ferry and Miss M. Dumville, all of whom worked consistently well throughout and gained over 90 per cent of the marks. I beg to recommend the first named for a prize, and the other three to a place in the Honours' list. The Rev. T. McCord did work of excellent quality, but scarcely enough of it for Honours'. The percentage of failures is large, but the subject is difficult, and I am pleased that some have done so well."

A. A. FULLER, B.A.

## XXI. WESLEY CLASS

"This Class consisted of 16 members, of whom 5 sent full sets of papers. Nearly all the papers have shown considerable improvement as the Session has advanced. Mr. E. G. Garrett gains the class prize with 87 per cent. marks. Mention should be made of the very good work done by Mr. Clarke, of Grimsby, and also by Mr. Peet, a local preacher of Malta."

J. HERBERT TITE.

"Interest in the subjects set for study has been well maintained throughout the Session by some half-dozen students, whose work has been gratifying to the tutor. Two or three others did excellent work during part of the Session. The work set has been considerable in amount, and of some difficulty for beginners. Testimony has been borne by several students to the benefit derived from the course of study."

W. HERBERT SPENCER.

"Of the 10 members of the Class 7 sent the total number of papers each, 1 sent five, another three (87 per cent.), and the remaining student, only two (64 per cent.). The work done has been very satisfactory, and shows a decided improvement upon that done in previous years. The general excellence of the answers sent by these students indicates that they are good local preachers 'in



the making.' A marked feature has been the gradual, but sure improvement in the cases where, evidently, the students had not had exceptional educational advantages. I trust they will all continue to work in U.B.H.S. classes in future sessions. Mr. Norman Landreth, with 90 per cent., gains the prize, and Mr. J. H. Price, with 87 per cent., is such a good second that I heartily recommend he be allowed a prize also."

G. SWAINE, B.A.

"Out of the 11 students whose names were submitted to me only 3 have completed the whole course; they deserve very much praise. Three other students did tolerably well as far as they went. Robert A. Bish is recommended for the prize. Special mention should be made of C. E. Hellens who makes a very good second. He and J. T. Bradford have gained Honours'. I have been greatly pleased by the many letters of thanks I have received."

O. MADOC ROBERTS.

## XXVII. EXPERIMENTAL BIBLE STUDY

"During the Session the Class has been small, but some very good work has been sent in. Miss F. E. Cockle deserves special mention. Her papers have shown a thorough grasp of the teaching of the Epistle. Gratifying testimony has been borne to the fact that the study of the handbook has proved of special benefit to class-leaders, strengthening them in devotion to their important work. Average of marks:—Papers sent throughout Session: Miss Cockle, 95 per cent.; M. Theobald, 90 per cent.; A. L. Brown, 85 per cent.; F. E. Pickles, 80 per cent. Occasional papers: Mrs. Bennell, 85 per cent.; Miss Wilcox, 80 per cent.; Miss Ensor, 80 per cent.; Miss Robinson, 70 per cent."

CHARLES R. BUTCHER.

## XXVIII. ART AND PRINCIPLES OF TEACHING

"Twenty-one names were registered this Session, and the majority of the students sent in a fair proportion of papers. Four deserve special mention for the interest and intelligence they manifested. Mr. Arthur Blows did excellent work, gaining 87 per cent.; Miss F. E. Jukes and Miss L. Mann each obtained 76 per cent. Most of the papers showed a keen desire to put theory into practice, and illustrations from the experience of the teacher with his own Sunday School class were a marked feature of the answers this Session. I should like to thank the students for their interest and perseverance.

W. H. CHEETHAM.

## XXIX. BIBLE STUDY (O.T.)

"The work in this Section has been done most thoroughly, and it has been a pleasure to read the papers, many of which have been very good, while those of two or three of the students have been brilliant. Mr. Wm. Owen wins the prize with 697 marks out of a possible 700. Miss M. Wright, Miss Irene Buzza, and Miss Stark have sent in a full number of excellent papers, Miss Wright being only two marks below the prize-winner. Not the least worthy of notice is the work done by Master W. H. Bolt, a lad only just in his teens, who has gained 585 marks out of 700. Dr. Davidson's book has gripped the students, and as a result this has been my most successful year in connection with the U.B.H.S."

HERBERT S. SEEKINGS.

## XXX. BIBLE STUDY (N.T.)

"I started with a class of 24, of whom only 9 persevered to the end. Six more sent me four papers, and then withdrew, assigning Christmas work or influenza as the cause. If I may judge from letters received, the study of the Epistle has been greatly enjoyed by the Class. But there has been a feeling, which has found expression more than once or twice that the Text-book was not

as clear as was desirable. Consequently, I have had some very interesting correspondence in addition to the work of examining the papers. The highest marks have been won by Mr. F. W. Rydall, who obtained 98 per cent."

M. W. MOUNTFORD, B.A.

"My section of the Class this Session has been a small one, but the students have kept well to the work. The average of marks given was over 82 per cent.; no paper gained less than 70 per cent. The answers have generally shown some originality of thought and a good understanding of the subject."

A. D. BASKERVILLE.

### XXXI. BIBLE ENGLISH

"In connection with the Session just ended I received communications from 12 individuals; one, however, questioning the necessity of the course of study, and another, simply one of enquiry. Of the remaining 10 only 3 sent in the full set of answers, namely, Miss C. A. Foxwell, to whom I adjudge the prize for an all but perfect series of answers, securing the excellent average of 93.125 per cent. on eight papers, with a total of 700 marks out of a maximum of 800. She is closely followed by Miss D. Sigley with a percentage of 87.5, and leading the Honours' List. G. C. Clarke with 81.25 and E. G. Titchener with 75.625 on seven papers, complete the Honours' List. Miss N. Wills secured 64.375 with six papers; W. H. Lampton, 53.125 with seven papers; and T. H. Harper, 56.875 with six papers. Had these 3 sent in the full set of answers, no doubt they, too, would have obtained places in the Honours' List. The omission to do so is distinctly disappointing, and discouraging to the Tutor. I fear the April questions have been overlooked by the majority of the students. This is much to be regretted as it necessarily spoils what, otherwise, in all probability, would have proved good averages. Two others sent only one set each; whilst another sent three."

F. W. SYMES.



## OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

*August 2—How GOD THINKS OF US—1 Samuel xvi. 7*

In how many ways we think of one another. The dress we wear, the house we live in, the school we go to, the work we do. By our countenance, or our stature. By the games we play, or the places we like to go to. How rarely we think of what people *are*. With God it is exactly the opposite. He looks on the heart.

1. *God knows what money we have, but He looks on other riches altogether.* God is not attracted by a full pocket, but a full heart. If we are rich in good feeling, in trust, and kindness, and sympathy, as well as rich in gold, then God looks upon us. I have known boys at school whose only distinction was that they had more pocket money than anybody else. They could swagger a bit, but God is not taken in.

2. *God knows the clothes we wear, but He looks on another kind of apparel.* When He sees one poorly clad cherishing good desires, trying to learn good things, and doing his best to take life patiently and thankfully, God looks upon that one. And He passes by the pretty dress where the wearer is not heart-beautiful.

3. *God knows where we live, but He looks rather upon how we live.* We look at the big house with all its riches, and we say, "What grand people those are!" What does God think? He does not mind about the house, He looks at the life that is lived in it. God has an eye rather for kind words, good deeds, than for rich furniture. We must learn to put the right value upon things and upon people.

*August 9—THE SPRING OF COURAGE—Psalm xi. 1*

What a time it was when David faced the giant. How immense he was, and David, how small. What a fighter he was, and David only a shepherd youth. How well armed, and David had only his shepherd crook and sling. Yet David did not fear, for he trusted in God. There was in his heart the song of our Golden Text. With God as our Friend we need not fear duty, danger, or difficulty.

1. *Duty.* Whatever duty calls us to, we may trust in God for help to do it. David felt it right to go out against this giant and he was sure that God would help him.

2. *Danger.* It was a dangerous task to go out against such a foe. But when lion or bear used to threaten his flock, he did not fear them. ("The Lord delivered me out of the paw of the lion.") He did not fear now.

3. *Difficulty.* Hard was the task, but God guided him so that he was careful about the stones he took from the brook, and the swing of his sling. He went out trusting that the Lord would teach him how to conquer, and He did. The great question is, "What is our trust in life?" We may trust in the help, the care, the guidance of God.

*August 16—WHAT GOD IS TO US—Psalm lxxxiv. 11*

It is difficult for the man who loves God and trusts in Him to tell how much God is to him. These old God-lovers used to gather all sorts of images together to express what they could not tell in plain words. In our Golden Text we have two; *a sun, a shield.*

1. *A sun.* "Sun" stands for sunshine and that means warmth, light, life. What a difference the sunshine makes to the world! Gloom passes away, flowers lift their heads, and gladness seems to spring up with the shining of the sun. So God is the comfort, the light, the very life of our life. There is no cloud in God's friendship. Life without God is like the sunless world.

2. *A shield.* Everything needs protection. Go into the garden, and each flower needs care against its enemies. Some need protecting from the wind, and all from caterpillars and slugs. Many are the enemies in the heart-garden. They come to take away our faith, our peace and our hope. God is our shield.

Let us say, "God is *my* sun, and *my* shield." How can we do that? Live in the sunshine. Don't live in the cellar where the sun cannot penetrate. Remember God's love and presence: trust in them and rejoice. Think of God's protecting care, commit your life to it and don't be afraid.

*August 23—A TRUE FRIEND—Prov. xviii. 17*

How beautiful true friendship is, and how much we need it. The wise man of our text tells us what true friendship is. There are, more especially, two marks whereby we may know it.

First mark—*constancy*. “Loveth at all times,” is the precious thing. There is a great deal of fickle friendship which is the poorest and meanest of things. The true friend loves in good report and evil; in riches or poverty; in prosperity or adversity; in health or sickness.

Second mark—*sacrifice*. He is like a brother born to help in adversity. The friend, when true, becomes like a brother. A brother's special part is to help when trouble comes. So the true friend. He does not merely get, he gives. Selfishness is the exact opposite of friendship.

(a) *Be a true friend*. It is the best and richest you can give or be. There are many lonely hearts pining for the dower of friendship.

(b) *Keep a true friend*. It is worth a little trouble. Don't neglect them or let them slip out of your life. Don't let others, newer, crowd them out.

#### August 30—GOOD FOR EVIL—*St. Luke vi. 27.*

Suppose that you have an enemy; one who is really anxious to injure, hinder and harm you, what are you to do? We must be sure that he is an enemy. Most of the people whom we think are opposed to us are nothing of the kind. Paul had some people who thought he was their enemy because he told them the truth. Jesus tells us what to do about the real enemies, if we have any.

1. *We are to love them*. This word love has many meanings. We cannot love our enemy as we do our friend, or our mother, or God. It means that we are not to be his enemy; that we are not to be angry, or revengeful; that we are not to owe grudges, or think unkindly.

2. *We are to help him*. Return good for evil, help for hindrance. If he has prevented your getting an innings, give him your next. If he has left you without help in the lesson when he is in difficulty, help him. If he has done you a bad turn, do him a good one. That is what David did to Saul when he found him asleep in the place of the wagons. (1 Samuel xxvi. 7.) Let us try not to be anybody's enemy, and to change enemy into friend.

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## SPECIAL REVIEWS

*Jerusalem*. By George Adam Smith, D.D. London: Hodder & Stoughton. 1907-8. Two Volumes. 24s. net.

(Concluded)

If in the case of Vol. I. it is not easy to do justice in a brief survey to the extraordinary fulness and wealth of detail with which the author treats his manifold theme, still more is this the case with Vol. II., which is occupied with a history of Jerusalem from B.C. 1400 to A.D. 70. He begins the history proper with an account of the Conquest of David, and remarks that “the drama of Jerusalem is never more vivid than while David is its hero.” Passing on to Solomon and his Temple, he regards the erection of a Temple as part of an imperial policy in which Solomon imitated contemporary monarchs, and considers that he was still under the influence of the material side of religion—a view corroborated by the



speech (not referred to by the author) in which Stephen—no doubt an extreme critic— inveighed before the Council against the localization of Jehovah involved in Solomon's building.

Refraining from anything but a bare reference to the chapters, *From Rehoboam to Ahaz, Isaiah's Jerusalem, Hezekiah and Sennacherib*, and others occupied with a stage in the history with which in previous works Dr. Adam Smith has familiarised his readers, we turn to one of those chapters in which the author reveals his gift of summing up historical movements and influences, and generalizing thereon *sub specie æternitatis*.

This is the chapter headed "The Ideal City and the Real." He notes how "at the moment of the Exile, Jerusalem represented not only the actual and efficient nation but the Divine idea for which the nation lived"—and *that*, too, in spite of her fall and depopulation. In Lamentations, the Deutero-Isaiah, the later prophets and the Exilic Psalms, Jerusalem lives, though desolate and in ruins. Hence arises the apotheosis of the city: "Hereafter, whatever may happen to her earthly frame, there will still be free of its fluctuating fortunes, a Sion and Jerusalem—ideal and immortal."

Other studies in the volume, which illustrate the same quality of sagacious insight able to disentangle the threads of great spiritual principles from the mass of historical detail, are *The Jew and Greek, The Temple and the Lord*, and the chapter on *Jerusalem of the Gospels* with which the volume closes. One of the memorable facts of history occurred when at the close of the obscure century of the Persian domination of Israel, Alexander in 331 overthrew the Persian empire and arrived in Syria; though the story of his visit to Jerusalem is probably a legend it was during this period that Greece and Israel came into vital contact. Jews entered Alexander's army in large numbers, and were drawn into residence and citizenship in the Greek communities, with which Judah was now surrounded. A new and voluntary dispersion took place on a large scale, the causes of which are admirably sketched by our author.

The clearest indication of the mutual attraction of Jew and Greek is to be found in the Jewish wisdom literature, notably in the Book of Ecclesiastes. It has frequently been maintained that the author has been largely indebted to Hellenism and Hellenic literature. Dr. Adam Smith, on the contrary, argues that he is Hebraic in style, methods and principles, and that his general attitude to the problem of life is to be accounted for, not by directly Greek influence, but by the emancipation of Israel from purely national interests and concerns, which naturally resulted from the Greek supremacy in Asia.

"Cut loose from their sense of distinction and religious privilege, Israel had to reflect upon the labour, the baffled thought, the sorrow and the death which made them one with all the sons of men, before their experience and sympathy became adequate for their mission to the world. It is thus the Book vindicates its rank in the religious history of Israel" (p. 417).

The chapters on *Jerusalem under the Maccabees and Hasmonæans* and *Herod, the Romans and Jerusalem* lead up to the striking studies already named—on the approach of Judaism to Christianity and our Lord's association with Jerusalem. The final scene in His ministry is graphically



depicted, though the topographical details of the Crucifixion are admitted to be lost in obscurity, and the promise of a new world which emerges from the gloom of Calvary is beautifully indicated.

"As for the embattled City herself, lifted above her ravines and apparently impregnable, she sat prepared only for the awful siege and destruction which He foresaw: while all her spiritual promises, thronging from centuries of hope and prophecy ran out from her shining into the West: a sunset to herself, but the dawn of a new day to the world beyond" (pp. 579).

As Dr. Adam Smith is himself a great gift to the Christian Church, so his latest book is a treasure of enduring worth to its ministers, teachers and students. We can imagine many a preacher inspired with new vision and thought by the fresh suggestions and applications of this stimulating work; many a lonely student thrilled with a deepened sense of the uniqueness of the divine revelation which culminates in Christ, and which in its earthly vicissitudes is for ever associated with Jerusalem; and many readers to whom there will come a new meaning and interpretation in the ancient sentiment of the Psalmist—which we quote from the Vulgate—"He shall not be moved for ever that dwelleth in Jerusalem."\*

R. MARTIN POPE, M.A.

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## REVIEWS

*Under Bond and Banner.* By Robert Whittleton. London: Robert Culley. 3d. net.—This attractive pamphlet is in the first instance an army chaplain's address to soldiers, and as such it is very good indeed. The sections are brief and bright, and will be read easily and with profit. But the pamphlet deserves a much wider field. It is suitable for young Christians of all classes, and we commend it specially to leaders of Boys' Brigades, Sunday School, Christian Endeavour, and Guild workers.

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Encouraged by the marked success of *The Century Bible* Messrs. Jack announces a series of companion Handbooks, to be entitled *The Century Bible Handbooks*. The aim of the little books will be to gather the results of research and scholarship on matters of history, archæology, literature, and criticism that help to throw light on the Bible and its contents. The series will be designed for the ordinary reader, and especially the Sunday School teacher, yet it is hoped that they will also prove adequate to the needs of theological students. A beginning is made with four volumes, viz., *The Early Church* by Dr. Horton, *The Apocryphal Books* by Professor Andrews, *Life and Teaching of Jesus Christ* by Rev. W. B. Selbie, M.A., *Man, Sin, and Salvation* by the Rev. R. S. Franks, M.A.

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\* *Non commovebitur in æternum qui habitat in Jerusalem* (Vulg., Ps. cxxiv.)

## MEN AND BOOKS : A MONTHLY SURVEY

### FRESH LIGHT ON THE TRIAL AND CRUCIFIXION OF JESUS CHRIST \*

**M**R. BRODRICK, the editor of Murray's *Revised Handbook for Palestine and Syria*, speaks with authority. Few, if any, living men understand better the manners and customs of the Jews, ancient and modern. He finds fault with almost all previous discussions of his subject because their authors apply to the Jewish trials the principles of Roman or present-day jurisprudence. He examines the question purely from the standpoint of Judaism. The result is a little surprising—the most emphatic and thorough-going condemnation of the Sanhedrin that has ever been pronounced. From beginning to end every principle, maxim of law and procedure was violated, with scarcely a pretence of observance.

The arrest itself was illegal, a mere act of violence. Only the accusing witnesses could arrest a man charged with crime. At the time of the arrest these witnesses did not exist. The shew of legality given by the assumed presence of Roman soldiers fails because no Roman soldiers were present—"band" was the technical name for the armed temple-servants. The trial was illegal; every sort of private examination of a prisoner was forbidden rigidly; the court could not sit during the Passover Feast or at night; the sentence was illegal, it could not be pronounced till twenty-four hours after the announcement of the verdict; the interrogation of the Prisoner was illegal—no questions could be asked of the accused by judges or witnesses, the use of our Lord's confession that He was the Son of God was illegal—nothing that an accused person said could be used against him, even a plea of "guilty" was not admitted till the verdict had been given; the search for witnesses was illegal, such an act was prohibited sternly, and witnesses were required to swear that they had not been sought for. Mr. Brodrick holds that the charge on which our Lord was tried was sorcery, his assertion of his ability to build again

\* *The Trial and Crucifixion of Jesus of Nazareth. By M. Brodrick. (John Murray).*

the temple, if destroyed, in three days. That failing—for the verbal discrepancy of the witnesses was fatal to it—recourse was had to the charge of blasphemy on which the Prisoner was encouraged to incriminate Himself. But by the rules of the Jewish law, the Sanhedrin was bound to inquire carefully into the truth or falsehood of our Lord's claim : this they did not even pretend to do. These matters are not mere technicalities ; they prove that the crucifixion of Christ was a judicial murder, determined on before the arrest. By *wicked* hands He was crucified and slain.

On the Roman trial Mr. Brodrick has much less to say. He accentuates the acquittal—the *absolvo te* must have been pronounced, and Jesus was legally a free man. Our Lord never “stood condemned at Pilate's bar.” The Roman Governor gave up an innocent man to Jewish fury, and lent the Sanhedrin the executioners.

Mr. Brodrick accepts unhesitatingly the statements of the Gospels, and allows that Christ's hands must have been nailed to the transverse beam. Usually, till a much later date, the sufferer was tied on the cross and left to perish. The feet could not have been nailed ; the block on which our Lord's feet rest in pictures existed only in the artists' imagination. [“They pierced My hands and My feet” may be rendered just as well “they fastened,” etc.]

Tradition as to the place of the crucifixion is discussed with scant ceremony ; and the hymn “There is a green hill far away” comes in for much scorn. Golgotha, it is contended, was not a hill, and certainly not “green.” The second point must go by default ; the first is overstated. It is true that the sacred “hill” tradition dates four centuries after Christ ; that a terrace on which the spectators *looked down* would answer all the *requirements* of the Gospels, though scarcely all their suggestions ; and that convenience and custom of execution would favour Mr. Brodrick's site. But the “hill” tradition is mentioned only as ancient. And Mr. Brodrick is influenced by the derivation of “Golgotha.” He believes it was the name of the legendary burying-place of Adam's skull. But the same legend foretold the violent death of a great Deliverer on that site ; and we may be sure that the Jews would have prevented the crucifixion there. Nothing is said of

Mr. Hoskett Smith's discovery and argument. (See PR'S MAG., Feb., 1907). The question cannot be set at rest till the course of the second wall of Jerusalem is ascertained positively.

J. R. G.

### SUBJECTS FOR SERMONS

We hear preachers complain sometimes that it is difficult to find good, effective, arresting subjects for sermons. This is often a difficulty with young and inexperienced preachers; and there are times and seasons when even the skilled sermon-maker finds the inventive fires burn low, and the sluggish mind grinds out nothing but wearisome commonplace. But these times and moods need not be frequent, if the preacher deliberately and persistently sets himself to find a remedy. This remedy may be discovered by all who have eyes to see, and a mind to appreciate the counsels and methods of others; or who are willing to make an earnest and definite study of the preacher's text-book.

Sometimes the help may come from a glance at the contents of a modern or ancient book. For example—Dr. McClure, an American, has recently published a volume of sermons on "Supreme Things."\* "The Supreme Obligation," Luke x. 27; "The Supreme Virtue," 1 Kings xix. 13; "The Supreme Art," Exod. iv. 2; "The Supreme Resource," Rev. iii. 2; "The Supreme Test," John xv. 13; "The Supreme Mission," 1 Sam. iii. 9; "The Supreme Temper," Titus ii. 6; "The Supreme Revelation," John iii. 16.

Sometimes the needed suggestion may come from an apt quotation :—"He who would write a book, but cannot think of a subject, should plan a series of short essays, each on a word. To that end he should open at random a dictionary, and there he will find always a word in want of an essay."

Another suggestion comes from a paper written by Prof. J. Rendel Harris on "The Use of the Concordance and The Bible Text-book."

For instance, here is a little chain of texts which I saw hanging on my wall recently in one of the religious almanacs, which chain seems to me to furnish a good ground for a straight talk to Christians: there were three texts, arranged for three following days, but evidently parts of one idea, and arrived at by the concordance :—

\* *Supreme Things*, by Rev. J. G. K. McClure, D.D. Revell.

1. "Ye did not receive the spirit of bondage . . but ye did receive the spirit of sonship" (Rom. viii. 15).

2. "We have not received the spirit of the world, but the Spirit of God" (1 Cor. ii. 12).

3. "God hath not given us the spirit of fear, but of power and love and a sound mind" (2 Tim. i. 7).

Here is a beautiful chain of experimental verses, all cast in the same mould, all built upon the same pattern, with the negative first and the positive second; on one side bondage, worldliness, fear; on the other sonship, spiritual gifts, power, love, and sanctified common-sense. Try and work it out in detail.

But the best method of all is one that has been frequently recommended in these pages—the method of careful, painstaking, and persistent study of a special book of the Bible; say, one of the Gospels or one of the Epistles of St. Paul. We are glad to have additional testimony on this point from a recognised master of preaching—Dr. David Smith. In a recent issue of the *British Weekly* he writes:—

There is no better aid to preaching than earnest and sustained study of the Scriptures. Take one of the sacred books, and master it by the aid of all the relative literature, and you will find yourself overwhelmed with homiletical material. Your difficulty will not be to *find*, but to *choose* a subject. It is because men do not study that they get "preached out." But the getting of material is a mere preliminary. Preaching is the employment and application of the material. And there are three rules which I have formulated from my own experience:—(1) *Love your people*; (2) *Be homely in your preaching*; (3) *Address your hearers*. . . I get my subjects on Sunday evening, and keep them simmering in my mind all the week; and when Sunday comes, they have saturated it. Delivery is then easy. "Out of the fulness of the heart the mouth speaketh." The sight of your people's faces helps you to preach. It opens your heart, and when the heart is open the lips are eloquent. And the method has this supreme advantage, that it casts you on the aid of the Holy Spirit. It is easy if you pass to your pulpit from the Presence Chamber. Otherwise it is impossible.

#### "AARON'S BREASTPLATE" \*

Those who have read Mr. Rendel Harris's earlier volume, *Memoranda Sacra*, or have heard him give one of his unique addresses will know what to expect in this little book. For those who read and appreciate the volume it will prove a

\* *Aaron's Breastplate*, by J. Rendel Harris. Thomas Law.



treasure. For here will be found all the grace and spirituality of the earlier treatise, with perhaps an additional spice of humour and a more effective heart-searching power. It consists of a number of addresses given at various gatherings of Free Church representatives in different parts of the country; and is a capital souvenir of Prof. Harris's presidential year. We quote a few characteristic passages, in the hope that thus we may persuade our readers to purchase the volume for themselves.

Abraham's greatness was not merely in his believing God, and having it counted to him for righteousness, but in the fact that he claimed something more than the promise. The Lord hung round his neck a precious promise, an elect promise. It was engraven with the art of the jeweller in words to shine through the ages, "Blessed be Isaac," "In Isaac shall thy seed be called." And the man was not satisfied with his gift. He began to suggest that another stone might be given him as a pendant to his chief ornament. "Oh that Ishmael might live before Thee," said he. It was an enlarged edition of the Prayer-Book, but no doubt there was a blank page left for it in the Book of the Covenant, for it is written, "Concerning Ishmael also I have heard thee."

Hyperbole on the experimental side is one of the characteristics of a Divine revelation; while it may perhaps be true, as some one said, that "less grace would find an easier entrance into our hearts," we should hardly wish to erase the words, "He giveth more grace" from the Scriptures, or to subtract from their meaning, which is only an underhand attempt at erasure. Let God promise like God, and do you believe like a child of God. Make a collection of the hyperbolic promises of God, and you have the materials for the dogmatic statement of a full salvation; set them down:—

"I will never leave thee, never forsake thee."

"Neither height nor depth, nor any other creature shall be able to separate us."

"All things are yours, ye are Christ's."

"May be strong to grasp with all saints the length and breadth and height, and to know."

Write them down, study them, believe them, absorb them; "do not let your heart be disturbed, neither let it be fearful."

#### A BIBLELESS PREACHER

For a Bibleless preacher to venture upon a Christian platform is as bad as for a prayerless professor to frequent the bedsides of the sick and dying. The devil laughs at such an one, and very often the people laugh at him too. He may make the most brilliant epigrams, tell the most engaging stories, repeat the tit-bits from the most trustworthy newspapers (if there are any trustworthy newspapers); but after a time the sparkle is out of the epigrams, the stories have become stale, and the newspapers are back numbers. On the other hand a Biblical preacher gives his message

in language that is better than his own, and his subject-matter does not wear out or grow old, he is occupied with an everlasting gospel, and the Spirit of the Lord honours his preaching by attaching to it permanent results in the conversion and sanctification of individual men and women. The Bible preacher does not go out of date, because the Bible itself has not gone out of date; on the contrary he is more in demand than ever, and the cry of the churches that are eager for spiritual life must surely be very much like the message that was sent after my late friend Edward Miller, who some years since visited the Mission Churches in Armenia: "Send us," they said, "some more Bible preachers."

My experience has been cast in a time when a stream of surprising Biblical discoveries has been current. When I began my Biblical and patristic studies almost the first thing that fell across my path was the "Teaching of the Twelve Apostles." It was a startling document. Westcott said of it that he "could have cried to find how different the early Church was from what he had imagined it to be!" Not long after I was myself privileged to discover the lost "Apology of Aristides the Athenian Philosopher," a document which was so altogether altruistic in its ethic, and disclosed a people so utterly happy in the faith into which they have been brought, that one might have blushed to find the difference between their spiritual temper and our own. Westcott's dissatisfaction was with the outside of the ancient Church, ours with the inside of the modern Church. The "Teaching of the Twelve" has, however, a sturdy ethic of its own, though it is clearly the ethic of a lower civilization than ours. But it is a document that is fatal to Catholic claims, that knows nothing, or next to nothing, of Catholic orders or Catholic ritual. Its Eucharist is certainly not the mediæval or modern bread-god, nor its communion the modern fasting Communion. Here is matter enough for deploring, for those who wish to deplore. But turn now, for a moment, to the "Apology of Aristides," and read the description of Christian ethics in the early part of the second century, and see how it tallies with the description given in the Acts which Dean Stanley so much admired; ("they did eat their meat with gladness and singleness of heart").

#### BENEDICTIONS

The Scriptures are rich, characteristically rich, uniquely rich, in the matter of doxologies and benedictions; if only these two forms of worship, the exercise of the soul respectively towards God and man, were to be collected, what a lovely little book would be made by the process of selection, what mountain tops of dogma would be reached, what Pisgah sights of Christian experience would be rolled out before our eyes and before our feet—that is to say, before our faith—so that we might acknowledge and possess the land, the good land which the Lord our God giveth us. All that has ever been said of the Divine Nature would be in the book, for the doxologies and the benedictions use the same theological language. If one says, "Holy, holy, holy is the Lord God Almighty," the other responds with "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with thy spirit," so that the Benediction is itself a creed, and a creed which is a

life, and a life which is love. No stronger statements, no deeper insights into the full meaning of salvation, can ever be obtained than those which fall upon our ears when the Lord or His messengers are set to bless the people.

### “THE SANCTUARY OF GOD” \*

This volume of sermons by the late William Allen Whitworth shows that he was a preacher of no mean powers; able to speak clearly and forcefully to a modern congregation; and sometimes, at least, choosing topics which are not very frequently dealt with in the pulpit. Such topics as “The Hallowing of the Imagination,” “Malachi and Modern Manners,” “The Threefold Appeal of Christianity,” “The Glory of the Eternal Judgement,” can hardly be called hackneyed or familiar. And it is on such topics as these that the distinctive power of this preacher is revealed. We quote one or two paragraphs:—

#### THE HALLOWING OF THE IMAGINATION

The faculty of Imagination is a great instrument of enjoyment which God has given us, whereby the strain of earthly cares is relaxed, and we are lifted for a time, to some higher sphere above the littleness of our ordinary surroundings. It is a great instrument of hope to save us from pessimism and despair.

Use the Imagination, but in every use of it, consider what you are doing. Are you making it to be something divine, ever apt to present to you pictures that are elevating or ennobling; or are you making it to be the procuress of evil, by whose agency you shall sin again and again the sins which you once renounced, and which you dare not sin again in act.

Consider well what you are training your Imagination to be. Every exercise of it must tend either to its culture, or to its corruption. It is a serious business which you have in hand, it is one which touches your life in almost every hour, resolutely to hallow the Imagination.

#### THE METHOD OF DIVINE REVELATION

All must feel that this was the most beautiful, and the most winsome way in which the Incarnate Son of God could present Himself to men. He was not demanding the allegiance of men on the ground that he was, what he was; but He was presenting to their observation simply His character, His moral teaching, His works; to be accepted on their merits, to be taken for whatever they might be thought worth. As a result, those who had ears to hear and eyes to see were compelled to own Him the Christ, the Son of God, to address Him in reverential wonder, “My Lord and my God.”

\* *The Sanctuary of God*, by Rev. W. Allen Whitworth, M.A. Macmillan & Co.

We may adopt the language of St. John, and say that the life of Christ during his earthly ministry, was a manifestation of His glory. He manifested Himself and exhibited the Divine character. He manifested forth His glory, and His disciples believed on Him.

#### THE GOSPEL OF SALVATION

Let me entreat you, believe something, not with academic faith, but with passionate devotion. If yours is only the cold religion which assents to all that the Church teaches, but cares for none of it, which contends for the Faith with the strife of tongues, but bears no witness thereto in the life, I know not how you are being saved.

It is the bitter cry of some soul that she has lost all interest in religion. She still accepts the Christian faith, as she would accept a system of speculative philosophy, or even as she would receive the demonstrated results of exact science. But the doctrines of the Gospel have no practical interest in her life. And then she tries to remedy this by making new rules for herself, forcing herself to laborious examination of conscience, multiplying her perfunctory use of Sacraments. But Sacraments will not help her. She is probably blasée of Sacraments. It is not sacramental grace that she needs, but the response of her heart and soul to sacramental grace. She had much better go and read her Bible upon her knees, that she may hear the voice of the Holy Ghost speaking to her soul. She had better go and hear sermons, that by the foolishness of preaching, God may save her. It is the ministry of the Word rather than the ministry of the Sacraments that she needs. May the Holy Ghost thus plead with her, till she find the Gospel to be indeed the power of God unto salvation.

J. E.

#### REV. JOHN EDWARDS'S "PRIMER OF HOMILETICS"

In a recent issue of *The United Methodist*, a writer on "Effective Preaching," referring to this book, says:—

To the preacher's already richly-stored book-shelves another book on this subject may be added with great advantage. "A Primer of Homiletics" is full of stimulus, and instructive. Is there a generous friend, with a few pounds to spare, who would like to do a service for the younger ministry? Every student in our colleges would profit greatly by a careful study of this book.



## PRESENT DAY PREACHING

## CHRIST'S PERSONALITY A REVELATION OF PERFECT LOVE

BY THE REV. H. ELVET LEWIS, M.A.

*Love suffereth long and is kind ; love envieth not ; love vaunteth not itself ; is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil ; rejoiceth not in unrighteousness, but rejoiceth with the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth.—I COR. xiii. 4-8.*

THIS chapter takes its place easily amongst the choicest things in the literatures of the world. And yet I am not willing to admire it as a literary masterpiece for that might become mere intellectual idolatry, a mere satisfying of the pleasure of sense. We may be so captivated by the music as to miss the inner meaning and the practical message of every sentence in it.

Where shall we find this wonderful love? Love is patient, love is kind, love is never boastful, never conceited, is never happy when injustice is done, always sides with the truth, knows how to be silent, likes to believe and to hope, and never fails. To find it we must look away from ordinary men and women—although we may find fragments of it in human life. The love of this chapter is no rainbow in a cloud nor an angel flying over the tops of the mountains. Suppose a man in the Sahara desert met a pilgrim who asks him, "Do you know Spring has come?" "What do you mean by Spring," he replies. "Well, surely you know what Spring means, the leaves budding, the flowers opening, the birds singing, and the world growing happy." The man in the desert says, "Show me a leaf or a flower; let me hear the singing of the birds." He must be taken out of the Sahara to find the flowers and the birds. You can never explain to him in the desert the meaning of a morning in May. He must be surrounded by the things which express the Spring before he can understand it. Spring is not something to touch and handle. And yet it finds many instruments, the brook, the lark, the violet, and the primrose which say Spring is come. You never know Spring unless these things come to express it. These are the literature of Spring which reveal to you the meaning of the secret spirit of



Spring. And so exactly with regard to love. It is no use telling a man who never loved what it is. To understand it we must know something of it. A heart of love is necessary in order to know the meaning of this chapter.

Paul did not write this chapter out of his imagination. But what gallery of pictures passed before his mind that he might tell us all this? We have found loving hearts, we have found love which has kindness and patience, but we have never found any one person who could fill in the whole picture. Let us try Abraham, a noble saint of God, who lived in the grey dawn of time. He suffered long and was kind; he envied not, he vaunted not himself, was not puffed up, did not behave himself unseemly, sought not his own, was not provoked, took not account of evil, rejoiced not in unrighteousness, but rejoiced with the truth. But, stop there; he did not always act up to the truth. Try Moses; he was patient, kind, not boastful, not provoked. Ah, halt there; he could be provoked when he ought not to have been provoked. Search everywhere, and you cannot find a man you can fit in here instead of love, for love never faileth, and they all failed. Paul did not create this picture out of his imagination. Where did he find it. One day, in his pride, he was journeying towards Damascus to quench the light of the Nazarenes and to destroy the Church which seemed to be imperilling the old Jewish Church, when suddenly he found himself stricken down into the dust by some overpowering light. He cried out, "Lord, who art Thou?" A voice that ever afterwards re-echoed in the depths of his soul said, "I am Jesus of Nazareth, whom thou persecutest." He arose from the dust a blind man, but with his soul in the glory of the face of Jesus, and he never could and never wished to forget that. After spending years in toiling and suffering for the sake of that Jesus he wrote down what love is, but he found it all in Him.

Let us try if Jesus will fit this picture of love. Jesus suffered long and was kind. He did not boast Himself, was not puffed up, did not behave Himself unseemly, did not seek His own, was not easily provoked, thought not evil, rejoiced not when anyone was unjustly treated, always took sides with the truth, knew how to be silent. He could hope and believe when everyone else had given up hoping. And then He did not hesitate, He never failed. Now we have some one to fill the

picture. We find love only in His Personality. What the late Henry Drummond called "The greatest thing in the world"—love—demands the greatest personality in the world for its perfect manifestation. Jesus suffered long, He was patient. We look in vain for a reliable record as to how he spent thirty out of the thirty-three years of His life, and yet His was the greatest personality that ever thrilled and subdued the hearts and the intellects of men. We have an account of His visit to the Temple when He was twelve years of age, but what do we know of the eighteen years after that spent in Nazareth where He did the work of a carpenter, helping His mother, taking the place of Joseph, keeping want from the home. Are you surprised that when Paul wanted a picture of love he said, Love is patient? When you are alone and your talents unnoticed, and your abilities unrewarded, don't you chafe and become sore? For eighteen years Jesus was unnoticed. He did nothing remarkable, and yet He did something more remarkable by doing nothing remarkable. He had to die to become the Redeemer of men, to reign in heaven with the crown of Godhead, and yet He was willing month after month, and year after year, to do the work of a carpenter. Oh, He was patient.

Paul, what do you find in love? It is kind, very kind. That just fits the picture. Jesus was kind. In a sense you have to put all His life in. That is the story of Jesus. He was kind. What did the old people of Nazareth think of the young Carpenter? He was very kind. Ask the poor man of Galilee, What do you think of the wonderful preacher? He is so kind. There is a thought to-day that it is not quite manly to be kind to your children, to the weak little things about your feet. You will never be like Jesus if you are ashamed to be kind. I don't believe any teacher ever had a more hopeless class than Jesus had. Those rough fishermen of the lake took in what He said because He was so kind. If they did not understand to-day He would repeat it again to-morrow. When they came to the school-door He said, "I have many more things to tell you, but ye cannot bear them now." He was so kind. Paul found love in Jesus.

"Love envieth not." Jesus envied nobody. When they tried to cause bad feeling between Him and John the Baptist,

and began to whisper amongst each other so that He should hear, John the Baptist was a preacher. The congregation came to hear him even in the desert. What grand times we had with him. But this Jesus is not up to much. He makes up to the common people and speaks even to the poorest and the worst. They tried in this way to make Jesus feel bitter towards John. He replied, What are you talking about? There was never a prophet to be compared with John. He said braver and finer words about John than they dreamed of saying. Jesus is not envious. There is one sentence in the N.T. that proves that—"Joint heirs with Christ." He has shared His inheritance with multitudes.

"Love vaunteth not itself, is not puffed up." There is such a thing as a conceited humility as well as a conceited pride. There are people that put on humility because they are conceited. There is a conceited pride. A man is proud of what he has not got. What are you to make of some of the sayings of Christ. He never boasts. But what are you to make of His great sayings. "Which of you can convict Me of sin? I and My Father are one." That would be boasting if it were not uniquely true. It is the simple expression of what He is. "I and My Father are one." We bow because we think that He is just making a simple declaration of His unique personality, and that helped the Apostle to give an unique ideal to the perfect love.

As to boasting you never find Him giving an annual account of what He has done. He never kept a diary. He died without having written a page. He never recalls His miracles unless to give a warning. He could have spent the second or the third year of His life in telling people what He had done the first year. He never boasted, He was not "puffed up."

"Love does not behave itself unseemly." Jesus was God's perfect gentleman. Are you afraid of regarding the small courtesies of life. He was not. When He brought Jairus's daughter back to life He said, the first thing, "Give her something to eat." After His resurrection He found His disciples one morning. They had toiled all night and had caught nothing. He said, "Children, have ye any meat?" and then "Come and dine." That is the perfect gentleman. He was a perfect Saviour, and asked about their souls. He came to Peter

and said, "Lovest thou Me?" But He took good care to give him a good meal before He asked the question. He behaved Himself becomingly everywhere, the perfect pattern of a man.

"Love seeketh not her own." That sums up all that He did. He came into the world not seeking His own. If He had come seeking the reward of His own genius, His own ability, His own saintliness, His own eloquence, He had a perfect right to. He said, "I lay down My life for the sheep." That was the grandest life ever lived, and yet He takes that life that He might give it up for the sake of those He loves. He fills the picture everywhere.

He was not easily provoked, and yet He could become angry. Moral indignation is one of the things we are losing. We are losing this divine gift of moral indignation and are becoming too easy, and we are shutting our eyes to the black spots. We must come back to the righteous anger of Jesus which burned. What provokes you most the thing that hurts you a little or the thing that hurts God and goodness a great deal? They did not provoke Jesus by speaking against Him. "Every word," He said, "spoken against the Son of Man will be forgiven, but the blasphemy against the Holy Ghost that is unforgiven." He was provoked when men damaged the souls of others.

"Love thinketh no evil, rejoiceth not in iniquity," is not glad in an injustice done to some one else or others. That is Dr. Weymouth's translation. Have we never been happy at the failure or the misery of some one else. Have we never felt any sense of gratification when some one else failed? Jesus never did. They said, "The city will condemn you to death." He said, "Never mind, the city is rushing to destruction." He came to the brow of the hill, and when He saw the city He wept over it, and that very moment He would have gathered it under the wings of His mercy if the city would only have allowed Him to do it. He thinketh no evil and cannot be happy when somebody else is unhappy.

"Love sides with the truth." That is Dr. Weymouth's translation again. There were people who thought that they knew the truth. Simon the Pharisee invited Him to a feast, and thought that he had done Him a great honour. A woman came into the room and knelt at the feet of Jesus, and began

to wash His feet with her tears and to wipe them with the hairs of her head ; and Simon said, If He only knew her as I know her story, but He does not ! Then Jesus by and by spreads out His hand as if to hide her face and said, “ Simon, do you think that I don’t know ? I know more about her than you do. You know about her yesterday, but I know about her to-day. You can tell me the story of her wicked life, but I can tell you the story of her love. She loves much.” Love is on the side of the truth. When the truth has come to the rescue of a soul no matter what the errors and the mistakes have been Jesus sides with the truth. Thank God there are some like Him, and may God increase them in everyday life.

“ Love beareth all things.” Love knows how to be silent, and Jesus knew how to be silent. Who can ever tell the last chapter of the story when Jesus was before His judges. What if He had wanted to boast. He could have called up before Herod and Pilate multitudes of people who had been benefited by Himself. Had He called up all the blind, the deaf, the lame He had healed ; all the little children He had blessed ; all the multitudes He had fed ; all the poor people to whom He had given a new start in life, there would have been no room in the court that morning. They would have come crushing out the Pharisees and the Sadducees and the mocking crowd. But He knew how to be silent for by His silence He was able to reach the Cross. He wrapped Himself in the stillness of eternity in order to become the sacrifice of time, in order to become the manifestation of the infinite love to everyone who should call upon Him. Is not the picture being filled up ? Do you not feel that at last you are coming to know love, that you are coming to touch the hem of her garment and to find perfect love in His personality that has thrilled through the centuries past and will thrill through the centuries that are to come. You will never be able to fill the picture by anyone else. Thank God for those who have tried to be like Him, and have filled a little of the marvellous picture. But He Himself fills the whole frame and becomes the embodiment of love before our eyes.

“ Love never faileth.” Jesus never fails. Everything else will. Thank God for human science and for all the light of philosophy and for the charms of poetry and music ; for the



artist, the leader, and the reformer, but everyone of them is obliged to say at last, I have come to say good-bye. But Jesus never fails, never falls away, or, according to the Welsh version, never breaks down. When you want Him Jesus is near, for He never falls away. When you most need Him He is closest to you. He never breaks down. His Church has had many difficulties before now and has been almost overwhelmed by the flood. But Jesus never breaks down. He has had much trouble with some of us, but He never fails. Even your Welsh Revival may pass away, but the Jesus of the Revival will remain. The grand hymn may become silent, but He will not. The sermon will come to an end and be forgotten, but He will never fall away.

When we come to the end of these marvellous sentences I feel anew the meaning of the words I heard spoken by that saintly old man who had given his life for India. As he neared the end I heard him whisper, "Jesus—love; love—Jesus, they mean the same thing." They do thank God. Oh, let the atmosphere of His love swathe around you and all the annoyance and the fretfulness and the impatience will be taken away.

There is only one home for love. If love went through hell and if love were received, there would be hell no more. Love has one home to go to. All pure love goes home. Love for the little child if unselfish goes home, and your child's love for you will help your child to go home. Jesus said, "I go to prepare a place for you," and I shall never be able to stay there without coming to bring you to the place. Is not that the meaning of the last chapter of Jesus in the Gospel of John? where He says I am going to leave you but I am coming again for you. Jesus—love; love—Jesus. They mean the same thing. Take hold of this wonderful Personality, and the whole nature will be touched.

[*Preached in Queen Street Congregational Church, Brynmawr, and specially reported*].



## BROWNING, THE PREACHER'S POET

THERE is one unique feature about the office of a preacher which is sometimes overlooked. It is this—that he is able to utilize for the purpose of his art every field of knowledge that is open to the human mind. There is no other profession of which that statement can, with the same confidence, be so fully and absolutely made. A man may be a successful lawyer, or a skilful doctor, or even a brilliant journalist, while at the same time he ignores certain departments of science or art or philosophy, simply because they would be of no practical value to him. But the preacher, on the other hand, will never preach as he might do if he bars out of his mind any truth or any fact from whatever sphere it may come.

For purposes of enlightenment or illustration or practical application he may use every event, every item of knowledge, that falls within the range of his mental grasp. With advantage he makes excursions into the highways and byways of all the sciences and all the arts, assured that he will bring back with him that which will increase his efficiency and heighten his power in the great work to which he is called.

There are some preachers who pride themselves on being men of one book—meaning of course the Bible—and they are such literalists that they narrow themselves and all others whom they influence, to the detriment of their intellectual, moral and spiritual life. It is well for such persons to remember that there is a larger Bible than that which lies between the covers of any one volume, that, as a much-loved American poet says :—

Slowly the Bible of the race is writ :  
 Each age, each kindred, adds a text to it,  
 While mists the mountain shroud,  
 While thunder surges burst on cliff like cloud.  
 Still at the prophet's feet the nations sit.

Surely it is well for the preacher above all men to remember that. And the reason is that preaching more than anything else deals with the whole life of man. There is no phase of man's being, there is no detail of his existence, that it does not affect, towards which it does not bear some definite relationship, and therefore in a very especial sense it may be said to

those whose business it is to proclaim the gospel: "All things are yours," and they are yours that you may use them to illuminate or to enforce the message you are called to give.

In the realm of literature, no true preacher can afford to neglect the field of poetry—not because in poetry you have truth pleasingly, rhythmically expressed, but because the poet pre-eminently is a seer, discerning alike the actual and the ideal, portraying what is and what ought to be with accuracy and power. And among the poets of our modern days, one does not hesitate, from the preacher's point of view, to give a foremost place to Robert Browning.

When I have talked with some men about Browning, they have said to me, "Poetry is not much in my line. I have no poetry in my nature." What they have meant by that I have never been quite able to understand. I have sometimes thought that poetry, for them, represented simply rhyme or rhetoric or both. But if any man looks into Browning expecting these things only, he will be grievously disappointed. What he *will* find there will be truth, philosophy, highest wisdom, finely expressed, and these, if he have any keenness of perception at all, will become intensely fascinating, whether "poetry" be an element of his nature or not.

But why do I designate Browning specifically the preacher's poet?

1. *First, because he deals with the most vital themes.* I do not care to say that his poetry is in large measure theological, though there is a sense in which that would be strictly true. God, man's relation to God, sin, conscience, immortality—these are some of the subjects which he elaborates, or on which he flashes the light of his own master-mind.

It is worthy of note that our two greatest poets of the last half of the nineteenth century exercised their genius thus. Wordsworth, in the earlier part of the century, was, in an unrivalled degree, the poet of Nature:—

A lover of the meadows and the woods,  
And mountains; and of all that we behold  
From this green earth; of all the mighty world  
Of eye and ear,—both what they half create,  
And what perceive:

but Tennyson and Browning were the poets of religion, giving to us pictures of God and man in their mutual relationship,

and making clear to us how

the whole round earth is every way  
Bound by gold chains about the feet of God.

I cannot illustrate Browning's teaching on all the themes referred to above, but restrict myself to one only. The final word of Revelation concerning God, in Himself and in His relation to man, is this: "God is Love." And that in truth might be said to be the central abiding conviction in the religion of Browning—a conviction which reveals itself again and again in his poetry. I do not, of course, overlook the fact that many of his poems are dramatic in their form, and that of dramatic works generally it may be said that they are simply psychological studies of different characters in very varied situations. But when we have the same thought expressed by these characters under circumstances altogether dissimilar one from another, we are surely justified in concluding that they represent something more than the accidental belief of the characters supposed to speak, that they are indeed expressive of the faith of the dramatist himself. That this is true of the love of God is placed beyond all doubt when you think of the references thereto in *Paracelsus*, *Saul*, *Christmas Eve*, *Pippa Passes*, and I know not in how many others of Browning's works. I quote from the first alone:—

God! Thou art Love! I build my faith on that.

I know Thee, who hast kept my path, and made  
Light for me in the darkness, tempering sorrow  
So that it reached me like a solemn joy;  
It were too strange that I should doubt Thy love.

2. Then, further, this poet is *our* poet pre-eminently, my fellow-preachers, *because he grapples with the religious and theological difficulties of these latter days*.

I am not going to enter upon a discussion as to how far the problems which agitate men's minds to-day should be dealt with from the pulpit. In regard to that there will probably be great diversity of opinion. But I suppose we shall all agree that, as we have opportunity, we who preach should certainly keep ourselves abreast of current religious and theological thought, and should seek to view that thought, and to correct it when it needs correction, from the standpoint of the Word of God itself. This, I claim, we shall be helped to do by the study of Browning's poetry.

For example, to those who are troubled by the modern theory of Evolution, and who have imagined that it is necessarily atheistic, that it precludes the thought of a Divine Creator, what could be more suggestive than the words from "Mr. Sludge, the Medium?"

We find great things are made of little things,  
And little things go lessening till at last  
Comes God behind them.

Again, when you are confronted by that fatal error of the New Theology that "puts no gulf between Jesus and the rest of the human race," speaks of Him simply as "the Divine Man," and asserts that "He was not God manifest in the flesh in any way which would cut Him off from the rest of human kind," what more illuminating answer can you find to such an error than that suggested in "A Death in the Desert," where St. John is supposed to utter his last words of belief? The verdict of the man who adds the final note is this:

If Christ, as thou affirmest, be of men  
Mere man, the first and best but nothing more,—  
Account Him, for reward of what He was,  
Now and for ever, wretchedest of all.

And when he puts the inevitable alternative,

Call Christ, then, the illimitable God,  
Or lost!

he significantly says concerning the opponent of the loftier faith:

But 'twas Cerinthus that is lost.

Once more, when we have to encounter the flippancy of unbelief, which alas! in some quarters is so prevalent to-day; when it is said that a man's faith or non-faith is a matter of little importance; when it is assumed that the religion of Jesus Christ can be treated with indifference—what finer tonic could you find for the soul thus tempted than the teaching of "Bishop Blougram's Apology?" Not to multiply illustrations from this poem, what solemnity and what strength are revealed in presence of the recommendation made to the Bishop that he should "eliminate" or "decrassify" his faith! And surely in this Browning was indicating his own attitude:

Experimentalize on sacred things!  
I trust nor hand nor eye nor heart nor brain  
To stop, betimes: they all get drunk alike.  
The first step, I am master not to take.



3. A third reason why Browning is the preacher's poet is to be found in the fact that *he portrays the ever-varying experiences of the hidden life.*

In his preface to "Sordello," he assures us that in his judgement the themes of primary moment are the incidents in the development of the soul, and that according to his estimate little else is worth study. A man who holds that view and who consistently abides by it throughout his works cannot be neglected by those whose main business it is to deal with the souls of others.

One of the characters in "The Ring and the Book" is represented as saying :

I have gone inside my soul  
And shut its door behind me ; 'tis your torch  
Makes the place dark : the darkness let alone  
Grows tolerable twilight : one may grope  
And get to guess at length and breadth and depth.

And if you study the whole of that magnificent poem, not to mention any other, you will see how the poet himself has, so to speak, entered into the souls of others, discerned their motives, analysed their feelings, and depicted with marvellous truth and facility all that goes to make up their varied life, and that is hidden away from the gaze of the vulgar and superficial observer. Browning sees

What a world for each  
Must somehow be i' the soul,

and he will help the serious student to see it too.

4. There is one other reason why I advocate the study of this poet on the part of those of us who have to preach, and it is this—that *the very exercise will tend to make us what we all ought to be, namely, strong men.*

(a) You cannot read Browning without becoming more vigorous *mentally*. And if to any persons more than to any others the Apostolic injunction comes to-day, it is to those who have to proclaim the gospel of Jesus Christ : "In mind be men." The day of mere emotionalism in the pulpit is past. Our hearers demand thought when we are dealing with the profoundest themes that can occupy human attention. Feeling there must be. The preacher must kindle with enthusiasm if he is going to make any impression upon those who listen to him. But there must be something to be

enthusiastic about, some solid basis for his emotion. And if he is going to advance the interests of the truth as it is in Jesus, his own mind must be receptive and vigorous and cultured. In order to this end, I know not any among the preacher's poets more helpful than Robert Browning.

(b) Finally, it seems to me that no one can study this poet without himself becoming stronger *spiritually*. The essential truths of our holy religion are by him so tersely and so confidently expressed that you feel you are in the grip of a man who knew and therefore spake. And such communion makes you also, of necessity, a truer, nobler man. Browning does not make religion easy, but he shows you how a difficult religion is possible; and though, when you sit down to read him, you will understand his own words at the beginning of "Easter Day":

How very hard it is to be  
A Christian!

yet as you read on, you will say exultingly, as he does at the end of the same poem:

Thank God, no paradise stands barred  
To entry.

And the vision, and the struggle involved in seeking its realisation, will leave you in every way better fitted for the work which God has given you to do.

JOSIAH FLEW.



## A SIDE-LIGHT ON N.T. CHRONOLOGY

*Then returned they unto Jerusalem from the Mount called Olivet, which is nigh unto Jerusalem, a Sabbath day's journey off—*  
ACTS i. 12.

IN view of questions raised by modern criticism these words seem to demand more attention than they have hitherto received. In a book the principal readers of which were likely to be churches largely composed of Gentiles it is remarkable that a Jewish measure of distance should be introduced such as would be meaningless to an ordinary Gentile who knew nothing about what was meant by "a Sabbath day's journey." This is more remarkable in a sentence which is apparently

intended to convey information to those who were not personally acquainted with the topography of Jerusalem.

Chrysostom felt the strangeness of this passage and hinted that possibly it was due to this that the Ascension occurred on the Jewish Sabbath, and that consequently the writer incidently noted the fact that the return-journey to Jerusalem did not exceed the limits which would on that day be observed by devout Jews. There is, of course, no certainty that Thursday was the day of the Ascension. If the forty days are reckoned exclusively, then this would fix upon the Saturday as the day of the Ascension, and expositors have noted the fact that there would be a singular symbolical appropriateness in the choice of the Sabbath for the completion of the work of redemption, as it was the memorial of the completion of the work of creation.

This, however, is apart from the point to which I desire to call attention, which is the bearing of these words upon N.T. chronology.

They indicate that the writer of this chapter was accustomed to think Jewishly, and that "a Sabbath day's journey" was a measure of distance which naturally flowed from his pen. They indicate also that he considered they would be intelligible to such of his readers as did not personally know Jerusalem, because they would be quite unnecessary for those who were familiar with the city, and in so condensed a narrative it is inconceivable that they should have been introduced without a definite purpose.

These words then are a striking evidence of the early origin of this chapter. If there were any truth in the notion that this account of the Ascension is a myth which gradually evolved itself in the consciousness of the church as she idealized the events of the life of Jesus of Nazareth, it is impossible to account for the introduction of these words. No forger in the second century would have paused in his narrative to insert a Jewish explanation of the topography of Jerusalem. This verse must have been written when there was a Jewish atmosphere in the church, when it was rational for the writer to express terms of distance in Jewish phraseology, and when he thought his readers would be sufficiently familiar with Jewish ideas to know that "a Sabbath day's journey" was about three-quarters of a mile. A writer at a later period

would unquestionably have used some well-understood Gentile measure of distance.

I am disposed to think that these words probably fix the date of the Acts as being prior to the destruction of Jerusalem, for they seem to speak as if the city were still in existence, and I can hardly imagine that any one would have thought it worth while thus to fix the position of the site of the Ascension after the destruction of the city.

But, without insisting upon this last point, I consider that these words are a demonstration that the Acts of the Apostles was written at a very early period while the church was still pervaded by a Jewish atmosphere, and while distinctively Jewish ideas and phraseology were still current amongst Christians. Even if Chrysostom's suggestion of the reason for the introduction of the words be accepted, the argument is equally strong, if not stronger, because in this view they would indicate that Jewish ideas concerning Sabbath-keeping were still familiar. The early origin of the Acts carries with it necessarily the still earlier origin of Luke's Gospel which is here referred to as "the former treatise." The importance of this as involving the early narrative of the virgin-birth and of all the supernatural elements of his story of the ministry of Christ is manifest. It proves to a demonstration that these views were not the gradual outcome of a mythical idealization of the life of Jesus in the imagination of the Church, but were accepted and set forth by the eye-witnesses of that life as a correct statement of the historical facts, in the very presence of malignant enemies who knew all about the case and who would have been eager to expose an imposture, if such there had been.

A critic may say: "These words are no guarantee of the early authorship of the whole book of the Acts, but only of this chapter. I hold that the Acts is a composite book in which many fragments have been patched together, and I admit that this fragment is unquestionably from a Jewish source." My reply would be: First, this account of the Acts is quite improbable. All literary criticism which is not biased by anxiety to substantiate a pronounced theory, would be bound to say that there is no composition in existence which indicates more perfectly the unity of a continuous original

production of one mind than this book. But even accepting this account, at all events, this fragment of the composite book is proved by these words about "the Sabbath day's journey" to be of early origin, and thus the fact of the Ascension is shewn to have been accepted by the Christians of the very first period as an actual historic event and cannot have been a myth gradually evolved by the imagination of the church. Thus, conceding the utmost to the objections of the critic, this passage is of incalculable evidential value.

For me, however, there is no question whatever that Luke, the companion of Paul, wrote this book, and that the probabilities are that it was written either during or immediately after Paul's first imprisonment at Rome, which, according to Ramsay's chronology, terminated in the year 61 A.D. Professor Ramsay, beginning his investigations with a prejudice in quite the opposite direction, has arrived at a strong opinion as to Luke's excellence of style as an historian and as to his minute accuracy. His investigations have demolished the theories concerning the late origin and composite character of the Acts. This being so, in addition to the chronological interest of this passage, it raises one or two other matters of interest which are worth consideration. For instance, was Luke a Jew or a Gentile? Is it probable that a Gentile would thus have incidentally used a peculiarly Jewish method of measuring distance? It shews how the details of human biography were neglected in the great interests of the establishment of the kingdom of God that so little is known of the personality of the great literary historian of the primitive church. This verse appears to be a rather strong indication that, like his friend Paul, he was a Jew. His possession of a Greek name is no proof to the contrary, for it is well-known that Jewish residents in Greek cities often bore Greek names. This theory is quite consistent with Professor Ramsay's ingenious argument that Luke belonged to Philippi. He may have been one of the Jewish colony in that city.

This passage may, perhaps, also indicate either that Theophilus was a Jew, or that he was familiar with Jewish ideas, else it might be supposed that Luke would not have used for him an unfamiliar mode of explaining the site of the Ascension. I would not press this too far, because Luke may



probably have had in his mind a much wider circle of readers than the individual to whom he dedicated the book. The one thing, however, remains certain that he considered that his readers would be sufficiently familiar with Jewish ideas to be able to understand what was meant by "a Sabbath day's journey."

G. ARMSTRONG BENNETTS, B.A.

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## Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations].

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### FUNDAMENTALS OF THE FAITH

#### III. \* SIN

##### I. ITS NATURE

*And were by nature children of wrath even as the rest—*EPH. ii. 3.

THE discussion raised by the "New Theology" has largely centred in the question of sin. Every theological system is judged by its teaching on Sin. For this colours the whole. God, man, life, and destiny are judged by the determining factor of the conception of sin. It is the greatest word in modern fiction. All the problems in the world seem to lie round it. It is ever coming up for solution and will so long as the present order of things remains.

1. *Natural religion acknowledges sin.* It is felt everywhere to be a power that works for sorrow, suffering, and death. The opposing powers of good and evil are said to be at work in the world. Creation and humanity have fallen a prey to its dominion, with all its woes.

2. *Revealed religion gives us its origin, and its extent in the world.* The Bible throws the desired light on all things by which we see the meaning and nature of the present disorder in God's world. The groaning and travailing of creation, the suffering and death of man are due to something that has been introduced by the tempter. That something is sin, and its introduction is called the Fall. Hugh Miller paints a picture of the purity of the world and the innocence of Adam and Eve. Lucifer cast out of heaven, filled with hate and jealousy, watches in his wrath the rise of this fair world. When man appears made in God's image of knowledge and righteousness then Satan summons his guile to wreck God's new fair creature. By means of the forbidden fruit he tempts the woman, and,

through her, Adam, whose eyes are opened to sin and shame. They are driven forth from the garden to eat bread by the sweat of their brow among "thorns and thistles" in the place of flowers. Take the account of the Fall as given in Genesis as we may, as a "parable," or a "picture," or an "idealized story," none the less it answers to the facts of life. Our instincts, or "subliminal consciousness," and nature around, confirm the "story." Nor can science or culture contradict it. Sin smote the earth "with a curse."

3. *Sin entered into the world and death by sin.* Sin has poisoned human life. "The coil of the serpent is over it all." "The heart is deceitful above all things and desperately wicked, who can know it?" Many acknowledge its power but ignore its guilt. The judgement of our day of sin is defective, as seen in many quarters. Let us consider:—

SIN'S NATURE. Many speak of it as a "shadow," a "regrettable necessity"; as part of the nature of things, "inherent in nature, and in man." Such misconceptions deny the word of God, the character of God, and they make sin essential to human life. Sin is a terrible entity that has separated God from man and wrought disobedience and death in the world. "All unrighteousness is sin," and it has so poisoned the springs of human life that it reigns in the unregenerate man. "When I would do good evil is present with me." "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be."

*Sin is lawlessness.* A wanton departure from God. Its seat is in the will. "To him that knoweth to do good and doeth it not, to him it is sin" (James iv. 17). It is the assertion of self in the place of God. Thus God is dethroned and self-crowned. "Not Thy will but mine be done." In that light it is safe to say that "self is sin."

Ours is an age of egotism. One of its characteristics is:

1. *A denial of the nature of sin.* Its exceeding sinfulness is ignored by many novelists and writers. The temper of the age rebels against the "conscience of sin." To many it is but a "cloud in the sky," "sand in the foot," a "thorn in the flesh." Our terminology betrays us. We speak of "error," "fault," "pecadillo," "misdemeanour," "heredity." Sin is *sin*, that which God cannot away with. You may put a sheep's skin over a tiger, he is a tiger still.

*The New Theology* empties the great words of their original meaning, and leaves them colourless and weak. It says, "Sin is simply selfishness." It is that which makes against lifewardness for the race. It is offence against the God within, a violation of the law of love." Again "the Fall in a literal sense, is untrue. . . . The theory of the Fall is in direct contact with the finding of modern science, or with a true

historical method. The truth is that the unideal character of the world is not due to man's fault but God's will." So far is the "New Theology" from Revelation that it says "sin is a quest for God." Positive evil is denied. If God were the devil and the devil God, language could scarcely go farther astray. Yet the fact remains that sin is *sin*, not a mere "negation," or mere "selfishness." The devil is more than a vacuum.

2. *Sin is transgression.* "Against Thee, Thee only have I sinned. Have mercy upon me, O God. . . . Wash me thoroughly from mine iniquity, and cleanse me from my sin." Sin breaks God's eternal law, and the sinner incurs necessarily his antagonism. "Children of wrath, even as the rest." That antagonism is not a mere outburst of wrath, but an attitude of inveterate hostility. The teaching of David, Isaiah, John, Paul, and Christ is contrary to the "New Theology" assumption of the nature and guilt of sin. Its attitude towards sin is the test of the character of any system and the "New Theology" stands condemned by this test. The "New Theology" seems to blame "unregulated impulse" or "heredity," and God Himself, for sin, rather than that man should take the blame. But, as one has said, "If a man say he is not responsible for his nature, for what then is he to take 'responsibility'? . . . It is his nature, the constitution he was born with, of which he has to take up the responsibility. To decline to do so is to decline to be a man." David took the blame. Paul took full responsibility for his acts. To say it is "my flesh," "my ancestors," "God," or "the race" is cowardly and untrue. For sin is not only the act of transgression, it is in the will—the conscious and voluntary yielding of the self to known evil.

3. *No doctrine is more needed to-day than the doctrine of sin.* It is a Christian doctrine, and needs emphasizing in an age which has so much of sin, and so little of the sense of sin. The "sense of shock," in other words the "conscience of sin," which is our security, is not as keen as the Christian Church could desire. The doctrine needs to be studied with the Bible, to be taught in the spirit of prayer, that the old lines in such danger of being erased may define clearly and fully the distinction between what is right and what is wrong. The distinction is infinite. Men need to-day, first of all more than anything else, to see what sin is, what sin has done. Then they will not talk about "a negation," or "a shadow," or "a quest for God," or question the authority of Paul or the word of Christ.

4. *Jesus, His word and His death,* reveals the awfulness of sin. In that light we see sin as a power that cost His self-emptying, the tears of Gethsemane, and the death of the Cross. He only

could bridge the gulf sin occasioned between God and man. He suffered "death upon the Cross for our redemption," and "died the Just for the unjust to bring us to God." And "for the Church to surrender her doctrine in order to embrace non-Christian men is a method by which the Church is going to gain the whole world at the cost of losing its soul."

O that my tender soul might fly  
The first abhorred approach of ill,  
Quick as the apple of an eye,  
The slightest touch of sin to feel.

JOSEPH JOHNS.

### \* THE SAINT

#### *Called to be saints*—I COR. i. 2

The word "saint" is one of the most beautiful words in our speech. Yet there hangs about it an aroma which is not wholly pleasing. It is charged with associations which make it repugnant rather than delightful, dreary rather than joyful. As with many another beautiful word its radiance has been dimmed, its purity stained, and its brightness clouded by long and improper usage. It has often been applied to uninteresting, bigoted and offensive persons who have borne no traces of beauty or grace. Yet it is the best and only word for the highest type of character we can imagine. It is our only name for the sort of person who is gentle and pure and brave, forgiving and patient with stubbornness and prejudice, sincere in word, gentle in deed, pitiful towards all weakness, affectionate towards all who are lonely, and full of admiration for all that is noble—the sort of person who by his very presence lifts men out of the dominion of material things, and sets their feet in a purer and holier region.

Such a man was St. Paul, but the "saint" is to be found not in N.T. days only, neither is he necessarily named in the muster roll of any ecclesiastical calendar, nor does he belong only to one section of the Church of Christ. The fact is we are *all* "called to be saints," and it will help to make the call effectual if we consider in a little detail two important matters, viz. :—(1) The saint's general attitude towards God. (2) The saint's general attitude towards his neighbour. The one attitude is enfolded in the word "trustfulness" and the other in the word "meekness."

1. The saint lives in trustful dependence on the love of God. He holds fast by the faith of Jesus that, although God has set us in the world we know not clearly why and hurries us hence we know not clearly whither, yet He is "Our Father in heaven." He clings to the truth that although God's nature is so vast that in comparison with Him all the glowing and flying

stars of the midnight sky are but as a handful of dust a boy might fling in the air, yet His heart is always tender and patient towards His children, and He would make clear all the mysteries which gird us about in this dark world if it were for our good to do so. In one sentence the faith of a saint is that infinite love reigns over all and infinite love governs all.

Such faith is not always equally alive and vigorous within the breast of a saint. At times the hands of his faith grow limp and cannot grasp. There are many causes which enfeeble such faith for a season. For example:—There are occasional moods due to physical causes. Pestilential germs invade the body; they impoverish the blood, enervate the tissues, cloud the brain, and generate a mental condition in which faith droops and withers down to its roots. Or perchance some loved one is struck down suddenly and departs on the last long journey. Then all the world seems a dark orb of which but a streak, at most, is illumined by the most hopeful of creeds. All hopes and dreams seem unsubstantial and the high and glorious throne where love reigns and rules seems to vanish like a bright cloud at sunset. Or perchance a man enters the shadow of some pending calamity—some loss or some hopeless suffering from which there is no escape except through death. His heart aches, a driving gloom comes across his vision and the most he can say is “Oh that I knew where I might find Him, that I might come even into His presence.”

In such moods and at such times the faith of a *saint* in the love which reigns and rules is unavoidably stricken; but even at such times and in such moods his heart is not infected by bitterness or resentment, or envy or hatred, and he clings to the thought of Infinite Love like a tired and sorrowful child will cling to its parent's knee that it may be raised in the parent's arms and be comforted and encouraged. Even at such times *the saint* is saved from a faith darkened by the shadow of a selfish, envious and resentful heart; and in the midst of his sorrowful times he is kept calm and brave and gracious, full of sweet and wholesome words and deeds. At the darkest and worst a *saint* has faith enough to restrain him from outspoken impatience because God's ways are in dark waters and thick clouds of the skies, and are not to be discovered by men till the whole pathway of providence is disclosed. Most important of all, the faith of a *saint* in the love of God makes him “thankful in the midst of things when he cannot be thankful for them.” If adversity comes and smites the heart of a *saint* so that it withers like grass is wilted in fiery heat he cannot be thankful for it, but because of the residue of hope which never vanishes and the possible fruit of bitter experience he is always thankful in adversity. If he is deprived of pleasant things, he cannot be thankful for their



loss, but a saint is always thankful for the great things which the vicissitudes of life never imperil. If he has to face the harsh and cruel mysteries which stare at all men out of the face of nature and the face of human life he cannot be thankful for them, but because he stretches forward his thoughts to one far off divine event, *the saint* is thankful in the face of them. In such a thankful spirit he tries to do his best in his own sphere, living as truly and sincerely as he can, always *lifting up his heart* because in all and through all he clings to his faith in God's goodwill towards all men and His beneficent purposes concerning them, believing always that He gives us from day to day our needed education if only we are heedful to govern and guide our lives by His laws.

2. The saint's attitude towards his neighbour is enfolded in the word "meekness." This word is generally applied as an epithet to a person who submits uncomplainingly to inevitable ills; bears insult or injury silently without seeking to retaliate; is willing to receive advice and capable of taking criticism sweetly. But such elements need to be eliminated from our conception of meekness when the word is used to describe a saint. In the N.T. the word is nearly always applied to rulers and teachers and used to describe a ruler or teacher who is patient, sincere, and self-restrained. Hence, it follows, that the attitude of a saint towards those about him who are ignorant and stupid and prejudiced is an attitude of untiring and gracious patience. The saint is not easily provoked by those who do not understand him, and are so ignorant that they utter worn-out propositions with the airs of matured wisdom; and when he is provoked the saint restrains himself and is always gracious towards ignorance and conceit. It follows, too, that the attitude of the saint towards those about him who are full of failings and stumblings is one of understanding charity. He remembers that the action of circumstance upon the human will is a bewildering mystery and is always ready to make allowance sweetly. It follows, also, that he is never "pushful" or self-asserting or self-seeking. Never eager for the chief seats or intent on getting before others, or pushing to the front heedless of what may become of his neighbours. He is ready to yield, to hold back and give way, content to take the lowest place rather than disgrace the name of Christ by aggressive self-assertion.

The N.T. word for "Church" means a society called out from among men to maintain the ideal life of sainthood which was realized in Christ Jesus, and is to be realized through Him. To be a member of such a Church is a serious business and often requires great courage and strength; it requires capacity for enduring the cross if not the shame, strength to rise superior to anxiety about material well-being and to rise above

caring what people may say. It costs much to be a saint; it involves many relinquishings of things and ways of thinking and ways of acting most cherished. But if we are only loyal enough in soul to fight for the holy grail and cultivate the spirit of the Master there shall come a time *in this life* when the Divine Spirit shall be manifested in the midst of our human limitations, and the exalted thoughts and features of a saint shall be expressed through all the activities of our human spirits.

ROBERT J. WARDELL.

### THE FEAST OF HARVEST—*Exod. xxiii. 16*

In ancient times God was pleased to appoint services and festivals for the commemoration and improvement of seasons and events. There were in particular three general feasts. Mercies which demanded their grateful services, are certainly worthy of ours. Let us then consider in reference to the harvest:—

I. THE INSTRUCTION IT COMMUNICATES. It exhibits the wonderful power of God. How astonishing the energy by which a few grains produce an increase of thirty, etc. The miracle of the annual harvest. It establishes the faithfulness and truth of God (*Gen. viii. 21, 22*). He has been faithful to His covenant. Never failed. In the harvest another proof of it. It manifests the goodness and bounty of God (*Psa. lxxv. 9-13*). It displays the mercy and forbearance of God. For whom does He send the profusion of His bounty? For a world in arms against Him. It shows the connexion between means and the end. All our blessings are from God (*Hosea ii. 21*). Yet exertion is ours, we must plough, etc., before we can reap. We can only reap everlasting life by sowing to the Spirit.

II. WHAT FEELINGS IT SHOULD PRODUCE. Deep humility. We are utterly unworthy. Heartfelt gratitude (*Psa. ciii. 1*). Rejoice in His loving kindness. Constant dependence upon God. Constant desire to please Him.

III. WHAT PRACTICAL INFLUENCE THE SUBJECT SHOULD EXERT UPON US. To labour for the provision suitable for our souls (*John vi. 27*). To do good in our respective spheres. To prepare for the final harvest. Always act in reference to it. Are we prepared?

*J. Burns, D.D.*

### \* HARVEST THANKSGIVING—*Gen. viii. 22*

Many thousands of years have elapsed since God gave this ancient promise, and during the long course of centuries there has been no break in the succession of the seasons. In his day the Psalmist celebrated the fulfilment of this promise in a harvest thanksgiving song (*Psa. lxxv. 8-13*). Once more we

have witnessed the return of harvest. . . . To acknowledge the faithfulness of God and to give thanks to Him for His bountiful goodness is a duty incumbent upon us, for it is He who "turneth the earth into a fruitful field"; "He openeth His hand and satisfieth the desire of every living thing." In order that we may be inspired with suitable thoughts of God's goodness, let us consider this divine promise which he has once more fulfilled.

I. THE HARVEST CONNECTS OUR THOUGHTS WITH ANCIENT TIMES. What we have so recently seen, men have witnessed for at least six thousand years. Harvests are as old as man. Implements of husbandry, and methods of farming have changed, but men have sown their fields, and gathered their harvests from time immemorial. The same sun has shone. . . . Every year the seasons have succeeded each other in the same order, and the fruitful earth has presented man with a meat offering at once varied and wonderful. And yet the earth is not exhausted by the process, for by a wonderful law of circulation *whatever nature gives is restored to her again*. The harvest field presents much the same scene in every age and clime. . . . There is a oneness in nature, and the harvest fields connect the ages and teach the universal brotherhood of man.

II. THE PROMISE OF THE HARVEST STANDS CONNECTED WITH GOD'S COVENANT. The flood had broken in upon the order and course of nature. For one year at least there was no "seed-time and harvest." What a scene Noah must have witnessed when he came forth from the ark. . . . The consequence of man's sin. . . . The "covenant" promise God made to His servant. . . . The order of nature should be no more broken. . . . For thousands of years the pledge has never once been violated. . . . The earth, alas, has been painfully familiar with famine, but the *whole earth* has never been cursed at one time for man's sake. . . . The earth's supplies have been sufficient to prove the fulfilment of this ancient covenant promise.

III. THE HARVEST SPEAKS TO US OF GOD (Jer. v. 24). What we call the constitution and course of nature is but the operation of the living God (Hosea ii. 21, 22). God has in the recent harvest given bread to the countless millions of mankind. . . . If we are inspired with a reverent faith we shall perceive the hand of God stretched forth to satisfy the desire of every living thing. The harvest speaks to us of God because corn is His special gift to man. . . . "Thou preparest them corn when Thou hast so provided for it." . . . Its original is unknown, and the most ancient records speak of it as a cultivated plant. . . . It is capable of growing in almost any clime. . . . Thousands who partake of God's bounties think

no more of the *Giver* than the grazing herds of cattle. Have we lifted our thoughts above "the order and course of nature?" . . . We may do without many things but we cannot do without the harvest. . . Surely praise and an offering of gratitude become us.

IV. THE HARVEST IS SUGGESTIVE OF MORAL TEACHING. There are seasons and a time of harvest in the affairs of human life. . . There is also a seed-time and harvest in the lives of men. "Whatsoever a man soweth," etc. The present makes the future. . . Every attention should therefore be given to the kind of seed we are sowing—the seed of thought, motives, actions, and all that goes to make up life, produce a harvest after its kind. We are preparing a future which will correspond with our present life, as the harvest follows the seed-time. We reap as we have sown.

*D. J. Waller, D.D.*

## TRUE WORSHIP

### A HARVEST SERMON

*O come, let us worship, and fall down; and kneel before the Lord our Maker.*—PSA. xcv. 6 (P.B.V.)

The festival of the harvest is a most necessary and important one. It reminds us of a truth that we are constantly in danger of forgetting. It bids us think large and noble thoughts of God.

I. We are accustomed, too many of us, to take such narrow views of God—to think of Him as the God only of a few chosen people; as the God of churches and chapels, of Sundays and Saints' days. We forget that He is the God of all men, and hateth nothing that He hath made. And because we forget this, our religion and our worship become so narrow and so dwarfed.

II. And should not the beautiful country in which we live constantly remind us of God's presence and goodness? When Mungo Park, the great African traveller, lay faint and exhausted on the burning desert sand, he saw beside him a little tuft of emerald moss, and the sight of that tuft of moss inspired him with fresh hope and courage; for if God, he thought, "cares for the moss, He cares much more for me."

III. If we would learn to see God, and to hear His voice, in the sights and sounds of nature, we should consider the way in which the inspired writers of the O.T. regarded the wonders of the world. I. Take the 104th Psalm. It is a Psalm of natural history, and yet a Psalm of profound theology. The Psalmist sees God's finger everywhere. He is filled with the sense of God's presence in the world. "O Lord," he exclaims, "how

manifold are Thy works; the earth is full of Thy riches." 2. And does not the "Benedicite" teach us the same lesson? That song has been well described as "the Flower and Crown of the O.T.—the summing up of all that is most true and eternal in the old Jewish faith." 3. Take again the Lord Jesus. How He loved the world of nature! Nothing seems to have escaped the eye of Jesus. His teaching is illuminated with natural illustrations. There is nothing more beautiful than the passages in which Christ taught us God's care for the flowers and the birds. Notice, too, how Christ preferred the country to the town; and how, amid the silence and solitude of nature, He would spend whole nights in prayer and meditation. And if we would keep our souls unspotted from the world; if we would perpetually realise the sense of God's Fatherly Providence, we should learn to sympathize with nature.

IV. But God has spoken in yet plainer language. The Bible of nature was not enough for man. And so "the Word became flesh, and dwelt among us" (*cf.* John i. 3, 14, and Col. i. 16). Christ came and declared what God was, what duty was, what true worship was, what religion pure and undefiled was.

V. We must follow in His footsteps. If we would worship God with a worship acceptable to Him, we must endeavour, each one of us, to do our little towards lessening the evils of the world. "We live in a world," it has been well said, "which is full of misery and ignorance; and the plain duty of each and all of us is to make the little corner we live in somewhat less miserable and somewhat less ignorant, than it was before we entered it."

And, in conclusion, let us remember that a service which costs us nothing is a very poor sort of service. It may be very orthodox, and is, no doubt, extremely fashionable; but it is a service about which God cares just nothing at all. The service acceptable to Him is a sincere and practical service, a service of self-sacrifice and love.

*John Vaughan, M.A.*



## Notes and Illustrations

SIN.—By the general call to repentance (Mark i. 15), Jesus pre-supposes that all who hear Him are sinners. So, also, He speaks of men in general as sinners (Luke xiii. 2, xv. 7, 10, xviii. 13). He comes to sinners, as the physician comes to the sick (*cf.* Mark ii. 17). The existence of any who are actually righteous is not implied by the above text; it remains hypothetical. Even the disciples are "evil" (Matt. vii. 11; Luke xi. 13).



At the same time Jesus recognises relative differences in men. There are good and bad men just as there are good and bad trees (Matt. vii. 43-45). Jesus, again, speaks of some as possessing an honest and good heart (Luke viii. 15).

The attitude of Jesus toward sin is, in fact, practical rather than theoretical. There is little doctrine of sin in His teaching. The following points, however, come to view. Sin is an offence against God (*cf.* Luke xv. 21, where heaven is, according to Jewish usage, a paraphrase for God). Jesus speaks of sins as debts, and sinners as debtors towards God (Matt. vi. 12). Or, again, He calls sins "trespasses" (Matt. vi. 14). These figures give us a general conception of what Jesus understood by sin: it is a transgression of God's will, which entails guilt before God. . . . Jesus expresses His sense of the terrible state of the sinner by describing him as "lost" (Matt. xviii. 11-14, Luke xv. 3-32); that is, according to these parables, separated from God, as the strayed sheep from the shepherd, the coin from its owner, the prodigal from his father. But this state of separation from God involves terrible penalties both in this world and the next.—*R. S. Franks.*

SAINTS. —Bible-readers will have noticed that the term seems to vibrate or vacillate between two meanings—signifying on the one hand the production of personal intrinsic holiness, and on the other merely consecration, or setting apart of anything to God's service. Now the connection of both meanings will appear, if we mark how both meet in the word as it is applied to the children of God. For such are separated, set apart for God from sin and from the world; not, however, by a mere outward destination, devoting them to a certain use and service, but by an internal hallowing, which makes the man really in his inward nature holy, fit for God's service and God's fellowship. This is done by the regeneration of the Spirit, and by His indwelling thereafter. Hence, to distinguish this consecration from the mere outward ceremonial sanctification, which was so temporary and shadowy, we find the Apostle Peter (i. 2) saying that God's children are chosen "by sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus." For the ancient Israel was sanctified to obedience in another manner (Exod. xxiv. 6).—*Principal Rainy (Expositor's Bible).*

The term "saints" is never used by St. Paul with its restricted modern meaning, but is applied to the whole baptized Church. The English word which most nearly expresses the apostolic idea is "Christians"—used in its most comprehensive sense.—*Ellicott's Commentary.*

*Called to be saints*, literally, *called saints*—because the faculty of saintliness, if not actual saintliness itself, had been communicated to every member of the Church. The only difference between "saints" and "them that are sanctified" is that the latter expression has reference to a past act of God's mercy, the former to the present condition of those who have benefited from it.—*Cambridge Bible.*

THE LIGHT OF GOD'S COUNTENANCE (*Psa. iv. 6*).—*The light of Thy countenance*, which is the true light: the Light of light: the pillar of fire to

guide us through the wilderness of this world, which cannot mislead, and cannot fail: a light to show us the recesses of our own hearts, their sinfulness and vileness; the enemies that beset us, their malice and watchfulness; the defenders that fight for us, their love and power; the light of grace, which shineth more and more unto the perfect day, the light of glory. *Lift Thou up.* As a banner in the day of battle. But the LXX and Vulgate read, *The light of Thy countenance hath been signed upon us, O Lord.* Signed, as the image of a king upon a coin, as his signet upon wax, because we have been stamped anew with the Image of God, formerly marred and worn by sin, and that through His mercy who is the Light of God's countenance.—*Neale & Litterdale.*

*Offer the sacrifices of righteousness.* Ye are now excluded from the privilege of access to God's altar on Mount Zion; but still you may *offer sacrifices of righteousness*, the sacrifice of the heart. *Offer sacrifices of righteousness* in mercy and meekness, not with hands stained with blood: and *put your trust in the Lord.* Many among you (David is speaking to his followers, who accompanied him in his flight from Jerusalem, over the Mount of Olives, and looked wistfully and despondingly on the city, from which they were driven), many among you are *saying*, Where is any hope left? *Who will show us any good?* And he then turns from them, and raises his eyes to God: "*Lord, lift Thou up the light of Thy countenance upon us.*" We cannot now, it is true, offer the sacrifices of victims before the Ark at Jerusalem, but we may offer the sacrifice of the spirit. We have not access to the *Urim and Thummim* (the light and truth: Exod. xxviii. 30) on the High Priest's breastplate in the Sanctuary; but God will lift up *the light* of His countenance upon us. *That* is the true *Urim and Thummim*. We cannot now receive the Benediction of the *Priests* (Num. vi. 24-26); but the Lord Himself is ever present with us to bless us, and He lifts up the light of His countenance upon us. *There* is our true good. There is our genuine gladness—a gladness of heart, greater than any which our enemies can feel on account of the increase of their material blessings of *corn and wine* (v. 7).—*Bp. C. Wordsworth.*

THE HARVEST PROMISE (*Gen. viii. 22*).—The traditional interpretation of this verse among the Jews represents the year as divided into six seasons. But this is untenable; for in Palestine itself there are two seed-times, the winter crops being put into the ground in October and November, and the summer crops in January and February. Really the verse describes those great alternations upon which the well-being of the earth depends, whether considered absolutely, as of light and darkness, cold and heat, or with reference to man's labours, as of sowing and harvesting; or relatively with respect to vegetation, winter being earth's time of rest, and summer that of its activity. As regard these promises, Delitsch considers that they probably came to Noah as strong inward convictions in answer to his prayers during the sacrifice.—*Dean Payne Smith.*



# UNION FOR BIBLICAL AND HOMILETIC STUDY

## IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1908-1909

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 14, Waterloo Road, Nottingham.

### SPECIAL NOTES FOR TUTORS

1. Any Tutor not possessing the new Text-book of his Class, will kindly let the General Secretary know, so that he may order it.

2. To secure uniformity in marking papers, it is suggested to the Tutors that 100 marks be assigned as the full mark for each of the six papers despatched from September to February. Then if the sum of ALL the marks actually gained by each student in these six months be divided by 6, the result will be the student's percentage. Only those who send at least five papers are eligible for places in the Honours' List.

3. The General Secretary will supply as many "Defaulters' Circulars" as the Tutor may wish. They are for reminding students that they have not sent in their monthly paper.

### GENERAL DIRECTIONS FOR STUDENTS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BEFORE THE LAST DAY OF THE MONTH to the Tutors and NOT to the Secretary. N.B.—*Late papers cause a great amount of unnecessary trouble.*

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

6. Students are requested to write their answers to class-questions in *their own words*. They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6d. They go through the post for a half-penny.

### I. HOMILETICS : FIRST YEAR

Text-book : Edwards's *Primer of Homiletics*. 2s. 2d. Tutors: Revs. T. E. Freeman, Wagg Street, Congleton; C. C. Mayes, B.A., Southall; H. G. Edge, 60, Burford Road, Nottingham; J. P. Hodgson, 10, Memorial Road, Walkden, Manchester; C. P. Hunt, B.A., 68, Cambridge Street, Westminster; A. D. Baskerville, 69, Windsor Road, Oldham.

Students are strongly advised to procure the Revised Version *with*

marginal references (*R.T.S.*, 2s. 6d.), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required *unless specially asked for*; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. NO PAPER TO EXCEED 400 WORDS IN LENGTH.

WORK FOR SEPTEMBER: Text-book: Chap. i. Write Outline Sermon on John iii. 16, giving special attention to Divisions and Application.

## II. HOMILETICS : SECOND YEAR

Text-book: Edwards's *Nineteenth Century Preachers*, 2s. 2d. Tutors: Revs. J. Edwards, 19, Hutt Street, Hull; J. G. Redford, B.D., Roslyn House, Yoxford.

WORK FOR SEPTEMBER: Write Outline Sermon for Children's Sunday, following as closely as possible the instructions of Text-book, pp. 162-165.

## III. HOMILETICS : ADVANCED

Text-book: Wardell's *Studies in Homiletics*, 2s. 2d. Tutors: Revs. R. J. Wardell, 37, Therapia Road, Honor Oak, London, S.E.

WORK FOR SEPTEMBER: Write a short paper as far as possible in your own words on the "General Observations," pp. 15-24.

## IV. THEOLOGY : FIRST YEAR

Text-book: Gregory's *Theological Student*, 2s. 2d. (pp. 1-155). Tutors: Mr. Thos. Hester, 3, Bushmead Avenue, Bedford; Revs. E. A. Spear, 41, Whitehall Park, Archway Road, Highgate, N.; T. Cottam, 18, Hatton Avenue, Wellingborough.

WORK FOR SEPTEMBER: Read pp. 1-37. Questions 1, 2, 4, 7, 11, 13, 14, 15, 17, 18, 21.

## V. THEOLOGY : SECOND YEAR

Text-book: Gregory's *Theological Student*, 2s. 2d. (pp. 156-272). Tutor: Rev. J. D. Banks, Hornsea, Hull.

WORK FOR SEPTEMBER: Questions 111 to 115, 117, 118. Brief doctrinal exposition of Romans iii. 24-26.

## VI. THEOLOGY : ADVANCED

Text-book: Banks's *Development of Doctrine in the Early Church*, 2s. 2d. Tutor: Rev. S. E. Beaugié, M.A., Wesley Manse, Alexandria, Dumbartonshire.

WORK FOR SEPTEMBER: pp. 1-35. Questions: 1. What are the views held by the various churches as to the authority of General Councils? 2. Give a list of the Apostolic Fathers and their writings. 3. Give a *brief* account of Gnosticism. 4. Explain Dynamic and Modal Sabellianism.

## VII. THEOLOGY

### SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

Text-book: Banks's *Manual of Doctrine*, 3s. Tutors: Revs. J. L. White, Trinity Manse, Frodsham, Warrington; P. Pizey, Four Oaks, Birmingham; W. S. Kelynack, M.A., 22, Carlyle Road, Edgbaston, Birmingham.

WORK FOR SEPTEMBER: Banks's *Theology*, pp. 1-54. Questions: 1. Define Christian Theology, and summarize its subjects. 2. What are the chief theological differences between (1) Romanism and Protestantism, (2) Calvinism

and Arminianism. 3. State *briefly* the chief arguments for the existence of God. 4. Give some account of any two anti-theistic theories. 6. Define Revelation, and shew that the Bible claims to be a Revelation from God. 7. State concisely the argument from Miracles. 8. Show from N.T. the evidential importance of our Lord's Resurrection.

## VIII. BIBLE STUDY

### SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

Text-books: *Cambridge Companion to the Bible*, 1s. 3d.; Maclear's *Book of O.T. History*, 1s.; Maclear's *Book of N.T. History*, 1s. Tutors: Revs. J. T. Waddy, B.A., The Manse, Victoria Street, Goole; C. M. Weeks, St. John's Manse, Arbroath, N.B.; G. H. Bamford, Formby, Liverpool; S. B. Gregory, B.A., Whittlesea, Peterboro'; J. Birtwistle, 91, Princes Street, Bishop Auckland.

WORK FOR SEPTEMBER: To the death of Joseph (including Introduction). Read Maclear 1-27; Companion, 1-21, 41-50, 122-124. 1. Illustrate the composite character of the Book of Genesis from the narratives of (1) the creation, (2) the flood, (3) the naming of Isaac, (4) the sale of Joseph by his brethren. 2. Justify the statement that the keynote of Abraham's life was *separation*. Note eight events in his career which may be thus described. 3. Write brief notes on the words: Eden, Babel, Abram, Beersheba, Jehovah-jireh, Bethel, Mahanaim, Benoni, Zaphnath-paaneah, Israel. 4. Explain the statement that Isaac is a type of the Son of God, Jacob of the Son of Man, and Joseph of Christ both in His humiliation and His exaltation. 5. Show the importance of the Apostolic Fathers in the matter of the attestation of the N.T. Canon. 6. What is the Muratorian Fragment? 7. Briefly describe the contents of the Apocrypha.

## IX. CHRISTIAN EVIDENCES

Text-book: Stewart's *Evidences (Black's Series)*, 1s. 9d. Tutor: Rev. J. D. Banks, Hornsea, Hull.

WORK FOR SEPTEMBER: Read pp. 1-17. Questions: 1. Distinguish the specific sense in which the Text-book is a Handbook of Evidences, and wherein consists, to-day, the value of the distinction therein made and emphasized. 2. What is the general line of apology proposed to be pursued, and in what do its wisdom and strength lie? 3. What are the alternative methods of approaching his specific object mentioned by the author, and which would you prefer, and why? 4. By what arguments may the preliminary positions to be assumed be established, and which would you consider the strongest?

## X. CHURCH HISTORY

(If five or more enter for this subject)

Text-book: Poole's *Wycliffe (Longman's Epochs)*, 2s. 2d. Tutor: Rev. E. E. Ormiston, 75, Byron's Lane, Macclesfield.

WORK FOR SEPTEMBER: Read pp. 1-28. Questions: 1. Explain the meaning of the contest between the French King and Boniface. 2. What was the position of the Papacy in the Fourteenth Century? 3. Give an account of the coming of the Friars. 4. Explain the Franciscan Controversy.

## XI. ETHICS

Text-book: Davison's *Christian Conscience*, 2s. 7d. Tutor: Rev. W. Broadley, B.Sc., 33, Park Road, Loughborough.

SPECIAL NOTE.—Make your own clear working outline of each month's portion. After careful study answer the questions set, without any reference to books and also forward your outline.



WORK FOR SEPTEMBER: Analyse Sections I. and II. Questions: 1. What place does conscience hold in Christian Ethics? 2. What value has conscience in conduct? 3. Trace briefly the development of the idea of conscience.

## XII. ENGLISH GRAMMAR

Text-book: Scholefield's *English Grammar*, 1s. 2d. Tutor: A. H. Scholefield, Esq., B.A., B.Sc., F.C.S., 57, The Avenue, Leigh, Lancs.

WORK FOR SEPTEMBER: Chaps. i-vi. Study carefully the sentences and explanations with which each chapter opens. Study carefully, in the same way, each sentence of the exercise that follows. Then, *and not before*, read the concluding part of the chapter, learning each definition and rule by heart. Questions: Write out answers to Exx. I-VI., Sentences 1, 5, 9, 13, 17, 21, 25; but omit the second part of the question in Ex. v.—“Say how the meaning,” etc.

## XIII. ENGLISH COMPOSITION

Text-book: Nicholls's *English Composition*, 1s. Tutor: Rev. W. A. Lenton, B.A., Eastwood, Nottingham.

WORK FOR SEPTEMBER: Read Part I., Chap. i., and Part III., Chap. i. Questions: 1. What is a “sentence?” Distinguish between simple, compound and complex sentences. 2. Explain the following terms:—Clause, phrase, paragraph, loose sentence, period; giving examples of each. 3. Write a brief essay on “Recreations.”

## XIV. COMPARATIVE RELIGION

Text-books: Geden's *Comparative Religion*, 2s. 2d.; and Grant's *Religions of the World*, 7d. Tutor: Rev. H. C. J. Sidnell, B.A., B.D., The Heath, Knutsford, Cheshire.

WORK FOR SEPTEMBER: Read first 68 pages. Questions: 1. Explain what is meant by Comparative Religion. 2. What are the chief forms of worship found among early or uncivilized races? 3. Describe the Egyptian belief with reference to the dead and a future state.

## XV. LOGIC

Text-book: Jevon's *Logic*, 1s. Tutor: Rev. E. Rhodes, Holly Villas, Rotherham.

WORK FOR SEPTEMBER: Read carefully pp. 1-26. Note specially the distinction between inductive and deductive reasoning, and the relation between them; the difference between negative and opposite terms; the meaning of terms, extension and intension. Refer throughout to the questions at the end of the book *for practice in answering*. No questions are set this month, but questions on the work of each month will appear in the PR'S MAG. next month and afterwards, and should be answered at once without the book if possible. If the book is used, state the fact.

## XVI. PSYCHOLOGY

Text-book: Ryland's *Story of Thought and Feeling*, 1s. Tutor: Rev. W. Broadley, B.Sc., 33, Park Road, Loughborough.

SPECIAL NOTE.—Make a clear analysis of the main principles of the month's section, by use of text-book. Study your outline and be able to reproduce the subject-matter from your analysis, in your own words. After careful preparation, three weeks if necessary, answer the questions set, without any reference to books, and also forward outline.

WORK FOR SEPTEMBER: Analyse Chap. i. Questions: 1. Explain, with examples, percept, idea, introspection, stream of consciousness. 2. Describe the

effect of attention on consciousness. How does fixed-attention affect a person?  
 3. What do you understand by sub-conscious ideas? Prove their existence.  
 4. What explanation could you give of the fact that children often cry before they are hurt?

## XVII. ENGLISH LITERATURE

Text-books: Stopford Brooke's *Primer*, 1s.; and *Milton* (English Men of Letters), 2s. 3d. Tutor: Rev. G. Hopper, Queen's Road, Manchester.

WORK FOR SEPTEMBER: *Primer*: Read Sections 1-27. *Milton*: Read Chaps. i., ii., and iii. Read *L'Allegro* and *Il Penseroso*. A special paper on Milton will be set next March. Questions: 1. Trace the main stages of development of the English language, and name one or two of the more prominent writers of each period, and their more important works. 2. Mention any differences between old English poetry and the English poetry of the present day. 3. What influence had Christianity upon early English poetry? 4. What do you know of Beowulf, Caedmon, Bede?

## XVIII. N.T. GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, 1s. 6d. Special Fee (in languages) for the Tutor, 2s. 6d. Minimum Subscription for the Union not to be forgotten, 6d.

## XIX. ADVANCED N.T. GREEK

Subject: Pope's *Epistle to Timothy and Titus*, 2s. 2d. Fee (not including Subscription), 5s. Tutor: Rev. R. M. Pope, M.A.

## XX. HEBREW

Text-book: Maggs's *Introduction to the Study of Hebrew*, 3s. 9d. Special Fee and Subscription as in Class XVIII. Tutor: Rev. A. T. Burbridge, B.A. The Tutor will write personally.

## XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Text-books: Wesley's *Fifty-three Sermons*, 3s.; Wesley's *Notes on N.T.*, 2s. 9d.; and Wesley's *Second Catechism* (cloth), 5d. The three will be sent for 5s. 11d. Tutors: Revs. J. H. Tite, South View, Burbage, Hinckley; B. S. Lyons, 80, Holywood Road, Strand-town, Belfast; W. A. Chettle, B.A., 5, Church Square, Basingstoke, Hants; H. P. Boase, The Manse, Hebburn-on-Tyne; W. H. Spencer, Rydal Mount, Cowes.

WORK FOR SEPTEMBER: Study closely SERMONS i. and iv. Read SERMONS xxi-xxvi. Wesley's NOTES on Matthew. SECOND CATECHISM, Chaps. i. and ii. Questions: 1. Give some passages of Scripture illustrating the foundation of the doctrine of the Trinity. 2. By what faith is it we are saved? What are the characteristics of the Christian life as shown in Scripture? 3. Indicate Wesley's outline of the Sermon on the Mount. 4. What are the characteristics of false religiousness which, as Wesley claims, were exposed by Jesus in a discourse recorded by St. Matthew? 5. What would you say in an Oral Examination if asked, Who was John Wesley? What doctrines did he especially enforce? What was the result of his preaching? (Each answer very brief).

## XXIV. CONNEXIONAL L.P. EXAMINATION: ADVANCED

Text-book: D'Arcy's *Ruling Ideas of Our Lord*, 1s. 3d. Tutor: Rev. G. W. Polkinghorne, The Manse, Throckley, Newburn, Newcastle-on-Tyne.

GENERAL NOTE.—Read the section for the month carefully, as early in the month as you can. Then put the book aside, and *not less than* three days later, answer the questions without assistance or reference. Write as carefully as for examination, and your Tutor would greatly prefer you to use the Special Answer Books. Finally send your answers off between the 20th and the 24th of the month.

WORK FOR SEPTEMBER: Read Preface, Introduction, and Chap. i. to bottom of p. 15; also note on p. 48. (Note the misprint: Chap. ii. should be Chap. i.) Questions: 1. Wherein do you think that the greatness of Jesus consisted? 2. What is the relation of John's Gospel to the others? 3. Trace the pre-Christian development of the idea of the "Kingdom of God." 4. Jesus "taught principles and showed how to apply them." Expand this. 5. Give a brief account of Dr. D'Arcy's views on the Beatitudes.

## XXV. CONNEXIONAL L.P. EXAMINATION: ADVANCED

Text-book: Findlay's *Prophets*, Vol. ii., 2s. 2d. Tutors: Rev. J. R. Broadhead, Wesley Manse, Great Bridge, Tipton; G. Swaine, B.A., Trevelver, Coad's Green, Launceston.

WORK FOR SEPTEMBER: Read Chap. xiii., pp. 1-25. Questions: 1. Why is Isaiah called a *Statesman Prophet*? 2. Give an account of Uzziah, Jotham, Ahaz, Hezekiah, and Manasseh, citing Scripture references for the facts. 3. From Isaiah's own words draw a picture of the social, commercial, political and religious condition of the people during his time. 4. Who were Rezin and Pekah? 5. Outline the history of Hezekiah's religious reformation.

## XXVI. LATIN

Text-books: Allen's *Latin Grammar*, 2s. 2d.; Allen's *Latin Exercise Book*, 2s. 2d. Special Fee (see Class XVIII.), 5s.; Minimum Subscription, 6d. Tutor: Rev. W. E. Beet, M.A.

## XXVII. EXPERIMENTAL BIBLE STUDY

### SPECIAL CLASS FOR LEADERS OF SOCIETY CLASSES

Text-book: Drysdale's *Philemon (R.T.S.)*, 1s. 10d. Tutor: Rev. C. R. Butcher, Devonshire Avenue, Beeston, Nottingham.

WORK FOR SEPTEMBER: Read Translation and paraphrase pp. 61-71; also Introduction I. and II., pp. 11-32. Questions: When and where was this Epistle written? State upon what grounds we regard it as being authentic and genuine. 2. Write a short note on the "key-words" of the Epistle. 3. Describe briefly how the conversion of Onesimus was brought about.

## XXVIII. ART AND PRINCIPLES OF TEACHING

### SPECIAL CLASS FOR SUNDAY SCHOOL TEACHERS

Text-book: Adams's *Primer*, 7d. Tutor: Rev. W. H. Cheetham, Milborne Port, Sherborne.

WORK FOR SEPTEMBER: Read Chap. i. Questions: 1. A successful teacher puts himself in the place of the child. How may this be done? 2. Compare a child with an adult. What are the child's characteristics? Are any of these defects? 3. You roughly classify your scholars as "motor" and "sensory." Which form the largest number under your care? How does your method differ? 4. How can you form the truest judgement of a boy—by considering him alone as a unit, by seeing him among his companions, at home, or at school? How can you know the *real* boy? 5. What is a teacher's first qualification? [N.B.—Frame the answers in your own words].

XXIX. BIBLE STUDY (FOR GENERAL STUDENTS) : O.T.

Text-book : Findlay's *Prophets*, Vol. iii., 2s. 2d. Tutor : Rev. H. S. Seekings, Slade Lane, Levenshulme, Manchester.

WORK FOR SEPTEMBER : 1. Read carefully Chaps. xx., xxi. Also Zephaniah's prophecy comparing it with the analysis on pp 40-43. 2. Write *short* note on Josiah's policy (*a*) toward national righteousness, (*b*) toward foreign powers. 3. Re-state the account of the publication of Deuteronomy, showing its *influence*. 4. Sketch briefly the personality of Zephaniah. Show him to be peculiarly "a prophet of Jerusalem." 5. What is the point of his prophecy respecting (*a*) the religious condition of his nation, (*b*) Scythian invasion ?

XXX. BIBLE STUDY (FOR GENERAL STUDENTS) : N.T.

Text-book : Maclear's *Mark*, 2s. 4d. Tutor : Rev. M. W. Mountford, B.A., Wesley House, Milward Road, Hastings.

WORK FOR SEPTEMBER : Read pp. 1-16, 27-44. Questions : 1. Show the connection between St. Peter and this gospel. 2. Describe fully Christ's Baptism and its meaning. 3. Explain (1) "Devil" and "Satan"; (2) "Those things which Jesus commanded"; (3) "The Son of Man"; (4) "They uncovered the roof."

XXXI. BIBLE ENGLISH

Text-book : Clapperton's *Pitfalls in Bible English*, 1s. 6d. Tutor : F. W. Symes, Esq., Jasmine Villa, Tetbury (Glos).

WORK FOR SEPTEMBER : Read first 22 pages. Questions : 1. Explain the pitfalls in Isa. xxi. 14; 1 Thess. iv. 15; 2 Thess. ii. 7; 2 Chron. xiii. 7; 2 Sam. vi. 22; 1 Sam. xvii. 6. 2. Annotate the five passages : Phil. iii. 21; 2 Cor. ix. 2; 1 Peter iii. 1; Lev. xxv. 5; 1 Cor. xv. 38.

XXXII. TEMPERANCE

Text-book : Johns's *St. George and the Dragon*, 1s. Tutor : Rev. J. Johns, Wesley Manse, Pelsall, Walsall.

WORK FOR SEPTEMBER : Read Introduction and Chaps. i., ii., and iii. Questions : 1. Write a short account of England's place and power in the world, and show how strong drink cripples her influence! 2. State the case (giving facts) against the nation's excessive use of alcohol! Show the economic waste, and the need of legislation. Compare England's Drink Bill with that of Germany and the United States. 3. Quote six favourite authorities against "The Drink" and "The Trade," and justify their assertions. 4. Show that the question is a personal question, and give what you consider should be the attitude of the Christian towards it. 5. State your reasons in favour of Total Abstinence as preferable to Moderate Drinking. 6. Give a few practical suggestions that would aid England in her besetment and present peril.

XXXIV. CANDIDATES' LITERARY EXAMINATION

Text-books : Chambers's *World in Outline*, 1s.; Ransome's *Short History of England* (Longman's), 3s. 6d.; Longman's *Junior School Arithmetic*, 1s. Tutor : Rev. R. E. Brown, B.A., Street Lane, Roundhay, Leeds. (A Fee of 2s. 6d. is charged in this Class. It should be sent to the General Secretary).



# OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

## Sept. 6—THE INEVITABLE MEETING—*Amos iv. 12*

We have to prepare to meet even some of our friends. Dirty faces and fingers, soiled clothes and ill manners, all have to be put aside. How much more when we have to meet God. And we *must* meet Him. There is no hiding or getting out of the way. What preparation should we make to meet Him?

1. *We must seek His forgiveness of our sins.* Sins are the bad manners, and habits and deeds which would make us ashamed in meeting God. The only way out of the difficulty is by seeking His forgiveness. "If we confess our sins He is faithful and righteous to forgive us our sins."

2. *We must seek God's grace to live well.* He is prepared best who is doing his duty well when God calls him. Diligence, kindness, purity, trustfulness, are the things God will love to find in our lives when He comes for us. He has promised to help us.

3. *Let us get used to meeting God.* We live in God's world. Think about Him, talk to Him, praise Him as you look upon the world. Thank Him for the blue skies and the lovely flowers. If you get used to meeting with God by faith we shall more gladly meet Him face to face.

We must try to be *always* ready, for though we know we must meet God we none of us know when. "In such an hour as ye think not the Son of Man cometh."

## Sept. 13—THE USE OF OPPORTUNITY—*2 Sam. v. 10*

How often men say that they have no chance of succeeding in life; and yet I fear that the truth lies in another direction, they don't make use of the chances they have. Plenty of opportunity but no sufficient diligence and consecration. David was the opposite of this. The young shepherd is made king, and what does he do? He becomes a king really. There are two things more especially to remember.

1. *The tenour of his life.* "He went on and grew great," or, according to the R.V., "waxed greater and greater." He did not stand still, but advanced in *knowledge, wisdom, courage, and activity*. It seems as if he made full use of every privilege, and performed earnestly every duty of his high calling.

It is grand to be first in your class, but there is much more to learn; splendid to win prizes, but there are richer ones to be worked for. If life is to be a gladness to us and useful to others we must go on from one excellence to another, and make each conquest the opening for another, and each opportunity the gateway into greater responsibility and earnestness.

2. *The benediction of his life.* "The Lord of hosts was with him." You will notice a change of one little word in the two versions. A.V. says "and"; R.V. says "for." In the one case it means success came because God was with him, and in the other that God was with him *so he succeeded*. The fact is that both are true to life. God is with the earnest man *because he is earnest*. God can do very little for a lazy careless man; for one, who lets the glorious chances of life pass by.



A man's earnestness has rich reward *because God is with him*. What can hinder or harm us if "the Lord of hosts" is with us?

Sept. 20—LIFE'S GREATEST LESSON—2 Sam. v. 12

Our Golden Text to-day gives the supreme lesson of life which David learnt. He had a very good time, all things seemed to prosper with him, and what was the result? That he thought himself a clever fellow, a wonderful ruler? No, he perceived that God had made him king.

1. *Notice how he discovered this.* He found it largely in the esteem of others—the friendship of the king of Tyre, who sent rich presents to him—made David feel that God must be with him.

His *victories* and many *successes* seemed also to come from the hand of God. How splendid when friendship and success speak of God to us!

There had come also *guidance* and *help* in his work which he knew only God could give.

Let us try and win our way so prayerfully and truly that we may find God in it all.

2. *Notice, too, why God had done this.* He had not established him as king and exalted his kingdom for his own sake, but for the people's. Not that he might be rich and honoured, but that the people might find a richer life.

Thus David really learnt two lessons, *how* God had blessed him and *why*. Can we make our lives so honest and earnest and unselfish that they will be a manifestation of God to us?

Sept. 27—THE TRUTH ABOUT DRINK—Prov. xx. 1

I suppose that "drink" is one of the most popular things we have. So many like it, and multitudes seem to love it, for they sacrifice everything else to get it. It is found in the homes of the richest and poorest alike, and it is all over the world. Men talk about it, and hasten from work to get it. To very many life would be a poor thing if they could not have drink; and yet the old maximist told the exact truth about it in our Golden Text.

1. *In its simplest form it is a "mock."* It promises what it never gives. It awakens a desire which it can never satisfy. It makes simple men into mockers. They make mock of goodness when, if they had no wine, they would be good themselves. They mock at virtue only because wine makes them insane.

2. *In its stronger power it is "raging."* It awakens terrible passions; works terrible havoc. It is like a blinding tempest—noise, violence, darkness, destruction.

It is uncontrollable. When a man who has come under its power wants to turn away, it holds him in fierce grip. There is no quiet, reason, or comfort in it.

How did the writer know? He had seen it all in the lives about him. He had heard the mockery, seen the raging.

Why does he tell us? He wants us to be on our guard against the terrible foe.



## SPECIAL REVIEWS

## CARDINAL NEWMAN

*Cardinal Newman and his Influence on Religious Life and Thought.* By Charles Sarolea, D.Ph., D.Litt. T. & T. Clark.

The last volume of the series entitled *The World's Epoch Makers* is a study of the great cardinal. Whether the influence of Dr. Newman, great as it has doubtless been for the last three quarters of a century, and decisive, if disastrous, for contemporary Anglicanism, will so continue as to mark for our descendants an epoch, and that of the world, may be questioned. He is one of those treated in this valuable series, who lived too near our own time for us to be able to see and measure him in his significance for the world. But of an addition to the studies of his life, mind, and character no one will complain.

Dr. Sarolea, in this book, is not turning over virgin soil. He records in his Introduction no less than eighteen writers who, in late years, have issued books on the enigma to which he directs our attention. They include men of very different schools, Anglicans, Nonconformists, Romanists, free-thinkers. Most of them are well-known to the reading public, and are such men as J. B. Mozley, R. H. Hutton, Dean Church, J. A. Froude, Principal Fairbairn, and the Abbé Loisy. Newman cannot complain either of neglect or of valuation from one point of view. The writer introduces his book as one that is to be "neither Catholic, nor Anglican, nor Protestant, by a writer detached from theological controversies, though passionately interested in religious questions."

We have spoken of the man as an "enigma." The term is Cardinal Manning's. To his co-religionist, as to so many others, John Henry Newman was an enigma. It may be he will remain one of which there is no final solution. Dr. Sarolea's solution comes in places very near to that which others have given. "Newman became a convert because Catholicism was adapted to his temperament, because there was a pre-established harmony between his character and the Catholic system, because his soul was *naturaliter catholica*. In one word the conversion of Newman was a psychological much more than a theological problem." "All I affirm is this: that given the combination of his character and surroundings, the result was inevitable." And this character and these surroundings are carefully analysed and the direction of their drift pointed out.

While there is much that is interesting and suggestive in the volume there is also much from which many readers will dissent, and with a pained feeling. Dr. Sarolea is a 'vert from Romanism, but at times the study seems written in the interest of that system. Protestantism is referred to again and again in terms that certainly do not suggest that the writer, if he has made the profession, has either pride or confidence in the phase of belief adopted. If he claims detachment from all systems, it must be inferred that the leaven of his training was not cast thoroughly out, but that its remains are with him still, and continue to ferment. His descriptions of the more evangelical phases of Protestantism show a prejudice or an ignorance that ought not to exist in one who would explain the most

difficult problem of English theological life in the nineteenth century. Of Methodism he writes: "A purely sentimental and sensational, hysterical and sectarian religion, it ignored both dogma and discipline. It acted on the heart rather than on the reasoning faculties, and on the nerves rather than on the emotions." "There is a section of Protestantism, the most active, and most earnest of all, the Evangelical section, which has little room for dogma or doctrine, which reduces theology to a minimum, which derives its stimulus from the emotions and its illumination from the individual conscience." It must have been a strange acquaintance with Evangelicalism that thought it was at a doctrinal minimum; it is more often the opposite charge of excess of doctrine and stringency of teaching that has been brought against it.

We cannot conquer the conviction that this lack of understanding of Evangelical Protestantism is one of the weaknesses of this book. It might, we think, be argued that Newman's failure, notwithstanding his claim of an early conversion, to enter into a Biblical evangelical experience, together with his avowed scepticism as to our faculties in their dealing with religion, is a factor to be taken into the reckoning in any attempt to unravel the enigma of his perversion. Dr. Sarolea's view is too much on the plane of the merely intellectual and his outlook on experimental religion too limited for him to find the final solution.

Still to those who feel the fascination of the Newman tragedy the book is one that cannot be overlooked. It has many suggestions that will afford the reader food for further thought. There are many brilliant passages, among which we would refer to two comparisons, that of Newman with Goethe (p. 49) and of Newman with Pascal (p. 125).

We give as a closing extract the following vignette:—

"Newman is an ascetic, and at the same time he is an artist, a literary epicure, appreciating beauty of style, even as in his youth he would be asked to taste and to select the vintages of his college. He is affectionate and reserved. He has the imagination of a mystic and the corrosive intellect of a sceptic. He delights in intellectual difficulties and yearns for certainty. He is sincerity incarnate, and possessed of a subtlety which the greatest casuist might have envied. He is disinterested to the verge of self-abdication, he has sacrificed everything to enter the Roman Church, and, having once entered it, he accepts twenty-five years of disgrace and suppression with admirable resignation; and at the same time he is egotistic, introspective, of an almost morbid subjectivity. He is timid and aggressive. . . . He loves solitude, and yet no man in this century has drawn to himself so many hearts. Indeed, after having striven for ten years to solve the riddle of the sphinx, I am inclined to admit that the riddle is insoluble, and that the safest attitude with regard to Newman is to admire without trying to understand."

J. T. L. MAGGS, D.D.



## REVIEWS

*Man's Partnership with Divine Providence.* By John Telford, B.A. London : Robert Culley. 3s. 6d. It was appropriate that the Connexional Editor should, soon after his appointment to that important office, deliver the Fernley Lecture. Mr. Telford is a prolific author, and turns out books with apparent ease. Yet a good deal of solid study and somewhat extensive reading was necessary to this careful and systematic work on Providence. Quotations are abundant, almost superabundant, and they illustrate the Lecturer's theme. We are interested to notice his frequent reference to George Steward's great work on *Mediatorial Sovereignty*, a book which we had begun to think all but forgotten. Preachers will find much good material in the 38th Fernley Lecture.

*The N.T. Portrait of Jesus.* By Rev. George Parkin, B.D. London : Robert Culley. 2s. 6d. —This volume is the Hartley Lecture delivered before the Primitive Methodist Conference in June last. It is a valuable contribution to the study of the N.T. portrait of our Lord. The Lecturer considers the subject systematically, dealing in turn with each book of the N.T. He begins with St. Paul, because his presentation would be the first published. Then follow the presentation of the Saviour by James, Peter, the Epistle to the Hebrews, the Synoptic Gospels, St. John, Jude, and in the Apocalypse. Such questions as the Virgin Birth are wisely discussed and without being a mere "traditionalist" Mr. Parkin keeps pretty closely to the old paths. We heartily commend his book to young preachers.

*The Life and Teaching of Jesus Christ.* By W. B. Selbie, M.A. London : T. C. & E. C. Jack. 6d. net. —This belongs to a new series of Elementary Bible Handbooks, intended as complementary to the Century Bible. Mr. Selbie's work is well done. He has written just what is needed by most young Bible students, Sunday School teachers, etc. Leaders of Teachers' Preparation Classes and of Senior Bible Classes should themselves study such a book. It will shew them what to teach and how. As a text-book for such classes it would be difficult to find anything better.

*Man, Sin and Salvation.* By Rev. R. S. Franks, M.A., B.Litt. London : T. C. & E. C. Jack. 1s. net. —Another of the Century Handbooks. It hardly impresses us as quite so suitable for its purpose as Mr. Selbie's Manual, but it is an interesting and useful piece of work. Lacking to some extent in evangelistic glow it has many merits, and is well worth the attention of Bible Class leaders. We give an extract on p. 418.



## MEN AND BOOKS : A MONTHLY SURVEY

### AN "AUSTERE AND LONELY THINKER"

THIS is the description which Canon Cheyne\* gives to the author of the Book of Ecclesiastes. Few books have exercised a more potent and lasting spell over the minds of those who have once felt it. This is partly due to the difficulties of a book in which, as Professor R. G. Moulton says in his *Modern Readers' Bible*, "every second sentence is a literary puzzle." Commentator after commentator has tried his fortune in analyzing the sayings, the drift, the atmosphere of this writing. Dr. Ginsburg, in his commentary published nearly fifty years ago and still of the first importance, besides recounting many Jewish expositions, and referring to evidence that "many commentaries which are now lost have been written in the tenth, eleventh and twelfth centuries," mentions more than a hundred books and important articles on this theme, written by Christian scholars; and later years have seen no decrease. A small private library may easily contain twenty commentaries on the book or parts of it; for the picture of old age in Chap. xii. has been judged worthy of separate exposition. (See the Commentary of Smith,† containing a very full exposition on anatomical lines, and the work of the late Dr. C. Taylor, *The Dirge of Koheleth*). In addition, there is the question of the writer and his date. The older traditional explanation that he was King Solomon is now practically abandoned; the internal evidence of language, grammar, style, and the conditions pictured making it no longer tenable. Some place the book in the Exile, more in the late Persian period; others bring it down to the Hellenistic; and one, Graetz, who, however, has found few followers, finds in it an attack on the government of King Herod.

The latest word in English is that spoken by Dr. Barton.‡

\* *Job and Solomon*.

† *King Solomon's Portraiture of Old Age*, by John Smith. 1666.

‡ *A Critical and Exegetical Commentary on the Book of Ecclesiastes*, by G. A. Barton, Ph.D., *International and Critical Commentary*. T. & T. Clark. 1908.



He is, however, but one of the many expositors in this language to whom we would refer before turning more directly to his Commentary. No introduction more likely to cast the spell of the book on the student can be found than that of the late Dean Plumptre in the *Cambridge Bible*. He locates the book in the Greek period, suggests many points at which it was influenced by Greek thought, and is very speculative and imaginative; but the book has much charm; how brilliant and striking is the "Ideal Biography," even if it fails of justification from the materials in the book. The Commentary by Taylor, though lacking the charm of Plumptre, is a careful, scholarly, illuminating study, which also holds Koheleth to have been influenced by Greek philosophy and especially by Stoicism. We have already referred to Dr. Ginsburg's standard commentary, which places the book in the Persian period.

A more recent and elaborate work is that of A. H. McNeile,\* in which the apparent influence of Greek thought is explained as due to a natural development, common to the human mind in Greek and Semite alike; one especially to be seen in Stoicism, a philosophy whose historic connexions with Semitic lands and races can be traced. In its exposition it follows the lines so characteristic of present-day methods of detecting the hands of two or three contradictory or modifying writers who produced the book as we have it to-day. But as this article is not to grow into a bibliography we will content ourselves with mentioning among important and easily available helps the Commentaries of Wright (Koheleth), Bradley (Ecclesiastes), Cox (Expositor's Bible), Cheyne (as above), the articles in the Bible Dictionaries, and the chapters by W. T. Davison in his *Wisdom Literature of the O.T.*, a volume of the series of "Books for Bible Students."

We return to the Commentary by Dr. Barton, whose wide and bold scholarship had been proved previously by his *Sketch of Semitic Origins*. It is a book intended especially for the Hebrew student and builds on the Hebrew text; but as the textual and grammatical notes are detached from the exegetical they can easily be passed over by the English reader. A lengthy Introduction discusses the questions which come under

\* *An Introduction to Ecclesiastes with Notes and Appendices.* Cambridge. 1904.

this head, canonicity, the text and its relations to the versions, date, authorship. A section is given to the "History of the Interpretation," especially the most modern. The linguistic characteristics and the book's relation to certain non-canonical writings are considered, and an independent translation is given. The Commentary touches reading, grammar, and vocabulary, while the sections into which it is broken up give a careful exposition of the general thought. In a book that has been so frequently worked over there can be little room for striking innovations, at least of such as are likely to command general assent. One point that is noteworthy is the evidence adduced of the influence on the thought of Ecclesiastes of Semitic literature outside Judaism. Barton points out that the *Gilgamesh* epic, an old Babylonian poem, demonstrates that the ancient Semites, like the ancient Greeks, attached great importance to burial (notes on vii. 3). This thought, therefore, must not be traced, as it was, for instance, by Plumptre, to Greek teaching. The description of Sheol in ix. 10 is compared with a passage from an early Babylonian writing, *The Descent of Istar to the Underworld*. Even a more striking illustration of common Semitic thought, so striking that Barton thinks "one can scarcely doubt that he (Kohemoth) was influenced by the passage" quoted, is to be found in ix. 7-9, where Haupt and Plumptre have discovered Epicurean and Greek teaching. Barton refers to it in the exposition, and at still greater length in his Introduction, by way of refuting the claims that Kohemoth's view of life is derived from the philosophy of Epicurus. The passage in the epic, which should be compared with the verses referred to, runs

Since the gods created man,  
 Death they ordained for man,  
 Life in their hands they hold,  
 Thou, O Gilgamesh, fill thy belly,  
 Day and night be thou joyful,  
 Daily ordain gladness,  
 Night and day rage and be merry,  
 Let thy garments be bright,  
 Thy head purify, wash with water,  
 Desire thy children which thy hand possesses,  
 A wife enjoy in thy bosom,  
 Peaceably thy work? . . . .

This volume may be said to retrieve the Hebrew character of

the book, and to show how in the Jewish race there were minds, and in Jewish theology an epoch, in which the perplexities of life shook faith almost to its overthrow. While we value this feature we confess to a feeling that there is a lack of atmosphere about the book as a whole. The "austere and lonely thinker," who entrusted to after ages this record of his difficulties, the mysterious author, so sensitive to varying, sometimes contrary, tides of feeling and thought, does not seem as present in this exposition as in some others; and this absence destroys somewhat of the fascination of Ecclesiastes itself.

One question treated in most modern Commentaries, though not of considerable importance in the earlier, is that of the Integrity of Ecclesiastes. In other words, Have we the book as it left the writer's hands, or is it a book that has been modified and expanded by one or more subsequent editors? If the latter be the case the work of interpretation will be greatly lightened. Seeming contradictions will be distributed among the various authors whose work was joined together, the seams more or less showing, to form this book. One definite line of thought must be selected as that of the first writer; the rest must be credited to his redactors as a body, and then be distributed to each; a work offering the possibility of many combinations, and of winning much reputation for ingenuity. (This remark is applicable to other books beside Ecclesiastes). On the other hand if the integrity of the book be the basis of the exposition the task is much heavier, for seeming contradictions must be shown capable, if not of reconciliation yet of some explanation, and the endeavour to "blaze a trail" through its thoughts is made more difficult. The former method is the one that to-day, not only in Ecclesiastes but in other books of the Bible, finds most favour. One sees this illustrated in the symbols on the pages of many modern commentaries  $R^1 R^2 R^n$ , which rise up at the bidding of the critical magician as the eight ghostly kings passed before the eyes of Macbeth at the witches' call. "Siegfried and Haupt regard the book as the product of so many hands that its original features are entirely obscured" (Barton). MacNeile discovers three hands in the book besides that of the author; an editor and two glossators. Barton, identifying the editor

with one of the glossators, finds only two. Any saying that seems to contradict what is judged to be the basal thought of the book, or to be ill connected with what precedes, is transferred to the credit of one of these later scribes.

The work of an editor putting a name to the book and perhaps an epilogue may without much difficulty be admitted, but this excess of adding and glossing should be, not the first resort of an expositor but, a counsel of despair. It is due to applying our modern standards to an ancient writing, our occidental criticisms to an oriental book. Dr. Barton partially recognises this for he says of Siegfried's theory that "it is built upon the supposition that absolutely but one type of thought can be harboured by a human mind while it is composing a book. In times of transition, on the contrary, one can give house-room to widely divergent thoughts." But the most slashing attack on these theories of "syndicated Bible-making" is from the pen of J. F. Genung, a retired professor of the department of literature in Harvard University.\*

The composite-authorship bacillus, has, however, arrived at last, and fortunately with so virulent effect that if Koheleth survives this attack, he will not be likely to suffer so severely again. Professor Siegfried, one of the latest German commentators, shall give the diagnosis. It is impossible, he says—a rather absolute word, but he says it—that the book of Koheleth, as it lies before us, could have been the product of one mind. In his view it took anywhere from six to twenty men to get these twelve brief chapters into final running order. The man who composed the main body of the argument, whom he labels Q<sup>1</sup>, was "a pessimistic philosopher, a Jew who had suffered shipwreck of faith." On reading his screed, Q<sup>2</sup>, the Epicurean glossator, who evidently had a better digestion, endeavoured to lighten the too insistent gloom of the book by inserting sundry praises of eating and drinking. Then Q<sup>3</sup>, the sage glossator, tried to swing the book into the line of the dominant philosophy by putting in pleas for wisdom. Whereat Q<sup>4</sup>, the pietist glossator, grieved at the low spiritual tone of the book, slipped in certain gently corrective passages about judgement and worship and gifts of God. Of Q<sup>5</sup> there were several, who, as they came along, added to the growing cairn by casting in here and there contributions from the current stock of proverb literature. In addition to these numbered Q's, some further agency was required to correct proof, so to say, and prepare the book for its final appeal to posterity. It took two Redactors to do this, one to start the book and put in now and then a little more vanity, the other to end it; and, in final addition to these, two appendices, from hands hitherto unclassified, to round out the epilogue. Thus the work, which looks so much like literature as to deceive the very

\* *Words of Koheleth, etc. J. F. Genung. Boston. 1904.*

elect, turns out to have been evolved much after the manner of a city directory, with its revised issue for each new year's changes of residence and population.

It is easy to understand that there should be a revolt from such an extreme of critical division.

Those who hold the virtual integrity of the book meet the difficulties presented by the varying sentiments in two ways. One is that to which Dean Plumptre has given the most suggestive utterance in his comparison with Tennyson's "Two Voices"; while Dean Stanley says, "It is like the perpetual strophe and antistrophe of Pascal's *Pensees*." Hence some have regarded it as a debate between opposing theories and parties, which fails of definite conclusion.

The more difficult line of exposition, but that which most ennobles the book and intensifies its fascination, is one which, recognizing varieties of thought and mood, yet regards it as reflecting a single human life, recording its struggling advance across shifting sands and the maturing of a character. This seems the line followed by Dr. R. G. Moulton in his *Modern English Bible*: "If we follow the writer through his sequence of essays, we shall find how he sways between the negative failure to interpret the universe, and certain positive thoughts which, though subordinate, are yet steadily gaining ground as the thinker proceeds from his commencement to his conclusion." It is very suggestive that another student of literature, Dr. Genung in the above quoted book, should pursue much the same method; men basing themselves less upon minute philological study than upon that wider knowledge of human life, thought and expression that comes of the study of literature. They redeem Koheleth from the reproach of pessimism, if the word be strictly used (Cheyne accuses him only of "malism," Genung attributes to him "meliorism"); they emphasize his hold on Theism in the face of all perplexities; they vindicate him from the charge of gross sensualism, seeing in his utterances the spirit of a full and contented use of such things as God gave in an evil time, for happiness is a gift of God. And if the future were a questioned article of his faith—a revolt perhaps from a too easy acceptance by his contemporaries of something for which they had no sufficing evidence—he at least held to, in Dr. Moulton's words, "that fixed faith in the eternal controversy between good and



evil, and the downfall of evil which will make all conduct responsible."

The charm of Genung's exposition lies in the vivid impression it creates, that behind the book there stands an author; a man impressionable, open-eyed to facts for or against his theory, sincere, frank touching his perplexities, but coming nearer to a solution of them in the principles that character is all important, happiness, as God-given, a thing to be gladly accepted, and duty a thing under all conditions to be performed. Even if not innocent of some straining, the exposition is a healthy corrective to many meaner estimates of the "austere and lonely thinker," and will tend to make those who read it feel more than ever the unending spell of this the most mysterious, and perhaps the most fascinating, book of the Old Testament.

J. T. L. MAGGS.

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## PRESENT DAY PREACHING

### "THROUGH CHRIST TO GOD"

BY THE REV. HENRY MARTIN, M.A., OF BANGALORE

"It is Jesus more than all else that saves one's faith in God."

ONE was talking to a poor, ignorant woman about religion. So long as he spoke of God, she seemed sullen and almost resentful; but when he mentioned Christ, her face brightened. "Oh!" she said, "I like Jesus, but I hate God!"

A crude and ignorant reply. And yet it expresses not unfairly the "religious" attitude of large numbers of people outside our churches to-day.

True, the latter part of the sentence is too strong. People of this class do not "hate" God, but they seem to be very indifferent to Him and almost sceptical of His existence. Religion simply does not interest them. The "man in the street" does not go to Church, rarely reads his Bible, has ceased to pray or think much about God, and regards religion as an outworn superstition and its teachings as nursery ghost stories. And even within the churches there are many earnest souls who, influenced by modern rationalistic thought and

puzzled by the problem of evil and the mystery of pain, are becoming sceptical of the goodness and providence of God.

The first part of the poor woman's reply, however, requires no qualification. There never was a time when Jesus of Nazareth was so discussed and talked of and written about, so admired and revered, and loved, as He is to-day. The age that seems so indifferent to God, so opposed to religion, so sceptical of the supernatural and so impatient of theology, most emphatically "likes Jesus." Historical criticism has recovered for us the Jesus of the Gospels; and He is appealing to men to-day by His perfect human character and sublime ethical teaching as perhaps never before since the days of His flesh. Talk to the ordinary English working-man of God and religion, and too often he will turn away with a scoff or a shrug of the shoulders. Talk to him of Jesus, the Carpenter of Nazareth, and he will listen—always with respect, often with eagerness, and sometimes with enthusiasm. Some years ago, Ben Tillett, the Labour leader, was speaking in Hyde Park to a crowd of Socialist working-men on labour questions, and he closed his speech with a description of the life and work of the "Man of Nazareth." He so worked the crowd up with his eloquence that when he finished, one of the men cried out, "Let's give three cheers for that Man of Nazareth. He's the best man we ever heard of!" And, waving hats and caps, that crowd of "men in the street" cheered again and again.

The following appeared in the *Daily News*:—"A notable incident occurred in Hyde Park on Saturday night. . . . A man who described himself as a 'Perpetualist' was engaged for some time in an argument with a keen young Christian . . . and he had decidedly the worst of it. Becoming excited by opposition, he shouted, 'Jesus? Why, Jesus was the greatest monster that ever —.' He got no further. The crowd of several hundred persons closed in on the man with a storm of groans and cries of 'Shame,' and he in vain attempted to continue his meeting. Order was not restored until the police had turned him out of the Park. Crestfallen, and carrying his 'platform' with him, he retreated, followed by a hooting crowd." So long as this man attacked the churches and religion in general the crowd listened sympathetically; but they drew the line at an attack

on Jesus Christ. And that crowd was not composed of church members, but of "outsiders," ecclesiastical uitlanders.

The Christ that the people admire and reverence, however, is not the theologians' Christ, the Christ of churches and creeds. He is the working Carpenter of Galilee, the Man of the people, the Friend of the poor, the moral Teacher and social Reformer—"the *man* Christ Jesus." In the words of the author of *The Kernel and the Husk*, the working classes are beginning to say: "We used to think that Christ was a picture of the priest; but now we find that He was a man, after all, like us—a poor, working man who had a heart for the poor—and now that we understand this we say: 'He is the man for us!'"

And when we turn to the more educated critics of religion we find the same reverence, though it is expressed in a different way. While the working man gives three cheers for the Man of Nazareth, writers of such varied opinions on religious matters as John Stuart Mill, W. E. Hartpole Lecky, Prof. T. H. Green, Ernest Renan, Frances Pouer Cobbe, W. R. Greg, Auguste Comte, Dr. Congreve, Friedrich Strauss, Prof. Seeley, Theodore Parker, Dr. Channing, and the author of *Supernatural Religion*, with Rousseau, Goethe, Thomas Paine, and others from the previous century, however they may dissent from orthodox Christianity and even from all theistic belief, unite in the highest eulogies on Christ's ethical teaching and unsurpassed beauty of character.\* None of these writers accept the faith of the universal church touching the origin, personality and work of Christ, yet all of them would have sympathised with Charles Lamb's feeling when, according to the famous story told by Hazlitt in his "Winterslow," he said, "If Shakespeare was to come into the room, we should rise up to meet him; but if that Person (Christ) was to come into it, we should all fall down and try to kiss the hem of His garment!" In a profound reverence for Jesus the Teacher, and Jesus the Man, Sceptic, Agnostic, Positivist, Unitarian and orthodox Christian find common ground.

Now it is from that common ground that I find a "jumping-

\* An interesting collection of some of these testimonies may be found in Frank Ballard's *Miracles of Unbelief* (chap. viii.), and in a leaflet by the same writer entitled *Some Testimonies to Jesus Christ* (R.T.S.).

off place" for my argument. Putting aside for the moment all claims to Christ's being Divine, the Incarnation of God upon earth, and taking Him simply as a man like ourselves, I think we can assume that He is admitted even by many of Christianity's keenest critics, to have been at any rate the best man that ever lived; His character the most perfect and His moral teaching the most sublime. This assumption cannot be said to be exaggerated when the author of such a trenchant attack on Christianity as *Supernatural Religion* can say of Christ, that He was "a man of unparalleled purity and elevation of character, surpassing in His sublime simplicity and earnestness the moral grandeur, of Chakya-Mouni, and putting to the blush the sometimes sullied though generally admirable teaching of Socrates and Plato and the whole round of Greek philosophers"; when Renan can say, "Jesus is in every respect unique . . . the most beauteous Incarnation of God, in the fairest of forms"; when Miss F. P. Cobbe can say, "The Originator of the Christian movement must have been the greatest Soul of His time, or of all time"; and when John Stuart Mill can write, "Not even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavour so to live that Christ would approve of his life." This being so, we can claim Jesus of Nazareth as *the supreme authority in religion and ethics*. His religious and ethical teaching, then, will be expert opinion—*expert opinion*.

Now, in spite of our modern impatience of authority, we accept with little question the deliberate pronouncements of acknowledged experts on their own special subjects. We listen with respect to the opinions of Sir Oliver Lodge on physics, to those of Sir Norman Lockyer on astronomy, and those of Sir Archibald Geikie on geology. Just in the same way, then, ought we to give full weight to the teaching of Christ on His special subject. If we go to these men for science, we must go to Jesus of Nazareth for religion and ethics. What Matthew Arnold says of the Bible, the literature of that race which was endowed with supreme religious genius, may still more truthfully be said of Jesus Christ, the perfect expression of that religious genius. "As well imagine," he writes in his "Literature and Dogma," "a

man with the sense for sculpture not cultivating it by the help of the remains of Greek art, or a man with a sense of poetry not cultivating it by the help of Homer and Shakespeare, as a man with a sense for conduct not cultivating it by the help of the Bible."

What, then, is the expert opinion of this Supreme Authority in religion and ethics on the central subject of religion, the existence and nature of God? Did Jesus believe in and teach the existence of a righteous, good and loving God? The question, of course, answers itself. It seems, indeed, absurd to put it at all. But, that we may take nothing for granted, let us examine His teaching. And, that we may find common ground with all, let us confine ourselves to words that are admittedly His. For instance, we will not appeal to the Fourth Gospel, not because it is unreliable but because many reject it as an untrustworthy account of Christ's teaching. Nor will we use the words of Jesus that are attached in the Gospels to stories of the miraculous, as many reject the supernatural element altogether. Let us confine ourselves to such plain ethical teaching as is contained in the Sermon on the Mount, which most admit as genuine, and which all unite in admiring. When we come to examine this "collection of moral maxims," which many, anxious to be rid of the miraculous, claim as the essence of Christianity, we find that "that non-miraculous sermon is lined with the Supernatural, veined deeply with the Divine." If this is simple, moral teaching with no religion in it, what are we to make of such expressions as these? "Blessed are the pure in heart, for *they shall see God*"; "Blessed are the peace-makers, for they shall be called *the children of God*"; "Even so let your light shine before men that they may . . . glorify *your Father in heaven*"; "Love your enemies . . . that ye may be the *sons of your Father in heaven*"; "Do not your righteousness before men . . . else you have no reward with *your Father which is in heaven*" . . . "how much more shall *your Father which is in heaven* give good gifts to them that *ask Him?*"; "Not every one that saith unto Me, Lord, Lord, . . . but he *that doeth the will of My Father in heaven*"; and the whole of the section on prayer (Matt. vi. 5-15), including the model prayer, which, of course, would be absurd without a



belief that God is, and is a rewarder of them that seek Him. Indeed, it is wasting time and ink to labour the point. The attempt to represent Jesus of Nazareth as simply a Teacher of morals, with no religion and no theology, is an utter failure. His ethics are based on His theology. Take away from His ethical teaching His idea of God, the heavenly Father, and you take away its very foundation. True, He never attempts to prove the existence of God, but that is because it was to Him self-evident—as self-evident as the air He breathed, the light He saw, the life by which He lived; and that in spite of all the contradictions that make this belief so difficult to many to-day. It is absurd to imagine that any of us can be more sensitive to the world's pain, more sympathetic with its sorrows, more indignant at its wrongs, than Jesus of Nazareth. He felt all the problem of evil and suffering far more keenly than any of us ever can; and yet in the face of it all He unhesitatingly proclaimed the goodness and love of our heavenly Father.

Now this is expert opinion. He who is admitted to be the Supreme Authority in religion and ethics assures us that behind all phenomena there is not only Force, but also Will, Mind and Heart—a Heart that loves, Eyes that see, Ears that hear, and a Hand stretched out to save—a Father which is in heaven.

There are many earnest souls to whom this authoritative statement should come as a welcome message of hope and reassurance. They still retain their admiration and love for Jesus Christ as ideal Man and Teacher, and can say, with John Stuart Mill, "Whatever else may be taken away from us by rational criticism, Christ is still left." But they have lost, or are fast losing, their belief in the goodness, and even the existence, of God. The moral indifference of nature and the injustice and cruelties of human life make the old child-like faith in a heavenly Father very difficult for them, if not impossible. They have felt that "sense of abandonment" that Strauss described as "something awful," which comes over a man to whom for the first time the universe seems "an enormous machine" which, with the incessant whirl and hiss of its jagged iron wheels and the deepening crash of its ponderous stamps and hammers, is empty of God and of all moral guidance and purpose. To such I would say: You accept Jesus Christ as the highest moral and religious Teacher; and

He assures you that God is, and that God is Love. Can you not, in spite of the apparent contradictions, accept that on His authority? Nay, in accepting Christ as your Teacher and Ideal, you are really accepting Christ's God. "He that receiveth Me," He said, "receiveth Him that sent Me." That poor woman, although she did not know it, really "liked" God when she "liked" Jesus. What she hated was not God, Christ's God, but some man-made caricature of God. For "he that hath seen Me," said Jesus, "hath seen the Father." More: your very reverence and admiration for "the Man Christ Jesus" is evidence, according to that same Christ Jesus, that the God you doubt or reject not only exists but is now actually influencing your heart; for Jesus said, "No man can come to Me except the Father who sent Me, draw him."

Further, if you would imitate Christ's example and follow His moral teaching, you must not forget that He declared that He lived His life in dependence upon the Divine power.\* He attributed His works and words to the God you reject. Even Jesus prayed. If, then, the best Man that ever lived needed the Divine help that comes by prayer and faith, let us not imagine that we can copy His life with no prayer, no faith, no God. If we try to follow Christ, we shall find that we *need* Christ's God.

In the same way, then, that we accept on the authority of acknowledged experts certain necessary scientific assumptions to explain certain facts, so we should accept on the authority of Jesus Christ the existence and goodness of God as a working hypothesis to be verified by experience. To do this is neither irrational nor unscientific. Mr. Edmund Clodd, in his "Story of Creation," speaking of "the necessary assumption" of the existence of ether to explain the phenomena of gravitation and light, says, "When the sensory organs are powerless to report the facts, Science, excluding no faculty from wholesome exercise, bids Imagination use her larger insight to make clear the significance of the things which the eye hath not seen nor the ear heard." In the same way men have felt in all ages that the existence of God is a necessary assumption to explain the facts of life. And it is an assumption that can be verified in experience. A lady who had been brought up an agnostic,

\* St. John v. 19, 30; xiv. 10.

but who had for long felt the need of a more positive creed, was sitting in her garden one day thinking with envy of the simple faith of some of her friends, when the thought came to her, so distinct as to be almost a voice in her ears, "Live as though there were a God, and you will find there is a God." She acted on the suggestion, and from that moment tried to live on the assumption that there was a God. She soon found the assumption was a verified fact. For "If any man willeth to do His will he shall know."

This is the course Principal Shairp advocates in his beautiful lines:—

I have a life with Christ to live;  
But, ere I live it, must I wait  
Till learning can clear answer give  
Of this and that book's date?  
I have a life in Christ to live,  
I have a death in Christ to die  
And must I wait till science give  
All doubts a full reply?

Nay, rather, while the sea of doubt  
Is raging wildly round about,  
Questioning of life and death and in,  
Let me but creep within  
Thy fold, O Christ, and at Thy feet  
Take but the lowest seat,  
And hear Thine awful voice repeat  
In gentlest accents, heavenly sweet:  
"Come unto Me and rest;  
Believe Me and be blest."



### THREE ASPECTS OF THE LORD'S PRAYER

IT is so much our practice to deal with the word of God in isolated texts that we are apt to miss its impressiveness as a consistent whole. Preachers find it easier to handle a verse than a chapter; but just now the secret of freshness in Biblical exposition lies not so much in minute verbal analysis as in a perception of the teaching and spirit of the Scriptures over larger areas. There is beauty in every tree of the forest and in every leaf of every tree, but over all and combining all is the beauty of the forest itself, and the landscape to which it gives character. This is true of the word of God also, and in

illustration of this I want to take that most familiar portion, the Lord's prayer, and view it as a whole from different points of view: (1) as the model prayer; (2) as a creed—what it teaches about God; and (3) as an ethic—what it teaches of our duty to God.

### I. THE MODEL PRAYER

It is recorded by both Matthew and Luke, each introducing it by a different formula. Luke: "When ye pray say"; Matthew: "After this manner pray ye." A finical literalist might insist, by the authority of the one that we should use these words and no other, after the fashion of those who exclude "human hymns" from public worship and use only the inspired Psalms; or by the authority of the other, that this form is not itself to be used save as a pattern by which we should frame our own prayers. But we have not to choose between fixed prayer and free prayer. The true interpreter of Christ includes both, and this variation in the introductory formula saves us from narrowness in the usages of prayer which would mean poverty in prayer.

We are to use the Lord's Prayer as He has given it; *when ye pray say*—the very clauses; and use it often, as often as we pray. Even in our highest free devotions we do not always pray wisely or becomingly, but we are sure that in repeating the clauses thus divinely taught we are asking for what God approves. This prayer fits all occasions, consecrates all, and even though we should use no other, it is so generously framed that in it every human need finds expression. To all there come times when because of the very fulness or bewilderment of the heart, the mind cannot frame its needs into words, and it is a relief to come to the simple language of Christ and find a ready-made ladder by which our petitions may ascend to the mercy-seat of God.

In thus indicating a form of words for general use in prayer, Christ gives implicit sanction to other prepared forms of prayer, which, while not ranking with His, may help us to pray His prayer with fuller meaning, and with an emphasis which fits the special mood and need of the moment. Much of the priceless devotional literature which has come down to us through the centuries is in the form of prayers; prayers offered by the saints of God in hours of stress, in hours of faith; prayers which being abundantly answered for them were

committed to writing that they might witness to the faithfulness of God and be an inspiration to others. A large proportion of our hymns are forms of prayer; in fact the more petitionary, the more helpful they are.

But while fixed prayer has its ministry, especially in congregational worship, we are not limited to forms. *After this manner pray ye.* The model is given as a model, to be the pattern, inspiration and warrant of other prayers. Its purpose is not to limit but to enlarge and confirm us in prayer. So long as the range of our petitions answers to His and our spirit answers to His, we shall not ask amiss.

It is our wisdom, therefore, to study the Lord's Prayer until its characteristics are so impressed upon our spirit, that our prayers instinctively take a similar range and tone. The very fact that we use the same sacred words so frequently is apt to blunt our perception of their contents. We take them for granted and repeat them without thought. Indeed, some do not pay full respect even to the words themselves. Admitting the variations in the gospels, there is one version generally recognised for public use; yet how many who profess to use this version deviate from it, changing *which* to "who"; *them* to "those"; and *in earth* to "on earth." Of a batch of half-a-dozen candidates for the ministry only one said the Lord's Prayer with verbal correctness. No wonder when even the Chairman of the Synod failed. Little things! Verily, but such little things make confusion in the common prayer and the servants of Christ ought not to be indifferent to details in the prayer which He has expressly appointed.

As to the depths that are in that prayer, who has measured them? Familiarity has kept us on the surface. It is told of Edwin Booth, the famous American actor of a generation ago, that at a social gathering in which a number of divinity students were present, he was asked to recite some familiar scripture to show how tone and gesture might help to exhibit its meaning. After some hesitation he stood up and all waited eagerly to hear what magic his voice could put into common words. Amid dead silence, and as if unconscious of it or of them he began to say the Lord's Prayer. Clause followed clause in measured rhythm, but before the last was reached they were all moved to tears, as was the actor himself. When the



spell was broken they asked: "How did you do it? We never saw all that in the Lord's Prayer before!" And he answered, "Gentlemen, I have been studying that prayer all my life and I haven't got to the bottom of it yet." We must do more than "say" the Lord's Prayer before it breaks up the deeps within us and loosens the fountain of our tears. Academic expositions will not give the insight which Booth had; it can only come through the discipline of the soul and the illumination of the Spirit.

*After this manner pray ye.* What, then, are the outstanding features of this prayer?

I. IT BEGINS WITH GOD, AND, IN THE USUAL VERSION, ENDS WITH GOD.

*Our Father*: His chosen title for Himself among men is its first word and its first concern is with His honour, His kingdom, His rule. Is this our usual manner in prayer? Do we come full of thoughts of Him, or of ourselves? for what we can offer of reverence, praise, and obedience, or for what we can get? In addressing Him do we say: "O God, who," or "O God, we?" The ancient collects in our liturgy set us a fine example here because they follow the divine pattern, appealing not on the ground of human wants but of the divine character and doings and promises. Yet how commonly we approach God on the ground of something we do or want: "O God *we* this, *we* that, *we* the other." Truly it is the Spirit and not the form that counts, but where there is a cultivated spirit of prayer the form will answer pretty consistently to the model and be dominated by the thought of God.

In the oldest texts the doxology, *For Thine is the kingdom, etc.*, does not appear. If not taught by Christ it was an early addition, and we may fittingly continue it, for the things we pray for in the opening clauses are His by right and they shall be His in fact. That assurance is the inspiration of our faith. We see not yet all things put under Him, but we shall see, and our daily prayers will hasten the day.

II. THE LORD'S PRAYER IS COMMON PRAYER: *Our, we, us.*

There are times for individual prayer when we must be intensely personal, but the Master has given no form for such occasions; in the solitude of its own need every heart speaks for itself. In giving us a form wholly in the plural, He means

that we should never forget the needs of others in our own, or imagine that we have a prior or exclusive right of access. We have no right to pray for anything the granting of which would deprive someone else. Blessings we cannot share we ought not to ask. Selfishness and forgetfulness of others cannot exist in the atmosphere of His prayer. And the common good of all is the more effectually secured by making all requests for ourselves secondary to those for His glory. Our good is bound up inseparably with His. We cannot better pray for the blessedness of all mankind than by praying that His Name may be universally hallowed, His kingdom established throughout the world and His will be done by every creature, for when these things come to pass on earth as in heaven, fraud and wrong shall then have ending, and happiness be the portion of every man.

III. THE ORDER AND SCOPE OF THE PETITIONS CONCERNED WITH HUMAN NEED ARE INSTRUCTIVE.

(a) The first is for physical nourishment : *Give us this day our daily bread* ; the bread which perisheth. "Your heavenly Father knoweth ye have need." Had this been left to the last it might have seemed an afterthought, or a descent from higher spiritual good. It is first that we may know that our most elementary physical need is a sacred one. God made and cares for our bodies ; He knoweth our frame, that we are in the flesh and that it is in the flesh that we have to win our spiritual victories, both for ourselves and His kingdom.

(b) The needs of the body provided for the petitions begin an ascending scale.

1. For pardon : *Forgive us our trespasses*. The first thing every living man needs from God for his higher nature, his real self, is reconciliation and the peace which that brings. And here also the common element appears. Sin is intensely individual and its pardon must be individual. A general pardon does not satisfy until we have a personal realization of it. But this personal mercy does not come to us apart from our relation to others : *as we forgive them that trespass against us*.

2. For preservation from or in trial : *and lead us not into temptation*. Forgiveness almost demands trial that we may prove we have worthily received it. Yet, remembering the past, we naturally shrink from the pain and risk involved, and

like the Son of Man Himself we pray: "Father, save me from this hour." It is a confession of our self-insufficiency; that we have no power of ourselves to help ourselves; but recognizing that there is something higher to be sought than the avoidance of trial; and that there is an all-sufficient source of strength available, we are led immediately to pray

3. For preservation from sin: *But deliver us from evil.* This is the climax of prayer: not the negative holiness of pardon; not the untried holiness of retreat from the world; but the positive holiness of a regenerate and victorious life; triumphant, not because courageous or strong in itself, but because delivered; saved unto the uttermost by the power of redeeming grace which worketh effectually in all them whose wills are as the will of God.

After this manner, therefore, let us pray: God first, God always; ourselves never by ourselves, but as part of a redeemed race; ever seeking higher to the highest good; and all in and through and by the will of God, whose *is the kingdom the power and the glory, for ever and ever. Amen.*

JOHN CARTER.

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## CRITICISM AND FAITH

DOES criticism help or hinder faith? The vast amount of criticism to which Scripture has been subjected within recent years compels us to consider this question. Once it was the fashion to approach the Bible with a complete submission of judgement. Once faith and salvation were regarded as dependent on the absolute accuracy of every word of Scripture. The result was that the meaning and purport of the Sacred Book was frequently missed. Few representatives of this attitude towards the Bible now remain. A new method has come into vogue. It is known as the critical method of interpretation. Among critics of the Bible two classes are easily distinguishable. One class of critics come to the Bible with the manifest purpose of finding out its discrepancies and incongruities, and of condemning and rejecting it. The vision of this class of men is necessarily distorted by prepossession and prejudice. Their very attitude disqualifies them as trustworthy judges. But there is another class of critics whose

competency and authority must be recognized. Their criticism is impartial and reverent, their only desire is to ascertain the truth. Is such criticism injurious to faith? That is our question.

Criticism is of two kinds—lower and higher, or textual and historical. Lower or textual criticism comes first in order. Its object is to obtain an accurate text. This it seeks to accomplish by collating the various manuscripts, by noting doubtful readings, and by investigating the meanings of words and phrases. Higher or historical criticism operates on the text thus obtained, dealing with the important questions of the date and authorship of the various books, and of their place and significance in the history of Biblical revelation.

Such criticism has certainly a legitimate place in the study of the Bible. For its aim is the attainment of truth. But criticism is not only legitimate; it is a duty. "Search the scriptures" is the command of the Lord Jesus Christ, and to do this reverently and yet thoroughly is a plain Christian duty. To our study of the Bible we must bring all the resources which intellect and scholarship can supply. The Church which neglects this duty, leaving the work to be done by unsympathetic and even hostile critics, cannot hope to retain its hold upon the intellectual life of the age in which it lives. There being, then, a place for criticism not only in the sphere of legitimate study, but in the sphere of Christian duty, we may reasonably expect to find that criticism is a help, and not a hindrance, to faith.

Criticism may be viewed either as a method of investigation or as a body of results. As a method it cannot surely be prejudicial to the interests of faith. Of course, it is not claimed that there is an entire absence of danger. Such a claim would ignore much of the unsettlement of the times in which we live. Much of our modern criticism is too arbitrary in its method, basing its conclusions on conjectures and probabilities instead of on well-attested facts. But let the investigation be honest and free from all arbitrariness, and the danger is eliminated. "Faith in the God of truth cannot be hindered by the search after truth." Search for truth leads to conviction, and faith is founded on conviction. Therefore the intelligent and honest use of the critical method cannot but tend to the strengthening and enrichment of faith.

When we view criticism as a body of results, it is not so easy to speak with certainty. The problem here is much more serious and difficult. In approaching it there are several things to be borne in mind. First, many so-called "results" are far from certain. They are founded, not on well-established facts, but on probabilities. But this does not apply to all the fruits of the critical method. Not only are there degrees of probability so that some conclusions are more probable than others, but in many things conclusions have been reached through a wide and varied induction of facts and these may with safety be regarded as assured results of criticism. Second, many so-called results of criticism are the fruit of preconceived philosophical theories and theological prepossessions. Criticism of this kind may be hurtful to Christian faith. But manifestly this is to abuse the critical method, and it does not invalidate either genuine investigation or its results. Third, we must not place criticism under ban because many of its results are negative. In the nature of the case it must be so. In the light of much new knowledge many of the old positions cannot be maintained, and there is no lack of consistency or of orthodoxy in leaving the old and advancing to the new. The heterodoxy of one generation is the orthodoxy of another. Much of the work of criticism must necessarily be negative in result, and its value lies in clearing the ground and preparing the way for positive issues.

Now, what shall we say of the assured results of criticism? Do they help or hinder faith? It is not necessary to give a long catalogue of such results. A few will serve our purpose as effectually as many. Let these three suffice. Most critics agree (1) that the "Books of Moses" are of composite authorship, (2) that many Psalms once thought to have come from David are of non-Davidic origin, some of them belonging to a much later age, and (3) that our present Book of Isaiah is in reality two books, the second of which emanated not from the eighth but from the sixth century B.C. Granting these conclusions, what will be their influence on our faith in Christ? Surely their influence cannot be to destroy faith. The date and authorship of the books referred to are things which have come down to us by tradition. These traditions were the product of an uncritical age and they in no sense belong to the



essence of faith. Hence to allow these things to subvert our faith is to mix up non-essentials with essentials. "So far as the doctrines of the faith are concerned," the late Prof. A. B. Davidson wrote, "criticism has not touched them, cannot touch them, and they remain as they were." This was also the opinion of the late Prof. Robertson Smith. "Of this," he said, "I am sure, that the Bible does speak to the heart of man in words that can only come from God—that no historical research can deprive me of this conviction or make less precious the Divine utterances that speak to the heart. For the language of these words is so clear that no re-adjustment of their historical setting can conceivably change the substance of them. Historical study may throw a new light on the circumstances in which they were first heard or written. In that there can only be gain. But the plain, central, heart-felt truths, that speak for themselves and rest on their own indefeasible worth, will assuredly remain with us." Just so; criticism does not touch the authority or the inspiration of the Bible. It may affect the form of revelation; it cannot alter the fact of revelation.

Thus criticism, even when viewed as a body of results, is not destructive of faith. On the contrary, faith is greatly reinforced and enriched by the results of the critical method. One clear gain is that we have now a more intelligible Bible. Criticism has thrown light on many things which our forefathers either misunderstood or ignored. To realize this we have only to think of the prophetic books of the O.T., or the Epistles of the N.T. For centuries the prophetic books of the O.T. were practically dead books. But modern criticism has raised them to new life, giving to them their proper historical setting, and showing how intimately related they are to the social and religious problems of our own day. Criticism has performed a similar service in regard to the Epistles of the N.T. We cannot read these Epistles and understand them without some knowledge of the circumstances of the particular period to which each belongs. This knowledge criticism has done much to supply. Clearly these things are a help to faith. Another benefit of criticism is found in the new and more spiritual view of inspiration. The old view was that the writers of the Scriptures obtained both the material and the

form of their records in some supernatural way direct from God. The writers were mere penmen who wrote from dictation. This mechanical, literal theory has been fruitful of much mischief. To it may be traced many of the difficulties over which Christian people have needlessly worried themselves. The correction of this old view of inspiration has been one of the most signal services of critical scholarship. The writers of the Scriptures, it is now recognized, had to gather their materials by human industry. The inspiration lay in the spiritual force which used the materials for God's purposes. As Prof. James Orr puts it: "Inspiration does not create the materials of its record, but works with those it has received. It reveals itself in the insight it shows into them, and in the use it makes of them." Thus both the human and the Divine element in Scripture receive their due place, and many seeming difficulties are brushed out of the way, and faith is thereby helped, not hindered.

There are other issues of criticism which point in the same direction. But the issues already adduced carry in them an answer to the question with which we started. The answer is that the critical investigation of the Bible, while not altogether free from danger, is a help to Christian faith. It is the answer we should expect. The Bible is "inspired of God," and it is a book which invites inspection. Criticism, which is arbitrary and presumptuous, may lead to embarrassment and unsettlement, but from criticism which is impartial and reverent faith has nothing to fear.

A. B. TAYLOR, M.A.

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### **Homiletics**

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations].

## FUNDAMENTALS OF THE FAITH

### IV. SIN

#### II. ITS BONDAGE AND ITS VICTORY

*O wretched man that I am ! who shall deliver me from the body of this death ? I thank God through Jesus Christ our Lord—*  
ROM. vii. 24.

**T**HIS is the cry of a soul-awakened man. He has the "conscience of sin." He sees its nature and he loathes it as though he were chained to a corpse—"this body of

death"—from which there is no escape. Sin has entered into him. It has become a part of him. It is a "law" governing his will, so that "the good that I would, I do not: but the evil which I would not, that I do." He admits his bondage. "I am carnal sold under sin." His spirit is chained, and he is dragged at its chariot wheels. "What I hate that I do." "*O wretched man that I am.*"

I. THE REALITY OF SIN AND EVIL. The apostle voiced the race. The struggle he felt is common to man. Every generation shews it. Every age sets it forth. The tragedy and pathos of history is its witness. Art and literature present under new forms the one ceaseless struggle of creation and man with evil. The individual may deny it, but in the denial is there not a confession of the shallowness of his own conception of life as well as his own moral obliquity?

1. *It is universal.* Ours is a lost world, a fallen race. The blight of sin is everywhere. Its curse is on all things. "The creature was made subject to vanity," and "the whole creation groaneth and travaileth in pain together." "Thorns and thistles" grow where fruits and flowers should abound. "Nature" is "red in tooth and claw." She is shrieking the terrible creed of sorrow, and suffering, and death. There is a *rascality* in nature—a wanton cruelty—apart from self-preservation—the love of destructiveness and selfish lust of blood. Witness the brigand bees, and thievish sparrows, and hungry shark, the ape and the tiger. Nature is stained, marred and despoiled of her beauty, purity and glory by the evil that is in the world through sin. Science is continually verifying the statement of the old Book. The two Books agree. Theology and science are one. Something has spoiled the music, the highest and the best are not reached. Much is wanting to effect the full glory of creation. That something is sin, and evil that grips God's fair earth like frost, and is working through tares, and thorns, by anguish and death, its power in the world.

What we imperfectly see as a baneful effect in nature we behold as a cause in man the lord of creation to whom was given dominion. Humanity is like a huge Titan writhing in an invisible grasp stronger than his own. "O wretched man that I am" is the lament of personified humanity. "The coil of the serpent is over us all." Sin is in us, of us, with us, poisoning the heart, paralysing the will, directing man's tendencies, so tremendous for good or evil, to baneful ends. It is in our blood and bones. More than a taint or a bias, a mastering dominion compelling obedience to sin's law. "Led captive at his will." Theologians speak of "original sin" and of "total depravity" and well they may. Only those comprehensive facts can explain the history of the race, and of a soul. For there is not a sense, or capacity; there is not a thought,

impulse, or desire, over which sin has not cast its poisonous breath and mingled its pollution with the pure image of God. "Every imagination of the thoughts of man's heart is only evil continually." It is a sad picture.

2. *Sin, too, is personal and individual.* "There is none good, no, not one." All have inherited evil and all have of their own will "gone astray."

Upright both in heart and will  
We by our God were made;  
But we turned from good to ill,  
And o'er the creature strayed.

It is by nature the greatest fact in our life, and the greatest word on our tongue. It is of *individual choice and personal responsibility*. The Bible everywhere assumes this and makes it clear that it is not Adam's sin, or our grandfather's, or our nation's, or the devil's, but our own. David said, "Against Thee only have I sinned," nor did he excuse himself in the race when he said, "Behold I was shapen in iniquity and in sin did my mother conceive me." Paul acknowledges the sin to be his own, not somebody else's. The personal and individual nature is very apparent in the Scriptures. "My sin," "your sin," "our sins." The explanation is that sin is a wilful "transgression of the law."

3. *Sin's excuses are manifold and pitiful in their self-deception.*

(a). *Some blame others.* "Eve," "their fathers," the "grandfather in their bones." This is unreasonable as it is futile.

(b). *Others blame God's law of "heredity" and "circumstance."* "It is not I but my flesh." How would such an excuse appear in a Court of Law? Some speak as though they were two personalities, a "Mr. Hyde" and "Dr. Jekyll." We grant there are two natures, "flesh" and "spirit," which war a continual warfare. They have no existence apart from the *ego*. Paul said, "It is no more I that do it, but sin that dwelleth in me," but he took full responsibility for every act.

(c). *Others boldly blame God and fate.* Their environment, they say, has made them what they are. This impairs the free will of man and reduces him to a machine. The burden of Mr. Blatchford's complaint is that "God ought to have made a better world." Such criticisms are unjust to God and to man, because they deny human freedom on the one side and sin as *sin* in relation to God, on the other side. Personality is greater than matter. It determines circumstance and environment. Man is not a machine, nor is sin an effect, a mere mechanical act. Sin is the yielding of the free will to what is known to be wrong, *i.e.*, contrary to man's higher self and to the law of God. That law of God condemns man as under sin. "I was alive without the law once; but when the commandment came, sin revived, and I died," yet "where sin abounded grace hath

much more abounded"; and in Jesus Christ we have deliverance from the law of sin and death. Man is not a prisoner in the prison-house of fate, beating against the bars, and finding no escape. The fatalism of the East with its ignorance of the Gospel, is more excusable than the antagonism of the West to the light of the Gospel.

II. SEE, TOO, THE POWER AND TYRANNY OF SIN. This is apparent to the most casual student of history, and of life. The long drawn out agony of human woe testifies to that awful tyranny. Sin has:—

1. *Clouded the mind.* The angel has become a fiend, and ignorance, superstition, idolatry have taken the place of the worship and glory of God. True they are, in one sense the shadow of the light, but every age, and every land show how deep the shadows are. Sorrow and suffering usurp the place of joy and freedom. The Book speaks of the "carnal mind," the "*reprobate mind*," the "*fleshly mind*," the "*corrupt mind*," and the "*darkened mind*." All these instead of the "mind of the Spirit"—light in the Lord. In the East, men worship the cow and the serpent and other beasts. What is it but a pathetic confession that sin has vanquished them! The Image of God is lost, the angel within besmirched; and "the glory of the incorruptible God" is changed "for the likeness of an image of corruptible man, and of birds and four-footed beasts and creeping things." The idolatry of the East is more picturesque than the covetousness of the West with all its Christian civilization; yet both proceed from the same source, the darkened and corrupt mind. For all "covetousness is idolatry." By it they "exchange the truth of God for a lie," and "worship and serve the creature rather than the Creator who is blessed for ever." The mind is clouded because—

2. *Sin has captured the heart.* Out of the heart are the issues of life. Its thoughts are evil. Instead of bearing God's image—love, truth, righteousness—and being His copy, this is how the Master describes this world of iniquity, "Out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings" (Matt. xv. 19). The city of mansoul has fallen to the evil one, who has defiled and rendered it unclean. Hatred, war, murder, and lust; and every form of iniquity, mark the reign of Satan, the rule of self. History, observation, experience verify the characterization that the heart is "deceitful above all things and desperately wicked." Neither time nor circumstance can change its nature, heal its scars and remove its guilt or drive out the legion which claim to rule there. Says Geo. Elliott, "Sins are like lion's cubs, and lion's whelps do grow and increase." So the heart waxes worse and worse. "Sin when it is conceived bringeth forth death." Terrible is the indictment of God against the "heart."



He calls it "hard," "gross," "wicked," "cruel," "impenitent," "unbelieving" and "uncircumcised." A sermon might be preached on each adjective.

Think of its history: (a) *In the national life.* War in one country, sedition in another, anarchy in a third, and in them all in every age, bitterness, intrigue, jealousy, ingratitude, and every form of selfishness, greed and evil. See its workings: (b) *In society.* There self comes forth in the gay robe of conventionality. Yet sin's breath is none the less poisonous and the heart equally deceitful. Instead of society being the fount of life to the individual too often it becomes the grave. Men dread it more and more as they grow older for their sons and daughters. Even socially human life bears the taint of sin. See its workings: (c) *In the individual.* Neither class nor circumstance frees from temptation and sin, in its sordid and vulgar forms. Education may refine and make the mind more keen, and if possible the heart more cruel. The mind may be keen as a razor whilst the affections and sympathies are blunt as a crowbar. The power and purity of a man's love is the measure of his manhood. Sin has held the man as in a vice, so that when he would do good evil is present, and proves the victor in the tragic conflict. Let any man look within and pass from room to room of the house and see the ugly forms that harbour there to run riot at sin's command, and he will acknowledge the dread tyranny of sin, and fain cry out, "O wretched man that I am."

III. SIN'S STAIN AND GUILT. The Book recognizes this. This is the chief burden of its charge against sin. It is an affront to God. "Against Thee and Thee *only* have I sinned." It is more than shortcoming, it is wickedness, unrighteousness, a defiance of God and His law. It constitutes us *guilty* before God. Sin is not between man and man, but between man and God. God only can forgive it.

The guilt is seen in a stricken conscience. "I was afraid." The history of the race reveals this in many ways. The blood-stained altar, and the piteous cry of the broken heart, betokens man's sense of guilt. Sin is cruel, sin is hard and destructive, "this death."

IV. THE VICTORY OVER SIN. "I thank God through Jesus Christ our Lord." He who was the Law alive, came under the law that He might redeem them that were under the law. "God so loved the world," etc. He who knew no sin was made sin for us. Jesus drank the cup. He tasted death for every man, and He was declared to be the Son (mighty to save) by His resurrection. He hath given the Holy Spirit to convince and to save men.

Paul spoke as one who had seen Jesus and been changed from the death of sin to the life of righteousness. There is

nothing like personal testimony. “I thank God through Jesus Christ.”

He breaks the power of cancelled sin,  
He sets the prisoner free.

Sin has “abounded,”—a reality with terrible power and guilt, but grace may “much more abound” to cover all our unrighteousness, to create us anew that we may live in the joy and purity of God’s eternal life. This is the gift of God. It is not earned. It is not bought. It is His gift of grace. “Through faith, and that not of yourselves; it is the gift of God.” “The sting of death is sin, and the strength of sin is the law, but thanks be to God who *giveth* us the victory through our Lord Jesus Christ.”

JOSEPH JOHNS.

\* HARVEST AND AUTUMN MUSINGS

*Thou crownest the year with Thy goodness*—PSA. lxxv. 11

*We all do fade as a leaf*—ISA. lxxiv. 6

The year rolls round. The seasons swiftly follow each other. How soon sober Autumn has come, the fall of the year, with its shortening days, and heavy mists, and ripening foliage in gorgeous tints of brown and gold and royal-red—a witchery of beauty affording exquisite pleasure to the lover of nature. Each season has its peculiar charm, and suggests its own lessons. The material is but a veil for the spiritual; but our eyes must be quickened, or the veil becomes an impassable cloud. Light, Lord! more light!

I. THE RENEWED MANIFESTATIONS OF THE DIVINE BENEFICENCE FURNISH SPECIAL INCENTIVES TO THANKSGIVING. The precious fruits of the earth have been gathered and garnered, because the Lord has “visited the earth and watered it” in genial sunshine, dew and showers. He hath crowned the year with His goodness. He is the efficient Cause, without which second causes would have availed nothing. There is plenty both for man and beast—plenty for their support and enjoyment. In these facts there are Divine revelations which are intended to call out, and give shape to, our religious emotions. In the harvest there is everything to fill and fire our hearts with gratitude. What an unspeakably vast and valuable blessing it is—nothing less than the life of the world!

In every land the season for gathering in the fruits of the earth is a period of congratulation. Poets of every age and clime have dwelt upon its felicitous character. Let us praise and magnify our ever bounteous Lord, for this is both our duty and our privilege; and He multiplies His favours to those who gratefully rejoice in His goodness. Thanksgiving is good, but

thanks-LIVING is better. Indeed, to thank God with our lips and deny Him in our lives is mockery.

II. THE DECAY OF VEGETATIVE NATURE IS A SYMBOL OF CHANGE, A REMINDER OF THE EVANESCENCE OF ALL MATERIAL OBJECTS AND CONCERNS. The traveller in the Arabian desert, we are told, often sees a wonderful sight. A fair landscape, or a noble castle, or a great city, seems suddenly to rise out of the sand before his eyes, and then, having lasted for half-an-hour, to pass utterly away. The mists exhaling from the heated sand had produced the vision. It is a splendid delusion; and only those who have seen it can believe how real, as well as how beautiful, it appears. Yet while he is still gazing and admiring, the exquisite scene is gone. So "the fashion of this world passeth away." Its beauty fades, its glory departs, like Autumn flowers and leaves, like a dissolving view, like the shifting scenes of a stage, like the dreams of the night. It has no elements of permanence. It has the sentence of death in itself. Its decay has begun. Its riches and treasures and honours, so eagerly desired and pursued by the "men of the world," are all passing away.

The transitoriness should dissuade from worldliness. "Set your affection on things above": the things that never fade away, that are beyond the tides and transformations of time.

II. IN THE DECAY OF AUTUMN WE SEE THE TYPE OF OUR OWN MORTALITY. There is an intuitive faculty in us which enables us to interpret the spiritual significance in nature, and which tells us that in the withering and falling leaf, decomposing and resolving itself into its first elements, we see the emblem of our own decay and death. "We all do fade as a leaf." As the elements of decay are in the green and beautiful leaf, so the elements of disease and death are in the human constitution, and no remedy can resist their subtle power. The fading often commences and progresses unobserved. Not unfrequently its very symptoms are mistaken for signs of health and vigour. Though there are obvious indications, how insensible we are to the solemn fact of our mortality. "All men think all men mortal but themselves"; while every leaf that flutters against us has a voice, saying: "Mortal, such as I am, you too shall be; you too shall fade and fall." Death's snares lie very thick about our path, and mortals perish in a thousand ways. Amid so many mementoes of mortality let us not sport as if it were a fiction. *We do not perish as a leaf.* There is in us something that is distinct from decaying and dying matter—an immortal principle which defies all the agencies of death, and soars in triumph into its own eternity, living on the immortality of God. "Because I live, ye shall live also." To all who partake, by faith in the life of Christ, this great assurance is given, and none of us need repine at the

fading, since the Gospel sheds such a cheering light upon the great crisis.

Ere long  
The resurrection miracle shall shine  
And *our dead leaves* awake to life Divine:  
There shall be no more fading. We shall bloom  
By life's clear water, far beyond the tomb.

ALFRED TUCKER.

\* CHAMBERS OF IMAGERY—*Ezek. viii. 11, 12*

The prophet in this chapter gives an account of a vision he had of the sins which were being committed in the Temple at Jerusalem, at the time many of the Jews were in captivity in Babylon. It must not be forgotten that whilst vast numbers of Jews had been carried away many remained in their own land under the Babylonian rule. These never entirely gave up the hope that by some means they would be able to free themselves. At the same time those who were in captivity hoped for a speedy deliverance from their bondage. Ezekiel, however, is given to understand that instead of a return to Jerusalem, Jerusalem has yet to experience further desolation. And the reason why further trouble awaits them is that, notwithstanding all their fellow-countrymen have suffered, they have not been cured of their idolatry.

I. The nation had DEGENERATED INTO A SAD STATE OF GODLESSNESS. The context shows what was actually taking place in Jerusalem in Ezekiel's day. We gather from Jeremiah, who exercised his ministry in Judæa at that time, how deeply the people had fallen. It is not quite clear who are intended by "the ancients of the house of Israel." But at all events they assume the attitude and functions of priests. Each had a golden censer in his hand; and the place which ought to have been sacred to God was defiled by superstition and idolatry.

For nearly a thousand years the people had enjoyed great privileges, but notwithstanding the ministry of seer, psalmist and priest they had now fallen into the lowest depths of dishonour.

Moral degeneracy is a terrible possibility. It is equally possible for *churches* and *individuals*. If a nation, a church, an individual neglects the divinely-appointed means and ministries of grace, nothing is more certain than that the tendency is downward. It is true that man has the capacity to rise from the lowest state of barbarism to civilization and religion, but man has not done so except under external influences.

II. Some of the most grievous sins of which men have been guilty have been SECRET SINS. There are indications in some parts of Jeremiah's writings that outwardly many of the Jews were ready to acknowledge God, to do justly and love mercy. But here a very different state of things is seen.



It is not given to us to judge of the real state of the heart of a people by what we may see in the public life of its best citizens. When we have taken account of our churches, schools, humanitarian institutions—taken into account its literature, art and science in so far as they are pervaded by the leaven of truth, we have only one side of the picture. Its theatres, public-houses, dens of infamy, its sweating houses, gambling and betting rings must be reckoned with, and then we may get only a very faint idea of the dread realities.

We have to reckon with two very obvious facts, that wicked men have *power to conceal* much of the evil of their hearts, and they have many subtle and strong *inducements* to.

In one of his sermons Mr. Watkinson, speaking of equivocal conduct, says men are guilty of this when they retain privately those evil practices which they have renounced publicly, and that they do the same when they practise partially the evils they had renounced as a whole. He says in illustration of this:

In the days of the English Reformation, the reformers finding the coloured windows in the churches to be objects of reverence to the people, ordered them to be broken and replaced by plain glass. But where the authorities had a love for the beautiful they contented themselves by taking out a few panes here and there—a saint's head, a martyr's nimbus, an angel's wing, and having thus mutilated the figures, trusted they would do no harm. Somewhat after this fashion are men apt to renounce the world and sin.

This is too often the case. Sins must not be hidden, they must be utterly destroyed.

III. The secret cause of disregarding the guilt of secret sins is in DOUBT OR DENIAL OF THE FACT OF GOD'S PRESENCE. Jaazaniah and these ancients said, "The Lord seeth us not" and "The Lord hath forsaken the earth." We do not forget that men may grievously sin against God even though they believe in Him. There are thousands who though they say "we believe in God the Father Almighty," etc., yet do very wickedly. Thousands are restrained by the belief, "Thou God seest me." And still this belief in God is one of the mightiest restraining forces in modern life.

IV. The most securely hidden sins are one day to be DETECTED AND CONDEMNED. The prophet was directed to "dig in the wall"; and make careful search through "a hole in the wall." The ancients seem to have persuaded themselves that discovery was impossible, but God saw and knew all about their dark doings. The darkness and the light were both alike to Him. As then, so now, men's secret sins are exposed. In many ways this is clear. There is (a) the strange awakening of conscience by the power of the Holy Spirit leading the convicted to confess their sins. David, Job, Manasseh, Peter, Luther, Wesley and many others. (b) By the power of peculiar temptation. Many do not really know how



much evil there is in their own hearts until they are face to face with some temptation. Nor must we forget that the exposure is at times undetected by themselves, though discerned by others. Others see us as we do not see ourselves. In some matters their judgement of us may be unjust, but often it is more just than our own upon ourselves.

The application of the whole matter is the (1) need for dealing honestly and firmly with ourselves; (2) exposure should be followed by self-condemnation; (3) and it may be followed by forgiveness, full, free and assured. HENRY SMITH.

#### AN EVER SEASONABLE IMPERATIVE

*Prove yourself faithful, even if you have to die, and then I will give you the victor's wreath of life.*—REV. ii. 10 (Dr. Weymouth's translation).

The Church at Smyrna was one of the two of the Seven Churches of Asia whose praises were not mingled with blame. There was commendation, but no reproof. The other was Philadelphia.

Smyrna was the premier city of Asia from the standpoint of architectural beauty, as Ephesus was the premier city from the view point of trade and commerce. In this beautiful city, a Church, poor, suffering, slandered, is most beautiful in its experience, noble in its character, and victorious over its foes.

"Be thou faithful." "Prove yourself faithful, even if you have to die, and then I will give you the victor's wreath of life."

I. FAITHFULNESS. (1) To Christ. 1. Poverty not a disqualification. 2. Suffering not a foe. These may be the highway to achievement, the promise of an enriching and ever-widening vision, a means of increasing blessing.

(2) To the very point of death. "Even if you have to die."

III. CORONATION. "And then I will give you the victor's wreath of life." "The crown of life" (R.V.)

1. Faithfulness and life enriches the experience, strengthens the character, adds an increasing value to the actions of the faithful one.

2. Faithfulness and death means eternal triumph and the crown of conquest.

In the faith, life and heroic death of Polycarp, the Bishop of Smyrna we have a beautiful illustration of faithfulness up to the point of death. This aged servant of Christ was offered his liberty upon terms he could not accept—Curse Christ and go free. He chose to love Christ and die. "Eighty and six years have I served Him, and He never did me any wrong; how then can I blaspheme my King and my Saviour." His final answer to further overtures was, "I am a Christian." The aged Polycarp proved himself faithful, and had to die for his faithfulness.

JOHN W. VEEVERS.

## Notes and Illustrations

CHAMBERS OF IMAGERY (*Ezek. viii. 10, 11, 12*).—The construction is difficult; lit., “and behold every likeness (v. 3; Deut. iv. 17, 18) of creeping things and beasts (cattle), abomination, and all,” &c., the term “abomination” being descriptive both of creeping things and beasts. The term “beasts” is employed of the larger domestic animals, though also of the beasts of prey; it seems nowhere used of the smaller vermin. On the other hand the word “abomination” is chiefly used in regard to the smaller creatures that swarm, whether in the waters or on the land, in the latter case winged and creeping things being included (Lev. xi.) and nowhere of the animals called “beasts.” LXX omits “likeness of creeping things and beasts,” and it is possible that these words are a marginal gloss explanatory of “abomination.” It has usually been supposed that the reference is to the debased forms of Egyptian superstition. This is possible, for the other practices mentioned, the lamentation for Tammuz and the sun worship came from abroad. Israel appears to have fallen into the idolatries of the nations about her when she came under their influence, particularly when they became paramount over her, and their gods were thought to be stronger than her own God. The Egyptian influence had been powerful from the days of Isaiah downwards, and even after the battle of Carchemish (B.C. 604) the hope of Egyptian support induced Jehoiakim in his last years and Zedekiah toward the close of his reign to renounce their allegiance to Babylon. On the other hand the practices here mentioned may be rather a revival of ancient superstitions which, during the prosperity of the kingdom and amidst the vigour of the national religion, had fallen into disuse or maintained themselves only as a secret cult, but which amidst the disasters of the time, when Jehovah appeared to have forsaken the land and men looked to every quarter for aid, again became prevalent.—*Davidson's Ezekiel.*

HARVEST THOUGHTS.—We often talk in terms of the seed-time rather than of the harvest, because we are met by traits and idiosyncrasies which antagonise with our interests and jar upon our tastes, and this prevents us from seeing those providential preparations for faith and salvation which often lie just below the surface of men's lives. Jesus Christ has an eye that pierces through skin-deep antipathies, and detects long-rooted and vigorous desires which are rich in spiritual promise. He surveys the long processes which have been producing an effectual inward adaptation to the truth. The mists which darken our eyes are very dense and very earthly. We will not see what God saw, and argue the harvest is about as far off as it can be. . . . Under a superficial carelessness there is a strong desire for better things, and perhaps the conversion when it comes is more rapid and decisive than amongst those who outwardly conform to the requirements of the Christian faith. The heretic often yields himself up more resolutely to the power of a new life than the irreproachably orthodox.—*T. G. Selby.*



# UNION FOR BIBLICAL AND HOMILETIC STUDY

## IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

### SESSION 1908-1909

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIMOTHY ii. 15.

#### SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 14, Waterloo Road, Nottingham.

#### SPECIAL NOTES FOR TUTORS

1. Any Tutor not possessing the new Text-book of his Class, will kindly let the General Secretary know, so that he may order it.
2. To secure uniformity in marking papers, it is suggested to the Tutors that 100 marks be assigned as the full mark for each of the six papers despatched from September to February. Then if the sum of ALL the marks actually gained by each student in these six months be divided by 6, the result will be the student's percentage. Only those who send at least five papers are eligible for places in the Honours' List.
3. The General Secretary will supply as many "Defaulters' Circulars" as the Tutor may wish. They are for reminding students that they have not sent in their monthly paper.

#### GENERAL DIRECTIONS FOR STUDENTS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.
2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BEFORE THE LAST DAY OF THE MONTH to the Tutors and NOT to the Secretary. N.B.—*Late papers cause a great amount of unnecessary trouble.*
3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.
4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.
5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.
6. Students are requested to write their answers to class-questions in *their own words*. They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6d. They go through the post for a half-penny.

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PRIZE-LIST (SESSION 1907-1908): CONTINUED FROM JULY MAGAZINE

XXI. WESLEY CLASS: *Honourable Mention*: T. H. Wright, W. P. Yates, R. G. Fry, W. R. Johnson, T. Frankland, W. H. R. Bink.

XXXIV. CANDIDATES' LITERARY EXAMINATION: William Sunter, M. H. Lee, H. F. Rothwell. *Honourable Mention*: W. Sunter, M. H. Lee, H. F. Rothwell, J. H. Peters, T. W. Bowman, H. B. Nash, R. Robertson.

N.B.—In Class XXVII. the name of Miss F. E. Juckes was given in Prize-List in error as Miss F. E. Pickles.

## TUTORS' REPORTS FOR LAST SESSION

(Received too late for insertion before)

### IV. SYSTEMATIC THEOLOGY

"In connection with the elementary class in Theology 30 names were sent to me. Answers were not received, however, from all the students—in fact, 11 took no part at all. Some others did not continue to the end. The work submitted was full of promise. Excellent papers were written by several—whilst all the 7 who went through the entire course have done well. The following appear on the Honours' List, having gained 70 per cent. or more of the full marks on all the papers set:—Messrs. Dexter, Brittain, Wilcox, Harrison, Attenborough, and Mrs. Watton. Most of the papers of the above were marked by thoroughness, and showed an intelligent grasp of the subject. One or two others would probably have come in the Honours' List if they had done all the work."

A. LEATHLEY HEAP, B.A.

### XXXIV. CANDIDATES' LITERARY EXAMINATION

"The names of 37 students were forwarded to me for last Session. Eighty-seven papers were received. Mr. W. Sunter again heads the list with the splendid average of 89 per cent. Others over 70 per cent. are Messrs. Lee, Rothwell, Peters, Bowman, Nash, and Robertson. Taken as a whole the work shows a decided improvement upon last year."

RICHARD E. BROWN.

#### I. HOMILETICS : FIRST YEAR

Text-book : Edwards's *Primer of Homiletics*, 2s. 2d. Tutors: Revs. T. E. Freeman, Wagg Street, Congleton; C. C. Mayes, B.A., Southall; H. G. Edge, 60, Burford Road, Nottingham; J. P. Hodgson, 10, Memorial Road, Walkden, Manchester; C. P. Hunt, B.A., 68, Cambridge Street, Westminster; A. D. Baskerville, 69, Windsor Road, Oldham.

Students are strongly advised to procure the Revised Version *with marginal references* (R.T.S., 2s. 6d.), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required *unless specially asked for*; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. NO PAPER TO EXCEED 400 WORDS IN LENGTH.

WORK FOR OCTOBER : Text-book, Chap. ii. and iii. What do you understand by "The Preacher's Call?" State in your own words what is the preacher's message? and how and where he finds it?

#### II. HOMILETICS : SECOND YEAR

Text-book: Edwards's *Nineteenth Century Preachers*, 2s. 2d. Tutors: Revs. J. Edwards, 19, Hutt Street, Hull; J. G. Redford, B.D., Roslyn House, Yoxford.

WORK FOR OCTOBER : Text-book: Chaps. i. and iv. State the methods of Beecher and Dale as to choice of subjects, accumulation of material, and construction.

#### III. HOMILETICS : ADVANCED

Text-book: Wardell's *Studies in Homiletics*, 2s. 2d. Tutors: Revs. R. J. Wardell, 37, Therapia Road, Honor Oak, London, S.E.

WORK FOR OCTOBER : 1. Read straight through the Gospel according to St. John. 2. Read over Method I. and the illustrations. 3. Write two outlines with the help of that Method on any texts you may choose from St. John's Gospel.

## IV. THEOLOGY : FIRST YEAR

Text-book : Gregory's *Theological Student*, 2s. 2d. (pp. 1-155). Tutors : Mr. Thos. Hester, 3, Bushmead Avenue, Bedford ; Revs. E. A. Spear, 41, Whitehall Park, Archway Road, Highgate, N. ; T. Cottam, 18, Hatton Avenue, Wellingborough.

WORK FOR OCTOBER : Read pp. 38-60. Questions 22, 23, 24, 28, 29, 30, 31, 32.

## V. THEOLOGY : SECOND YEAR

Text-book : Gregory's *Theological Student*, 2s. 2d. (pp. 156-272). Tutor : Rev. J. D. Banks, Hornsea, Hull.

WORK FOR OCTOBER : Questions 119, 121, 122, 123, 124, 126, 127, 128, 129.

## VI. THEOLOGY : ADVANCED

Text-book : Banks's *Development of Doctrine in the Early Church*, 2s. 2d. Tutor : Rev. S. E. Beaugie, M.A., Alexandria, Dumbartonshire.

WORK FOR OCTOBER : pp. 36-61. Questions : 1. Who were the Apologists? Name some of their extant writing. From what special standpoint do they regard Christianity? 2. Give a short account of Tertullian. 3. What was Cyprian's teaching concerning the Church and the Ministry.

## VII. THEOLOGY

## SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

Text-book : Banks's *Manual of Doctrine*, 3s. Tutors : Revs. J. L. White, Frodsham, Warrington ; P. Pizey, Four Oaks, Birmingham ; W. S. Kelynack, M.A., 22, Carlyle Road, Edgbaston, Birmingham ; J. Angus, 32, College Street, Burnham, S.O., Somerset.

WORK FOR OCTOBER : Banks' *Theology*, pp. 54-105. Questions : 1. Carefully define Inspiration, and mention the chief theories thereon. 2. Shew that the Scriptures claim to be inspired. 3. What is meant by the Canon? Why do we exclude the Apocrypha therefrom? 4. What is the Rule of Faith (1) in the Church of Rome, (2) in English Protestantism? 5. Classify the Divine attributes. 6. Give *concisely* N.T. proof of the doctrine of the Trinity. 7. Give some account of Sabellianism. 8. Show that the Holy Ghost is a Divine Person.

## VIII. BIBLE STUDY

## SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

Text-books : *Cambridge Companion to the Bible*, 1s. 3d. ; Maclear's *Book of O.T. History*, 1s. ; Maclear's *Book of N.T. History*, 1s. Tutors : Revs. J. T. Waddy, B.A., Victoria Street, Goole ; C. M. Weeks, St. John's Manse, Arbroath, N.B. ; G. H. Bamford, Formby, Liverpool ; S. B. Gregory, B.A., ; J. Birtwistle, 87, Park Road, Newcastle-on-Tyne.

WORK FOR OCTOBER : The Mosaic Period. Read Maclear 28-45. Companion 50-55, 124-132. Questions : 1. What difference do you observe between the Ten Commandments as given in Deuteronomy and as given in Exodus? 2. Describe the construction of the Tabernacle, and explain the symbolism of the shewbread, the ark, the candle-stick, and the altar of burnt-offering. What did the ark contain? 3. Describe the course and the principal events of the march of the Israelites from the Red Sea to the south of Canaan (first approach). 4. Explain briefly the difference between the three principal burnt-sacrifices, viz., the sin-offering, the burnt-offering, and the thank-offering (1) in their mode, (2) in their meaning. 5. "This book is remarkable for the number of fragments of ancient poetry preserved in it." Which book? Give some examples. 6. Give some account of the Passover, Pentecost, The Feast of Tabernacles, the Day of



Atonement, the Year of Jubilee. 7. Cite and explain the N.T. references to Balaam. 8. Name six Mosaic laws which Christ repealed or modified. 9. Explain these features of the map of Canaan:—(1) The name of Levi does not appear; (2) Two parts bear the name of Dan; (3) Two that of Manasseh; (4) There is no tribe of "Joseph."

### IX. CHRISTIAN EVIDENCES

Text-book: Stewart's *Evidences* (*Black's Series*), 1s. 9d. Tutor: Rev. J. D. Banks, Hornsea, Hull.

WORK FOR OCTOBER: Read pp. 18-45. Questions: 1. How, and by what arguments, would you meet the prevailing forms of modern unbelief? 2. Can you point out any good and true features in Pantheism and Agnosticism; and offer any apology for them? 3. In what principle or theory do you consider the strength of the case for science has rested, and how far has it been justified? 4. What do you understand by science; with what branch of it more especially, has the supposed conflict with religion been concerned, and what are its limitations?

### X. CHURCH HISTORY

(If five or more enter for this subject)

Text-book: Poole's *Wycliffe* (*Longman's Epochs*), 2s. 2d. Tutor: Rev. E. E. Ormiston, 75, Byron's Lane, Macclesfield.

WORK FOR OCTOBER: Poole: Read pp. 28-60. Questions: 1. Write notes on Marsiglio of Padua and William of Ockham. 2. Briefly trace the course of the Papacy during its "captivity" at Avignon. 3. What was the relation of England at this time to the Papacy?

### XI. ETHICS

Text-book: Davison's *Christian Conscience*, 2s. 7d. Tutor: Rev. W. Broadley, B.Sc., 33, Park Road, Loughborough.

SPECIAL NOTE.—Make your own clear working outline of each month's portion. After careful study answer the questions set, without any reference to books and also forward your outline.

WORK FOR OCTOBER: Analyse Section III. Questions: 1. What is conscience according to the Utilitarian and Evolutionist? 2. Shew the defects of the systems of Bentham and Mill. 3. What objections are there to a mere evolutionary idea of conscience? 4. From this chapter could you reconcile certain aspects of evolution with Christian Ethics?

### XII. ENGLISH GRAMMAR

Text-book: Scholefield's *English Grammar*, 1s. 2d. Tutor: A. H. Scholefield, Esq., B.A., B.Sc., F.C.S., 57, The Avenue, Leigh, Lancs.

WORK FOR OCTOBER: Chaps. vii-xii. Questions: Exs. vii-xiii.; sentences 4, 8, 12, 16. Analyse sentences 19-25 in Ex. viii. (see p. 22 for model).

### XIII. ENGLISH COMPOSITION

Text-book: Nicholls's *English Composition*, 1s. Tutor: Rev. W. A. Lenton, B.A., Eastwood, Nottingham.

WORK FOR OCTOBER: Read Part I., Chaps. ii. and iii. 1. Explain the use of the Colon. When are Capitals used? 2. Write a brief essay on your favourite work of fiction or biography.

### XIV. COMPARATIVE RELIGION

Text-books: Geden's *Comparative Religion*, 2s. 2d.; and Grant's *Religions of the World*, 7d. Tutor: Rev. H. C. J. Sidnell, B.A., B.D., The Heath, Knutsford, Cheshire.

WORK FOR OCTOBER : Read pp. 37-68, and Chap. i. in Grant's " Religions of the World." 1. Trace briefly the origins of the Egyptian religion. 2. What are the symbols and functions of the deities Ra, Isis, Thoth, Anubis, and Maat? 3. Give a short account of the Egyptian doctrine of immortality.

### XV. LOGIC

Text-book : Jevon's *Logic*, 1s. Tutor : Rev. E. Rhodes, Holly Villas, Rotherham.

WORK FOR OCTOBER : 1. Explain and illustrate the difference between inductive and deductive reasoning. 2. Define, with examples, abstract, concrete, positive, negative, singular, general and collective terms. 3. Give the meaning in intension and in extension of *tree*, *lamp*, *man*. Read pp. 27-53. The classification by Dichotomy and the " Predictables " (Genus, Species, Difference, Property, Accident) are important. Illustrate a few propositions by diagrams for practice. Draw up a table of the distribution of subject and predicate in the four types of proposition and learn it. The Immediate Inferences are most important. Note the names : 1. *Conversion*, § 65. 2. *Conversion by limitation*, § 66. 3. *Obversion*, § 64. Rule: Negative the predicate and change the " quality." 4. *Contraposition* or *Contraversion*, § 70. Rule: " Obvert, then convert." These two terms, *Obversion* and *Contraposition*, are not used, but may be written by the student in the margin.

### XVI. PSYCHOLOGY

Text-book : Ryland's *Story of Thought and Feeling*, 1s. Tutor : Rev. W. Broadley, B.Sc., 33, Park Road, Loughborough.

SPECIAL NOTE.—Make a clear analysis of the main principles of the month's section, by use of text-book. Study your outline and be able to reproduce the subject-matter from your analysis, in your own words. After careful preparation, three weeks if necessary, answer the questions set, without any reference to books, and also forward outline.

WORK FOR OCTOBER : Analyse Chap. ii. Questions : 1. What are after-images? Give illustrations of the various kinds, especially of any type you may have personally experienced. How do they differ from memory-images? 2. What is meant by amnesia? Describe the forms of speech-forgetfulness and give instances of hypermnesia and paramnesia known to you. 3. Could you account psychologically for the differences in memory between old and young people? 4. Name any conditions which would be useful in recalling a piece of poetry you have forgotten.

### XVII. ENGLISH LITERATURE

Text-books : Stopford Brooke's *Primer*, 1s.; and *Milton* (English Men of Letters), 2s. 3d. Tutor : Rev. G. Hopper, Queen's Road, Manchester.

WORK FOR OCTOBER : *Primer* : Read Sections 28-49. *Milton* : Read Chaps. iv., v. and vi. Read *Lycidas*. Special attention should be paid to the sections relating to Chaucer. He was the father of our modern English poetry. The references to the English Bible are also of the utmost importance. Questions : 1. What do you know of William Langland and John Wiclif? 2. What do you know of Chaucer? Name his more important works. 3. Trace the development of Chaucer's poetry. In what respects did he differ from earlier poets? 4. Write a note on the various English translations of the Bible.

### XVIII. N.T. GREEK

Text-book : Clapperton's *First Steps in N.T. Greek*, 1s. 6d. Special Fee (in languages) for the Tutor, 2s. 6d. Minimum Subscription for the Union not to be forgotten, 6d.

### XIX. ADVANCED N.T. GREEK

Subject : Pope's *Epistle to Timothy and Titus*, 2s. 2d. Fee (not including Subscription), 5s. Tutor : Rev. R. M. Pope, M.A.

### XX. HEBREW

Text-book : Maggs's *Introduction to the Study of Hebrew*, 4s. 1d. Special Fee and Subscription as in Class XVIII. Tutor : Rev. A. T. Burbridge, B.A. The Tutor will write personally.

### XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Text-books : Wesley's *Fifty-three Sermons*, 3s.; Wesley's *Notes on N.T.*, 2s. 9d.; and Wesley's *Second Catechism* (cloth), 5d. The three will be sent for 5s. 11d. Tutors : Revs. J. H. Tite, South View, Burbage, Hinckley ; B. S. Lyons, 67, Heytesbury Street, Dublin ; W. A. Chettle, B.A., 5, Church Square, Basingstoke, Hants ; H. P. Boase, The Manse, Hebburn-on-Tyne ; W. H. Spencer, Rydal Mount, Cowes ; Rhys Jones, Aberdovey, S.O.

WORK FOR OCTOBER : Study carefully SERMONS vii. and xliii. Read SERMONS xxvii.-xxxiii. Wesley's NOTES on ACTS. SECOND CATECHISM, Chaps. iii. and iv. Questions : 1. Write a short clear analysis of Sermon, "The Way to the Kingdom." 2. How does Wesley explain "Strive to enter in" ; "Be Serious" ; "Faith, in general" ; "Faith, by which we receive Christ" ? 3. Outline Wesley's view of the theology taught by Paul at Athens. 4. Define repentance. What is its foremost idea ? Quote passages from the N.T. to show it is a condition of salvation. 5. What would you say in an oral examination if asked, "What is sin ?" "What is the Gospel ?" "What is religion ?" (Each answer very brief).

### XXIV. CONNEXIONAL L.P. EXAMINATION : ADVANCED

Text-book : D'Arcy's *Ruling Ideas of Our Lord*, 1s. 3d. Tutor : Rev. G. W. Polkinghorne, The Manse, Throckley, Newburn, Newcastle-on-Tyne.

GENERAL NOTE.—Read the section for the month carefully, as early in the month as you can. Then put the book aside, and *not less than* three days later, answer the questions without assistance or reference. Write as carefully as for examination, and your Tutor would greatly prefer you to use the Special Answer Books. Finally send your answers off between the 20th and 24th of the month.

WORK FOR OCTOBER : Read Chap. i. pp. 16-42. Questions : 1. Show how our Lord's parables bear directly on the subject of the Kingdom. 2. How do you justify the elaboration of the passage, Matt. vi. 19-34 ? 3. "The true rule is : *Live for the Kingdom.*" Work out this thought briefly. 4. Contrast the teaching of Jesus and the teaching of modern Socialism with regard to the Individual. 5. Briefly comment on modern views of the *Church* and *Conscience*.

### XXV. CONNEXIONAL L.P. EXAMINATION : ADVANCED

Text-book : Findlay's *Prophets*, Vol. ii., 2s. 2d. Tutors : Rev. J. R. Broadhead, Wesley Manse, Great Bridge, Tipton ; G. Swaine, B.A. Trevelver, Coad's Green, Launceston.

WORK FOR OCTOBER : Read Chap. xiv., pp. 26-55, and study carefully Isaiah, Chaps. i-xii. Questions : 1. Describe the special character of the first twelve chapters of Isaiah. 2. Give a careful summary of each of the three sections into which these chapters may be divided. 3. What are the six heads under which the oracles of Chaps. vii. and viii. are considered in the third section. 4. Quote passages in which the empire of Messiah is first described. 5. How is Chap. xii. regarded ?

## XXVI. LATIN

Text-books: Allen's *Latin Grammar*, 2s. 2d.; Allen's *Latin Exercise Book*, 2s. 2d. Special Fee (see Class XVIII.), 5s.; Minimum Subscription, 6d. Tutor: Rev. W. E. Beet, M.A.

## XXVII. EXPERIMENTAL BIBLE STUDY

## SPECIAL CLASS FOR LEADERS OF SOCIETY CLASSES

Text-book: Drysdale's *Philemon (R.T.S.)*, 1s. 10d. Tutor: Rev. C. R. Butcher, Devonshire Avenue, Beeston, Nottingham.

WORK FOR OCTOBER: Read Introduction III. and IV., pp. 33-57; also Exposition I. and II., pp. 72-83. Questions: 1. Explain St. Paul's attitude to slavery, with special reference to the "four principles" expounded in this Epistle. 2. State the cause and the nature of St. Paul's first imprisonment. 3. Give a short account of Philemon. What impression is produced upon your mind as to his character?

## XXVIII. ART AND PRINCIPLES OF TEACHING

## SPECIAL CLASS FOR SUNDAY SCHOOL TEACHERS

Text-book: Adams's *Primer*, 7d. Tutor: Rev. W. H. Cheetham, Milborne Port, Sherborne.

WORK FOR OCTOBER: Read Chap. ii. Questions: 1. What do you mean by "mind," "idea," and how are these related? How does a "thing" differ from an "idea"? 2. "Ideas are related to one another in the mind." Say what you can about this. 3. What have ideas to do with temptation? 4. As an exercise in analysing a state of consciousness, place a lamp on the table. Fix all your attention upon it. The lamp is in the "focus" or centre of consciousness. See if you can avoid other thoughts. You cannot. There is present to your consciousness the wall and pictures beyond the table, the friend in the room, the ticking of the clock, the scent of the flowers, sounds from the street. These lie in the "margin" of consciousness, and belong to the subconscious mind. Spend ten minutes on this exercise and tell me the result. [N.B.—Concise answers in your own words secure highest marks].

## XXIX. BIBLE STUDY (FOR GENERAL STUDENTS): O.T.

Text-book: Findlay's *Prophets*, Vol. iii., 2s. 2d. Tutor: Rev. H. S. Seekings, Slade Lane, Levenshulme, Manchester.

WORK FOR OCTOBER: 1. Read Chap. xxii., comparing the analysis (pp. 75-78) with the prophecy of Habakkuk. 2. For what problem in Divine government did Habakkuk ask a solution? 3. What difficulty do critics find in Chap. i 5-11? To what state of national affairs does the chapter refer? 4. What is the meaning of Chap. ii. 4? To what use does St Paul put the words?

## XXX. BIBLE STUDY (FOR GENERAL STUDENTS): N.T.

Text-book: Maclear's *Mark*, 2s. 4d. Tutors: Revs. M. W. Mountford, B.A., Wesley House, Milward Road, Hastings; J. R. Irving, 15, Kelvin Grove, Liverpool, S.

WORK FOR OCTOBER: Read pp. 17-26, 45-60. Questions: 1. Enumerate the five ways in which St. Mark describes the impression made by the divine power of Christ. 2. Which Parable is peculiar to Mark and what religious lessons does it teach? 3. Explain (1) "a great storm"; (2) "less than all the seeds"; (3) "stony ground"; (4) Herodians.

## XXXI. BIBLE ENGLISH

Text-book: Clapperton's *Pitfalls in Bible English*, 1s. 6d. Tutor: F. W. Symes, Esq., Jasmine Villa, Tetbury (Glos).



WORK FOR OCTOBER: Read Chaps. v-viii. Questions: 1. (a) Fully explain "friends of the mammon of unrighteousness"; (b) Give the various uses of the word "after." 2. Explain, quoting passages, the Bible use of "meat," "tempt," "carriage," "compass," "debate," "virtue."

### XXXII. TEMPERANCE

Text-book: Johns's *St. George and the Dragon*, 1s. Tutor: Rev. J. Johns, Wesley Manse, Pelsall, Walsall.

WORK FOR OCTOBER: Questions: 1. Give an analysis of a 36-gallon barrel of beer, and show by a comparative table that "The Trade" is the enemy of Industry and Thrift. 2. Prove by medical evidence that Alcohol is injurious to the body, and show the effect of drinking on the brain and the will. 3. Show the evil effect of "The Trade" on the moral and religious life of the nation. 4. State the "main issue," making it clear from facts that strong drink is a "curse" and not a "blessing." 5. Show its relation to Capital and to Labour, and prove that it is the enemy of both. 6. What would you substitute for strong drink and the public-house?

### XXXIV. CANDIDATES' LITERARY EXAMINATION

Text-books: Chambers's *World in Outline*, 1s.; Ransome's *Short History of England* (Longman's), 3s. 6d.; Longman's *Junior School Arithmetic*, 1s. Tutor: Rev. R. E. Brown, B.A., Street Lane, Roundhay, Leeds. (A Fee of 2s. 6d. is charged in this Class. It should be sent to the General Secretary).

## OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

October 4—ON ENTERING GOD'S HOUSE—*Psa. c. 4*

"Gates" stand for the entrance to the Holy House and "Courts" for the Sanctuary itself. So our Golden Text calls us to a good entering into God's house. It gives the correct way.

1. *Thanksgiving.* Our first thought is to be how much we owe to God. However poor we are, whatever our circumstances, though we may have much to make us sad, yet, we have much to thank God for. We thank Him for His house, where we come to Him, where we speak with Him, where He gives us His blessing. For our life and all its good. For all God has given to us and for all He has promised to give. Thanks are to be our first thought.

2. *Praise.* Within God's house we are to remember God Himself. How great and gracious and merciful He is. In greatness (majesty) and wisdom and love perfect. Then we are to bow down before Him, in adoration and worship.

Who God is, where He dwells, what He loves and wills, are thoughts to fill our minds and our hearts with praise.

To enter God's house in the right spirit is a great help to us when we are there. Bad behaviour in Church often comes from bad entering. To enter rudely into our friend's house is not the best way to insure good behaviour in it. Let us guard our steps at the gate and our thoughts within the House of God.



*October 11—GOD'S FAITHFULNESS—1 King viii. 56*

How splendid to know that God will be always quite true to His word. He wants us to be what He is, faithful to our word—our promise, our vow. We may always count on God. Nothing that He promises will fail. Think of this.

1. However *many* God's promises are they will all come true. How numerous God's promises are: Mercy, wisdom, guidance, comfort, strength, "good." No necessity, circumstance, or duty which has not a promise from God for it.

2. However *wonderful* they will come to pass. God promised to bring His people out of bondage. How could He? But He did. Often and often God's promise seems the most unlikely and impossible thing to happen; but we shall find not one word will fail.

3. However *precious* they may be we shall realize them. "Too good to be true" is a common phrase that we may often put alongside God's promise. What glorious things He promises: "I will be with thee"; "I will keep thee in all the way that thou goest"; "My sheep shall never perish." None are too rich for us, because God is good. "Not one word" has failed; every bit of the promise is good.

This is not only confidence but experience. Solomon was not looking forward but backward; we have all found this to be true.

*October 18—WISDOM'S FRIENDS—Prov. viii. 17*

Wisdom is the rarest, richest, happiest thing in life. Outside us she is the supreme Voice calling to truest life. She stands indeed as a figure for God. Within us she is that true spirit which makes our lives as much like God as we can.

In our Golden Text to-day the outer Wisdom is represented as speaking to us and assuring us of her friendship. Who are her friends? Wisdom answers, "those who love and seek me."

1. *Lovers*. "I love them that love me." Love for love is Wisdom's rule. It is easy to understand what it is to love Wisdom—to desire her, to delight in her ways, to approve her laws, etc.

"I love" also means much. She gives her riches and favour. She becomes our gentle king.

2. *Seekers*. "Seek early" does not refer to childhood merely, but shows what wisdom desires from us every day. Wisdom is *always* to be our *first* guest. The R.V. has, for "early," the word "*diligently*," That is the real spirit of the saying. Love is to show itself in earnest search.

There is no idle finding of wisdom. We can't get wisdom as we often do our lessons. In her school it is the earnest scholar who succeeds and never fails.

But is the friendship of Wisdom of any value? We miss all without it. It is to be in God's world without God; to be in a world of beauty without honour; in the kingdom of joy without life.

*October 25—THE HAPPY LIFE—Psalm xxxii. 1*

How many things there are to make life happy. Some for the moment, others always. Here we have one of the perpetual springs of gladness—the joy of forgiveness. "Happy is the man whose sin is forgiven." This

is something that we all know in some measure. Has not mother's forgiving our naughtiness made our hearts glad? Remember two things:

1. *How it springs.* What makes pardon such a joy? Think of what sin is in our hearts. It is *transgression*, a stepping over the line set for us by God; "iniquity,"—the unequal, unbalanced, crooked thing; "sin" missing the real mark of our life. So, it is a false power, a deep stain, and great guilt. Now God forgives it all and gives us a new start.

2. *How it comes.* How does this rare blessing become ours? Very much as mother's or father's forgiveness comes to us. The penitent heart is that which tells God about its sin, asks Him to forgive, and promises to do better. Then He forgives. We all need forgiveness. We always need it. We may always have it.

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## SPECIAL REVIEWS

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### THE CHRISTIAN MINISTER

*The Christian Minister and his Duties.* By J. Oswald Dykes, M.A., D.D.  
T. & T. Clark.

This volume comes as the ripe fruit of a long and busy ministerial career. The author, Dr. J. Oswald Dykes, for some time Principal of Westminster College, Cambridge, spent some fifty years in the work of the ministry, for twenty years being further engaged in lecturing to ministerial students on their future work. He speaks, therefore, with an authority born of experience, on all subjects relating to the work of the Christian Minister.

The treatise consists of four parts; the first deals with *The Modern Minister* in relation to his office, call, devotional life, character, etc.; the second discusses the duties and functions pertaining to *The Minister as Leader in Worship*; Part III. deals with the work of *The Minister as Preacher*; and Part IV., with *The Minister as Pastor*.

This brief description will make it evident that the volume is more comprehensive in its range of topics than the usual text-books on Homiletics: and that it deals with some subjects which are not so frequently discussed as are the pulpit and its methods. The author writes with full knowledge of the literature of his subject; he has faced the difficulties of the modern preacher manfully, and if he does not solve all the problems which confront him to-day, he neither ignores nor belittles them. His style is clear and distinct, and conveys his meaning thoroughly; and we can heartily recommend the book as at once comprehensive, stimulating, and helpful.

Dr. Dykes carefully discriminates between the functions and powers of the sub-apostolic presbyter-bishops and modern ministers; noting particularly the differences in modes of selection, methods of training, in status, and in work. He defends our modern usage as conserving all the essential points of the ministry of the early church; and shows that

"The place and functions of the ministry among us do not essentially differ, though they differ in details, from those of the overseers whom Paul in Christ's

name set up at Iconium, Ephesus, Philippi, and Crete. Fresh duties have been imposed, particularly the conduct of congregational worship. Special care has been taken to secure a steady supply of qualified men. They are become the agents of a larger body than the Christians of a single city. And they receive a salary, that they may devote themselves entirely to their work. But none of these changes, though important, touches the essence of office. That remains what it began by being amongst the earliest converts;—the oversight of the flock of God. They tend, they feed, they watch for, they rule, the charge allotted to them, and are examples to their brethren, exactly like those faithful men of the first Christian generation to whom St. Paul wrote, or St. Peter, or the author of the Epistle to the Hebrews."

He then proceeds to show the distinctive theories of the Roman and Protestant Churches respecting the ministry; and that the real power and dignity of the office among Protestants is based on the fact that it is a *ministry of the word of God*. This basal fact is evidenced by the curriculum of the Protestant ministerial training colleges; in which theology and the sacred languages receive an overwhelming share of attention. Dr. Dykes thinks that our modern system is faulty in this respect; and that more time should be given to training in Homiletics, Christian Ethics, and the conduct of divine worship. In this opinion many careful students of our present methods will cordially agree. A wise adjustment of college curricula in relation to these subjects would soon lead to greater efficiency in the pulpit.

Scattered through the first part of the volume are some weighty and valuable counsel respecting the minister's work and character. Speaking of the N.T. figures describing the ministry, our author says respecting the word "steward":—"Responsibility for what is taught in God's house; for its abundance, variety, suitableness, and purity;—this is what the modern minister of the Word has to be for ever learning from this image." Again, in regard to the perils of the ministerial life:—

Of all plagues in ministerial life this is the most common, the most inveterate and the sorest—that its duties tend to become perfunctory, professional and nothing more; done correctly to the public eye, but without heart in the sight of God. For when a sacred duty becomes customary, it ceases to be so sacred to us. The sense of responsibility weakens by repetition. Holy awe at the solemn issues of one's work rubs off the soul with long practice, like bloom from the peach when it is handled. . . . Now the only cure for perfunctory service is the cultivation of the interior life of devotion. This includes a sharpening of the conscience to perceive one's hidden faults; a deepening of contrition for them when discovered, a more abiding sense of the divine presence; a firmer and less unstable reliance on the aid of the Holy Spirit; everything, in short, which goes to make a holy man of God.

For this practical and necessary self-discipline, solitude and prayerful meditation are indispensable. To secure these may be difficult, but the duty is imperative.

Many a minister, I am afraid, would confess here to a record of failure;—plans formed again and again, only to be broken. But he must never give in. This is the key of the position. For such hours of solitude with God he must fight as for the breath of his life. To let engagements, no matter how claimant, rob him of such hours, and to acquiesce in the loss of them, means failure. There is no sorer battle in ministerial life; but defeat here is fatal.

Some of our readers will be glad to see our author's counsel on the perplexing question as to how far a minister should go in yielding to the modern demand for his active participation in public life and in all communal social duties. The demands made in some quarters are so many and so varied that to obey them would take up the larger portion of the minister's time and energy. What should be his attitude towards them? The answer here given is:—

(a) No outside work ought to be suffered to infringe upon the duties of his proper pastorate. He is the minister, in the first instance, of a congregation that has called him or of the parish of which he is the incumbent, not of the town or of the public; and it deserves his first care.

(b) Those forms of wider service have most claim upon his spare energy which are most directly in the line of his own work; those, that is, by which the spiritual ends of the ministry are best served.

(c) Where a choice is open, preference may lawfully be given to public engagements which, besides their other claims upon him, promise to promote his influence or usefulness at home, amongst the people of his charge.

(d) Other outside work can be taken up or let alone just as he finds it laid to his hand by Providence, or believes that he can thereby render some signal service to the good of the community and to the kingdom of his Lord and Master.

Perhaps the most valuable and instructive part of the book is the section dealing with "The Minister as Leader in worship." Dr. Dykes touches all the main problems connected with the subject, and discusses them in a most able and helpful manner. He thinks that one of our greatest needs to-day is that of a carefully compiled and catholic Lectionary for use in the public services of the Free Churches—such a table of lessons as shall tend to the edification and devotional stimulus of the ordinary worshipper. He also thinks that we do not sufficiently value the public recitation of the great "CREEDS" as witnesses to the life and doctrine of the Christian community; and that we have too easily relinquished the week-day service. Above all, his pages on the "Order of Weekly Worship" deserve to be carefully studied by every young minister and local preacher; while more experienced men would find much that is helpful and instructive in this stimulating discussion of what the ordinary worship of the Christian congregation should be.

Dr. Dykes—in harmony with all the great authorities on the subject—holds that preaching is an art; and that it is incumbent on all young preachers to study the rules of their art. Not that any amount of instruction will make an artist—nothing can do that but ability joined with practice—but preliminary study of the theory of preaching and of the rules which experience has suggested to experts should be of the greatest material service to the young preacher. These supply an ideal and a standard to which he should aspire.

Preaching is described as "that continuous and public testimony which the Church is always giving, through discourses by her official members, to her own living faith in Christ, as rooted in and sustained by the written Word of God." This representative element in pulpit and pastoral work is perhaps not sufficiently prominent in public thought to-day, and needs to be emphasized; although it must not be made so prominent as to



obscure or weaken the personal element. The sermon must be *the man's very own*. "For it is, what no other part of worship is, a speech addressed by one man to his fellows; forged, therefore, in his own living brain and heart, cast into an intellectual mould of his own, and projected by the heat of his own emotions. The more true, therefore, to himself the preacher is, the better for the purposes of his oratory."

The relations between the variable and the permanent elements in the subject-matter of preaching must be carefully adjusted; so that it is in line with the "living faith" of the actual Church at any given time on the one hand, and the "written Word of God" on the other." Neglect of either of these elements is perilous and leads to failure. The "Word of God" is the standard to which the Church must constantly turn for correction of error, and the fountain to which it must resort for "fresh and deeper draughts of revealed truth." On the other hand,

"The pulpit ought ever to stand in close relations with the thought and life of the Church of to-day, acting upon it, but also acted upon by it. Both in its substance and in its form, it should mirror the influential beliefs of our generation, its attainments, its aspirations, its struggles, and its duties. This is why preaching has decayed as often as Christian life has decayed, but has gained in power whenever God revived His Church, and changed its form when His providence brought fresh aspects of truth to view, or set her amid the currents of a new period."

Does not the writer here put his finger on one of the causes for that seeming loss of power which is said to be exhibited by the modern pulpit? Is it not true that what is lacking to-day is not so much power in the pulpit as real vigorous "life" in the pew? The Church's faith is weak, the current of Christian life is running low, and the twin duties of testimony and service are so frequently and easily evaded by those who call themselves Christians. If the pulpit is to regain its power, the standard of Christian life and activity must be raised; and criticism must give place to sacrifice and strenuous effort. And many are longing to see the signs of the coming of such a revival of Christian life.

Dr. Dykes draws a distinction between evangelistic and pastoral preaching; and points out the essential characteristics of each. He postulates as the three canons of pastoral preaching:—(a) that its subject-matter must be restricted to the sphere of religion; (b) its tone and manner must be reverential and devout; (c) it must strain after artistic perfection. He adds that it must always be practical in its purpose. Its characteristics ought to be simplicity, intelligence, certainty and joyfulness.

"The business of the pastoral preacher is to correlate Christian truth and Christian living with one another, employing the former for the up-building of the latter." The lecturer deplores that little help can be got in this matter from books.

From books, except from sermons themselves, there is little help to be got. For the homiletic value or application of a doctrine is a field that has scarcely been worked. Most modern German writers on homiletics devote a section to what they call "material" homiletics, that is, what one ought to preach; but they do not discuss in detail what practical employment is to be made of this or of that doctrine of the faith. . . . As yet the psychology of the religious life



in general, of conversion in particular, and of Christian sanctification, is an almost untouched department of study. The day may come when it will yield a new instrument to the hand of the preacher.

Dr. Dykes has much that is valuable to say on the need for our preaching to be utterly and fully Biblical; varied in its themes; and symmetrical in its presentation of all the phases of Christian doctrine. He demands that every preacher should be a distinctly evangelistic preacher; and that for the good of his own spiritual life he should frequently preach to the unsaved. But it will be necessary to study carefully the needs of the particular congregation, if the best and fullest results are to follow. *E.g.*, in dealing with young people:—"For them I should suppose the best thing may be a winsome presentation of what Christ, if He be frankly surrendered to, can do for a young life, to unfold what is best in it, to realize its noblest ideal, to deepen its currents, enriching while He hallows, and gladdening while He sobers. The path to a fuller trust needs to be smoothed for the feet of such hesitating disciples, and their steps allured to a more resolved and conscious following of the Lord and Master of their souls."

The preacher should follow the invariable tradition of the Christian Church, and base his discourse on a Scriptural text; this gives authority to his message, and especially so if he is careful and accurate in his exposition. The sermon needs to possess unity of theme, of aim, of tone; and construction should not be attempted until much thought has been given to the subject of the discourse; the materials can then be selected and arranged. Selection must be drastic and pitiless; and the divisions clearly stated and consecutively arranged. On the conclusion the weight of the sermon should rest. "To end feebly is to lose half the battle, because it fails to leave the desired impression planted firm and full upon the minds of the hearers."

It is interesting to note that in Dr. Dykes's opinion the standard of preaching has not been lowered in recent years, rather, it has been steadily rising; and the modern decline in church-going is attributed to other facts and causes. But he strongly urges the need and the advantage of the modern minister giving full and vigorous attention to the work of pastoral visitation. This section of the volume is written with great care, and a careful adherence in practice to the principles here laid down would result in great benefit both to churches and ministers.

JOHN EDWARDS.

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## REVIEWS

*Permanent Elements in Christian Theology.* By R. J. Wardell. London: Robert Culley. 3s. 6d.—If a book with this title had been written by a professional theologian it would have gone on very different lines. Mr. Wardell is original both in thought and method. He talks most interestingly and suggestively about the greatest subjects; he does not always profess to solve "grave doubts and questions here proposed," yet

to a judicious reader this would be one of the most helpful volumes recently published. It is emphatically a book for preachers. Methodism has a number of exceptionally able men among its younger ministers, and Mr. Wardell is one of the ablest. He delights in stating one side of a truth at a time and knows the value and truth of a paradox. He has also read widely and can quote wisely.

*The Christian Life and How to Live It.* By Rev. Alfred George Haughton. London: Robert Culley. 3s. 6d.—These plain and practical chapters are exactly suited for family reading or for young people who are anxious for simple, homely advice on Christian living. Mr. Haughton says the book was suggested by hearing some one say that it was "not easy" to live the Christian life. It is a common complaint. Let those who make it read this excellent book which is meant specially to meet their case.

*Christian Festivals and Anniversaries.* By J. G. Greenhough, M.A. Manchester: James Robinson. 3s. 6d. net.—Mr. Greenhough is a preacher of real power and this volume will not detract from his deservedly high reputation. We are glad that the custom of observing the great Christian Festivals is growing in the Nonconformist Churches and commend this volume to preachers as showing the kind of sermon that should be preached and the use that should be made of the Festivals. In the Anglican Church the poverty of the sermon is often obscured by the dignity and attractiveness of the decorations, music, processions, etc., but Nonconformists must still rely chiefly upon the sermon.

*Sunday Mornings at Norwood.* By Rev. S. A. Tipple. London: H. R. Allenson, Ltd. 3s. 6d. net.—Mr. Tipple is essentially a preacher's preacher. The best preachers will be his most appreciative readers. Except in one instance (a reply to Tolstoi) these sermons travel on the older homiletic lines. The author is much more interested in the Bible than in the newspaper, and is not afraid that the old themes cannot be made of present-day interest without dragging in political references. Each sermon is preceded by a prayer, sometimes of considerable length and always of a high devotional character. We are not surprised that such a volume has reached a third edition.

*Talks to the King's Children.* By Sylvanus Stall, D.D. The Vir Publishing Company. 4s. net.—We have before commended Dr. Stall's striking addresses to children. Like his former volume this consists of very short object sermons. They will be very helpful and suggestive to preachers who give a special children's address during morning service. They are equally useful for home reading and excellent as Sunday School addresses. The volume contains thirty-seven sermons.

*The Value of Hardness.* By Robert E. Speer. London: Robert Scott. 1s. net.—An excellent practical address delivered at Northfield. Just the thing to put into the hands of young Christians.



## MEN AND BOOKS : A MONTHLY SURVEY

### THE EUCHARISTIC CONGRESS

WHATEVER other purposes the Eucharist Congress was designed to serve, it has manifested the strength and the unity of Roman Catholicism throughout the British Empire. Nominally international, its *personel* was mainly British. It proclaimed the unalterable determination of the Papacy to win England back to its rule. In the opinion of its promoters the programme was carried out with the utmost success. The Papal Legate, on taking his leave, expressed great gratification at the loyalty and enthusiasm of the Catholics, at his treatment by both the authorities and the public, and at the good nature and order with which the crowd watched the Westminster procession.

Originally it was intended to carry the "host"—the consecrated wafer held to be transubstantiated into the veritable Body and Blood of Christ—through the streets in solemn state. It is said that this has not been attempted in England since, at any rate, the early days of Queen Elizabeth. Unquestionably the action would have been a distinct breach of the law of the land. Indignant protests and earnest appeals against the public display of the host reached the Prime Minister from various quarters, and the danger of a serious riot was urged. Whereupon Mr. Asquith, through Lord Ripon, represented to Archbishop Bourne the inadvisability of the proposed demonstration. The Home Secretary also wrote to the Archbishop to the same effect. Dr. Bourne did not conceal his disappointment but expressed his willingness to defer to the opinion of the Prime Minister, if publicly declared. An exchange of telegrams followed: "Since your Grace," wired Mr. Asquith, "refers matter to our judgement, I have to say that His Majesty's Government are of opinion that it would be better, in the interests of order and good feeling, that the proposed ceremonial, the legality of which is open to question, should not take place." The Archbishop consented in a message not remarkable for its respectful tone. Nor was the engagement observed too scrupulously.

Outcry on the part of the Romanists was natural, but certainly it passed beyond the bounds of common-sense: their faith (it was said) had been insulted; the principles of religious liberty had been violated; the Government had been guilty of persecution, tyranny, etc., etc.; had furbished up at the dictation of bigotry laws that had fallen into desuetude; and so on. The audacity of the whole contention is exceeded only by its absurdity. Rome defends religious liberty!! As consistently might Napoleon Buonaparte have posed as a Quaker. To the obvious inquiry whether any Roman Catholic country, Spain, for example, would have permitted a Protestant display comparable to the Westminster procession, Father Lynch replied, "Yes; if the Spanish empire contained 12,000,000 Protestants"—which means only that Rome would have yielded to necessity. As a matter of fact, the carrying of the host was *not forbidden*, Messrs. Asquith and Gladstone merely proffered good advice. The tone of their letters and telegrams was not merely courteous but, as some think, needlessly deferential. Let us, however, assume the prohibition and see where we stand. Those responsible for the public safety always exercise the right to forbid demonstrations likely to lead to a breach of the peace; the Orange Societies in Ireland have been treated in this way again and again. In the second place, about two years ago, the Lord Chief Justice declared officially that the law forbidding the exhibition of Romish paraphernalia in public places was not obsolete. If rioting had taken place, it would have been difficult to punish the rioters, as the processionists would have been themselves engaged in an illegal act; at any rate, the prosecution of one class would have necessitated a similar course with the other. It is quite true that Roman Catholics have been allowed to break the law without penalty—for instance, by wearing certain vestments at funerals in public cemeteries. But if minor and semi-private offences have been condoned, that furnishes no reason why an ostentatious defiance of the law should be allowed. It was impossible to permit so flagrant an outrage to Protestant feelings, even if we put the case at no higher level.

Nominally, the Eucharistic Congress was a declaration of faith in the Real Presence. So far forth it assisted the general cause of sacerdotalism and sacramentarianism in England. To

the dangers thus indicated we cannot be blind, nor to the steadily increasing influence of the Papacy in our country. Part of the strength of Roman Catholicism proceeds from that very immovability which exposes it to the scorn of the modern mind. In our pity for its outworn philosophy and in our dislike or fear of its spirit and methods we must not forget that in the conflict with materialism and infidelity Roman Catholicism and Protestantism are fighting on the same side. If Rome held and taught no truth, it would long ago have perished. Unhappily, the good is corrupted to the support of evil, but the essentials of Christianity remain. One cannot but admire the courage and the conviction which, in the face of a scoffing and sceptical age, proclaim their unshaken belief in the powers of the world to come. We may well set ourselves to inquire what is the element of truth that commends the doctrine of the Real Presence to so many minds even while we reject the doctrine itself as unscriptural, unphilosophical, and self-contradictory, and perceive the lamentable errors which it connotes.

The truths underlying the doctrine of the Real Presence are : (1) The continued life and activity of the Risen and Ascended Lord ; (2) the spiritual presence of Christ with His people on earth ; (3) the mystical yet most real union that subsists between Christ and the believer ; (4) the obligation and importance of the Sacraments. All these Protestants may hold as firmly as and, as we opine, more intelligently than the Romanist ; all these the Protestant realizes experimentally. If we add to these a fifth element to which the Roman Catholic attaches much weight, viz., the continuance of miracle in the Christian Church, the Protestant as such sees no reason for dissent. He parts company with the Romanist when the presence of Christ is located physically in the wafer, when a miracle is postulated for which there is not a grain of evidence. He believes in constantly performed miracle—in the miracle of changed lives, of answered prayer, of hourly communicated grace. He knows that the unseen Lord lives and works, that Jesus continues to do and to teach although the heavens have received Him, that Christ is in him the present and eternal life and the hope of glory, and that he is in Christ a new creation sustained by the same Power that brought it into being. He



acknowledges the perpetual obligation of the Eucharist, and recognizes a Real Presence not in the hand but in the heart. He possesses everything that the Roman Catholic contends for save the *idolatry* of the mass. It is of extreme importance for a healthy, effective, spiritual Protestantism that we understand, confess, and make known the experimental verities which are not the exclusive property of Rome, which indeed seem to us travestied and concealed rather than displayed by the symbol under which Rome seeks to set them forth.

This, then, is for us the great lesson of the Eucharistic Congress—to see that we proclaim and exemplify the spiritual truth of a living and indwelling Christ; that against every form of scepticism we bear unflinching testimony to the things unseen and eternal. The most terrible foe to Protestantism, as to all religion, is now-a-days a materialism at once aggressive and indifferent. The *name* Protestant may declare a mere negation, let us show that its essence is positive, that it asserts more than it denies, and exists for the former rather than for the latter purpose. And let us show that to us the Sacrament of the Body and Blood of our Lord is as real and precious as it can be to those who place a sacrificing priesthood between themselves and the God whom, to that extent, they ignorantly worship.

J. ROBINSON GREGORY.

#### SOME MODERN DIFFICULTIES

An old time American divine is said to have taken as the subject of his discourse, "A knowledge of 'his own times necessary for the Christian preacher.'" Rightly understood, the suggestion is of great value; and perhaps never needed more attention than to-day. For in certain facts connected with the history of the Church to-day, the Christian worker will find some of his greatest problems; and if those problems are to be solved the preacher must not only definitely consider them, but must give more energy and enthusiasm to his wonted task.

What is the position? We have hardly recovered from the shock of hearing that a decline in membership is common to almost if not quite all, the Free Churches; when we are startled by an additional cry, that in recent years there has been a great decline in the attendance at public worship. In a report of the work of the Free Churches in Liverpool\* recently

\* *The Free Churches and the People*, by W. J. Rowland. Thomas Law.

issued, it is shown that in some districts at least the attendance at public worship is lamentably declining. The figures for the Everton area show that the average number of sittings per church is 678, and that the average attendance has declined from 274 morning and 392 evening in 1881, to 85 and 190 respectively in 1908. Other areas are said to be not much better; and it has been suggested that a similar investigation in any of our large provincial towns would give an equally disconcerting result.

Such a statement sounds appalling; it should provide food for serious thought and stimulate to earnest action. The figures will certainly be criticised; and some set-off will most probably be suggested. We have no desire to minimize the seriousness of the facts; but we venture to suggest that some other factors must be examined beside the mere number of church attendances on any given day; before the real significance of the situation is grasped. Some of the causes for lessening attendance are easily discerned by those who are alive to the changing conditions of the population. Amongst these conditions—conditions to be faced and reckoned with—are such facts as the Saturday half-holiday, bringing in its train the habit of late-rising on Sunday morning; the large and growing “Brotherhoods,” “P.S.A.’s,” etc., which meet on Sunday afternoon, and have, in some cases at least, affected the morning attendance at church; the growing use of the bicycle, which, on fine Sundays, materially reduces even village congregations; and the practice of “week-ending,” which has grown to such large proportions in recent years. In addition to these, there is the modern practice of worshipping *once* only on the Lord’s day—a habit which has most deplorably increased of late. More than this—there is a large number of persons who attend even less frequently than the “oncercs,” and are satisfied with a very occasional attendance at public worship.

The situation is serious enough. What is the remedy? Mr. Rowland suggests that the duty of Free Churchmen is “to concentrate on united educational and evangelistic work and social service; political work being undertaken only when, by the general consent of the members of the Council, it is felt to involve some great moral and social question vital to the interests of the Free Churches and of the community.”

“The duty now before us is to consolidate our forces to eliminate all causes of weakness and waste, and, as one man, and with both hands earnestly to work toward the ideal of one city, one Church, both permeated with the Spirit of Christ and absorbed in His redemptive mission.”

So far good, but where can we begin? Is not our first field here the Sunday School? and our imperative duty so to improve and vitalize its methods that we may train the young life of our land in the principles, and enrich them with all the treasures of godliness. The conversion of the children would bring about a marvellous change in a few years; and we have never yet realized all the possibilities for good in our Sunday Schools.

We need also to see that our own work as preachers is effective. We must guard ourselves from the perils and weakness of perfunctory service; and secure such knowledge of our message, and such power in the utterance of it, as shall make it both interesting and powerful. In a word, we need a fresh baptism of the Holy Ghost.

Possibly there are other causes at work even within the boundaries of the Church—our religion may have declined in reality and earnestness, and our confession of Christ lost much of its certainty and some of its joy. This at least is the opinion of some amongst us. In this connection we wish to call the attention of our readers to a remarkable volume of sermons\* recently issued by Dr. John Hunter. We are not amongst those who have regarded Dr. Hunter as a present-day prophet, and certainly do not endorse some of the theological statements contained in this volume. But with many of his utterances we are in profound agreement. Such discourses as those on “Forgetting God”; “Guarding the Holy Fire”; etc., are calculated to deepen the religious fervour of all who read them. The writer has put his finger on some of the weak places in the lives of professing Christians; and it will be well if the warning is heeded. We quote two or three paragraphs:—

#### REMEMBERING OR FORGETTING GOD

Men and women! Are you remembering or forgetting God? Are you allowing the thought of God to be a real and living power in your daily life? This is no question to be dismissed from your minds with your exit

\* *De Profundis Clamor*, by Dr. John Hunter. Williams & Norgate.

from this Church. It is a question of direct and most practical interest to each one of you—far more than any question concerning your health or your business, or your domestic comforts, or your amusements. If you have never seriously considered it, consider it to-day. If you have once considered it, then reconsider it, and still again consider it. Deal honestly and faithfully with yourselves. Get rid of your self-complacencies—your refuge of lies! Are you remembering or forgetting God? Be quiet for a brief moment and hear your conscience speak.

Let me plead with you, young people, not to forget, but to remember your Creator in the days of your youth. . . . It is just this remembrance of God you most need to command passion, to chasten ambition, to quicken your best powers, to guide you in all your ways. . . . Train your minds to turn to God. Practice His presence. . . . Make Him your Great Companion.

#### THE HABIT OF PRAYER

We often hear men speak about the *spirit* of prayer as being enough. Yes! it is enough; but how are we to have and keep the spirit of prayer, save as we have and keep the spirit of knowledge, the spirit of art, the spirit of love, or the spirit of anything else, save by fulfilling the conditions of having and keeping it. In pleading for devotional observances and habits, I am pleading the cause of the Spirit. The men who may be said to pray without ceasing, who live almost unconsciously in an atmosphere spiritual and vital, and to whom God is the Great Companion of their days, are not the men who slight the habit of prayer; and they—the men who have mastered the art of living with God—are the only persons who can speak with any real authority on this subject. One of them says, "Evening, morning, and at noon will I cry unto Thee." Jesus Christ was full of the spirit of prayer, His heart was a shrine of unceasing worship, and His life was a constant walk with God; yet even He felt the need of method and habit, and obeyed the law which moves the devout soul to seek occasions of formal and concrete expression of its spiritual passion.

#### GOD, OUR REFUGE

In times of critical strain and trial to ourselves, "amid changes" in our days which make us feel as if there were nothing steadfast, in the hour of disappointment and unforeseen calamity and loss, in the darkness of temptation and sin, sickness and death, let this be our confidence: "The Eternal God is thy Refuge, and underneath are the everlasting arms,"—"thy Refuge" from the world without and the tumults of thine own spirit; "thy Refuge" from all the dark shadows which haunt thee, from sleepless, tormenting memories of evil done, and from all invisible terrors; "thy Refuge" when there is nothing to rest upon in what thou seest around thee, or can find within thee; "thy Refuge" when thy thoughts baffle thee and thy faith fails thee; "thy Refuge" from all mortal changes and ills, from the loneliness of life, and in the hour of thy final passion and conflict.

#### REALITY IN RELIGION

It is not by conforming to the world the world is best helped. It is not by time-serving, the time is truly served. Long enough have we resorted to compromises; long enough have the arts of management possessed us; long enough have we tried to serve God and mammon; long enough have

we sought to win men by following worldly devices, as if they had no power to recognise and respond to what is truly spiritual. Let us trust the ideals and methods of our religion, and stoop to no artifices, even to save a thousand souls. The God of truth and holiness will not be served by what is not utterly true and clean and good. More faith in God, and less in policy and expedient, would show a higher wisdom and nobler courage, and in the end finer and more abiding results.

Do not these sentences touch on vital points? One more paragraph may be added to show Dr. Hunter's power of illustration :—

A modern writer in a volume of weird sketches tells the parable of an artist who painted a beautiful picture. There was a wonderful glow upon it, which won the admiration of all his compeers, but which none could imitate. They were eager to find out where he got his colours. They sought rare and rich pigments in far-off lands; but when these touched the canvass their richness faded and died. So the secret of the great artist remained undiscovered. But one day they found him dead beside his picture, and when they came to strip him for his shroud they found a wound beneath his heart. It dawned upon them that he had painted his picture with his heart's blood. Yes! The work which really helps the world—work of statesman and philanthropist—work of poet and painter and doctor—work of teacher and preacher—is work into which men put their life, their heart's blood. It is this power to give without counting the cost to one's self, this power of suffering and sacrifice, which is the secret of all redeeming work.

#### A SUCCESSFUL BIBLE CLASS LEADER \*

Those who are interested in Bible Class and P.S.A. work will be glad to have their attention called to this record of a very successful class held in connection with one of the Anglican Churches at Sheffield. The story is told in simple fashion, and the secret of the success attained is found in two things—concentration of effort, and conviction of the truth of the Scriptures. Mr. Swainson is a man with great convictions, and animated with one purpose. His whole time was given to the work of the Class, and all the details of management and organization received his most careful attention. Few men, and *fewer ministers* could possibly give their whole time to one service or meeting in this fashion; but the story shows what it is possible to do with strong conviction, earnest effort, and a favourable opportunity. The starting point of the leader is told thus :

If the Gospel of Jesus Christ is the one universal remedy, then it is our bounden duty to do all in our power to give it to every man and woman on

\* *Bible Work and Warfare.* Rev. F. Swainson. Longman, Green & Co.



earth. If we are to reach the masses, we must start out with the firm conviction that Jesus Christ is not merely *a* Saviour, He is *the* Saviour. Christianity not merely *one* of many religions, but *the only true* religion. The Bible not simply an interesting book dealing with certain historical facts, but the Word of God itself. Not a dead book, but a real live thing with a living message straight from the God of Life and Light.

The methods employed are described briefly and clearly. Mr. Swainson would have no orchestra, no choir, no solos; but depended on the heartiness of the service, the power of sympathy, and a carefully prepared and Scriptural address. And he was successful. In about two years the membership numbered 1,600 in the Men's Class, and some 800 in a Women's Class held on a week-night. These facts speak strongly in favour of concentrated effort in connection with all Christian work.

The volume contains also some specimen addresses, etc., with a long list of subjects actually discussed, with the Scripture passages noted on which they were based. Among the topics are these: "Millionaire and Beggar"; "The Man in the Pit: A Straight Talk"; "To-morrow's Awful Danger"; "Individual Responsibility"; "A Great Feast"; "A Great Vow"; "A Great Appeal"; etc. The volume will prove useful to those who are starting similar services.



## PRESENT DAY PREACHING

### THE SPIRIT OF THE WORD

#### A TEMPERANCE SERMON

BY THE REV. ROBERT J. WARDELL

*The words that I speak unto you they are spirit and they are life—*  
ST. JOHN vi. 63.

JESUS made no attempt to control either individuals or society by rules and regulations. His life was not a pattern whose details were to be copied with mechanical exactness. His teaching was not a code of laws divided into sections, giving a carefully prepared and definite precept for every conceivable contingency in the lives of men individual or corporate. It is not a systematic table of duties men must learn by heart in order to know what is their obligation with

regard to every important and complex question that arises in this complex mortal life. His "way of life" is a temper or attitude towards life which may be adapted to infinitely varied and ever changing conditions of human life throughout endless generations. His teaching is a collection of sayings all illustrating a certain attitude of mind and a certain spirit. Hence the determining question for any Christian in any age or land or circumstances is not "What did Jesus do?" or even "What did Jesus say?" but in what way does the Spirit of Jesus prompt any man to act in his own circumstances; and how does the life of Jesus encounter and fit the special aspect in which the perennial problem of human need presents itself at any given time?

I have taken these words as a text because I desire that we shall endeavour to see how the spirit and life of Jesus bears on what is known as the "Drink Question" which in some way or other most preachers are expected to speak about to-day. It will help us to get the right point of view to use the following illustration:—A great deal has often been said and written, very foolishly, on the question whether the wine made by Jesus at the wedding at Cana was intoxicating or not; and many people have gone so far as to fancy, and to say, that the determination of this historic matter would settle the question whether they ought to be abstainers or not. In reality that question has nothing at all to do with the matter of Christian conduct in modern times, even if it were possible to settle it one way or the other. The question is not, "What did Jesus do at Cana?" or at any time, neither does it matter whether Jesus commanded a man to be an abstainer or whether He did not. The question is what does the spirit of Him who came to destroy the works of the devil and went about doing good impel us to do in our circumstances in reference to the matter of intoxicating drinks? It is our concern and duty to be filled with the spirit and life of the Master and to consider such important matters when so inspired. *That* is to act truly as Christians; and it hinders us from doing so to spend time peddling with the exegesis of certain phrases, or with the mechanical details of certain obscure acts in the Master's life.

In the way of the Spirit, then, let us give attention to certain vital considerations, which are national in their aspect.

1. As generation succeeds generation the problems of society change their external shape; old needs vanish and new needs arise; but it remains for ever true that in the last analysis national greatness, national happiness and national success, depend on the character of the individual man and the individual woman. More than a strong navy or a large army, or wealthy commerce, more than science or art, and all those activities which spring from the clever brain and the deft hand we need for national greatness, happiness and success, those essential moral qualities which in their sum make up the good man and the good woman and secure fine and healthy family life. This is so true as to be trite.

2. We have been assured lately by men who have an eye for facts and the honesty to state them in all their naked truthfulness that the future of our national life is by no means secure. Some say the danger lies in incapable government, in the mismanagement of public departments, in the incompetence of national officials. Some say it lies in commercial lethargy, and in the inevitable alteration of commercial fortune; some that it lies in the jealousy of offended nations across the sea; some that it lies in the indifference of the masses of the people. But the vast majority say the danger lies in the drinking habits of the people. "It is drinking," said the *Times* newspaper some time ago, "which baffles us, confounds us, shames us, mocks us at every point. It outwits alike the teacher, the man of business, the patriot and the legislator. Every other institution founders in hopeless difficulties, the public-house holds its triumphant course. There is not a vice, or a disease, or a disorder, or a calamity of any kind that has not its frequent rise in the public-house. It degrades, ruins, and brutalizes a large fraction of the British people."

3. We cannot stand up for what is good in manhood or womanhood without condemning what is evil, and seeking to destroy it. The measure of our belief in, and respect for, what is good in man and woman, and all that is fine and healthy in family life, will be the measure of our condemnation of all that is evil, whether it be vicious or merely foolish. Jesus our Master came, not only to "go about doing good," but also "to destroy the work of the devil." This also is so true that no sane man will deny it.

4. There are several ways in which Christians may face and fight "the drinking habits of the people." One is by keeping clear of all complicity with the traffic; another is by educating the young; another is by the use of moral suasion with the mature; another is the aggressive use of existing laws for controlling the traffic in and use of intoxicants; and another is in *the subordination of party spirit to national morals so as to secure the purification of the nation's life.*

Much might be said in detail of the merits of each one of these methods; but the political atmosphere in which it is our lot to live just now makes the last, viz., *the subordination of party spirit to national morals*, the most prominent duty of every man who would act in the spirit of Christ. It is said that the people of England cannot be made sober by Act of Parliament, but Englishmen have been made *free* by Act of Parliament; polygamy was abolished by Act of Parliament; children are protected from slavery and slaughter by Act of Parliament; and in our mind's eye we may see the Church of Jesus in England so filled with the Spirit and the Life of Jesus that it is alert and active to destroy this evil, every member being ready to sacrifice party prejudice, to sink rivalries and jealousies in the cause of a common good, and thus becoming the triumphant agent for the destruction of that which threatens England's future and for the lifting up of the masses of drink-loving people by the strong arm of the law. That vision is just now approaching actualization; and each one of us ought to have a share in bringing about such a realization, and so bring one step nearer the time when there shall come

From out this strife and groaning  
A deeper and a juster brotherhood,  
A true equality of aim, postponing  
All selfish seeking to the general good.  
There shall come a time when each shall to the other  
Be, as Christ would have him, brother unto brother.



## THREE ASPECTS OF THE LORD'S PRAYER

## II. AS A CREED

THOUGH a magnet be broken into a thousand pieces every part, even the smallest, will retain its polarity and in its measure exert the powers of a magnet. So is it with the teaching of Christ. Take any part of it, in any aspect, and it will exhibit the qualities of His divinity, and to those of discerning heart will be a revelation of God. This is particularly obvious in what we call "The Lord's Prayer" because it was taught by Him. No other could have taught it, because no other so well knew Him to whom it is addressed. It confirms the claim of Christ: "No man knoweth the Father save the Son and he to whom the Son willeth to reveal Him." In both substance and attitude, that prayer becomes to those who devoutly use it a revelation of the character of God; an epitome of the gospel; a devotional setting of the great truths Christ came to make manifest. It is indeed a creed as well as a prayer; inevitably so, because prayer is based upon our conception of God: "He that cometh to God must believe that He is and that He is a Rewarder of them that seek after Him."

This is one of the greater values of forms of prayer: they are instructional. For this reason missionaries largely use a liturgical service for worship in the native churches. By regular use of the same prayers, which become not only indelibly impressed upon the memory but also deeply rooted in the heart, they keep before the converts a spiritual conception of God which gains in definition and fullness the more they are faithfully used. Were a convert from heathenism to learn and use no other prayer, no other expression of divine truth than that we have in the Lord's Prayer, what a revelation of God, what a ministry of grace he would find therein.

It had been better for the Church had she learned all her knowledge of God upon her knees, and if all her creeds had taken the form of prayer. Each would then have been a holy staircase of common approach to God and not an occasion of strife among men. The final value of a creed is not its skilful definitions, its logical compactness, its philosophical self-consistency, but the measure in which it brings us nearer to God in clearness of thought about Him and aspiration after



His likeness. Over man-made creeds holy men have differed, even unto bitterness and blood, but where is there a good man who could not kneel beside his fellow and say, "Our Father?" "The saints in prayer appear as one": in creeds they become a controversial host. It is wholly profitable, therefore, for the Church to turn from the clash of creeds, Nicene, Athanasian, Westminster or other, to the quiet and corrective oratory of this universal prayer. What is the conception of God which underlies it? What does it teach of His relation to us?

His universal Fatherhood. *Our Father.* God is our Father: "The Father of the spirits of all flesh." That is the primary conception of God which Christ has taught us, and it must be right. Every attribute of God as manifested to men has its root in that fundamental relationship. What else could authorize such a prayer as that which follows? Before God in the mystery of His Absolute Being, in His eternity, infinity, invisibility we bow in silent awe, confessing "God is great and we know Him not," but we cannot be silent before "Our Father." His Fatherhood gives His children the right to speak. This idea of God was not new to the Jews but universality was not associated with the Divine Fatherhood until Christ proclaimed it. His Incarnation established the fact for the whole human race. He became not the Son of a Jew-man, or of any man, but Son of Man that every man might be his blood-brother and become brother in spirit also, and thus a son of God. "Our Father" embraces all who bow the knee to Him in reverence, love and obedience. His Fatherhood is not confined to the spiritually regenerate, though they alone in a real sense are His sons because in them sonship, "born again from above," is a conscious working relation. God is every man's Father though every man may not be His son, for some disown Him, despise His image, and repudiate His kinship. But the Fatherhood remains, and whenever even these recreant ones repent and with His true children bow to say "Our Father," He heareth them.

Our dominant idea of God, then, the character in which we are to think of Him and the relation on which we are to approach Him, on the authority of Christ "which is in the bosom of the Father," is that of "Our Father." Does it then

accord with our highest conceptions of fatherhood that some members of the family should be elected to favour and others banned irrespective of their personal conduct? If there be some isolated scriptures which give any colour to such an idea, it must be because we have lost their context or not interpreted them aright. "Our Father" and arbitrary election to bliss or woe can never go together, and I prefer "Our Father"; it is more God-like. The Athanasian creed repels me; the Nicene creed puzzles me, but "Our Father" draws me, even from the far country to His feet. Not my Father as if He had no other children; not their Father as if I were excluded; but Our Father, your's, mine, everybody's. What can we do but pray to such a God? We don't want to argue about Him; we want to worship Him, to talk to Him; we want to share His life, bear His likeness and dwell with Him for ever.

*Which art in heaven.* Here is a timely check upon thoughts which might presume upon the homeliness with which God suffers Himself to be known. The Fatherhood is real, but it is very exalted. He is in heaven and we upon earth and we must not forget that. He who is revealed to us in this close, familiar, and tender relation is GOD, and though love may leap the chasm between heaven and earth, rude familiarity may not attempt it without sin. The fatherhoods of earth are so beset with infirmities, that when God makes Himself known to men as Father we have to exalt, purify, deify that relation, lest God's stooping to our lowliness should lead us to belittle God in our thoughts and behave towards Him with the freedom of equals. It is for our own good, as well as for the honour of God, that immediately after the manifestation of His Fatherhood there follow clauses which are like fences round about it, by which the proud-hearted are caught in their own loftiness, while the lowly pass through into His very presence.

The first of these guards is *Hallowed be Thy Name*. God is holy and this must be the first thought through which we regard His Fatherhood. Ignoring that will not bring us nearer to Him but will reduce the value of His Fatherhood to us. "In religion it is holiness which gives authority. What all religious, poetical, pure and tender souls are least able to pardon is the diminution or degradation of their ideal." \* We

are shocked by the vulgar blasphemy of ignorant men, but we may more fatally cheapen God to ourselves by suffering low, mean, unworthy and false views of Him to rule our thoughts. A just apprehension of the character of the great All-father will surely bring us lowly into His presence, with the penitence, reverence and worship due to the absolutely holy.

The second is *Thy kingdom come*: a recognition of the sovereignty of God. Our Father is also our King, whose right, whose necessity it is to reign. It is a great honour to be children of a king, but it is also a great responsibility. If the king's children are disaffected what may not others be? The children of kings above all others, must be ensamples of loyalty and obedience. They must not only be in the kingdom but the kingdom must be in them. One of the most touching incidents connected with the accession of our present king was the deep reverence with which the prince kneeled before his sovereign-father to swear fealty; the son, the heir to the throne, was the first of subjects. The prince did not forget that his father was also king; and the king did not forget that the subject was also his son for he bent over and kissed him as he knelt. Ignore the Divine Sovereignty and you at once diminish to yourself the glory of the Fatherhood.

The third is *Thy will be done*. This recognizes the righteousness of God. Among earthly rulers sovereignty and righteousness do not always go together and in the interest of righteousness good men sometimes have to resist the sovereign law, because it works injustice. We cannot pray "the will of the King, the Emperor, the Sultan, be done," but unreservedly we can and must pray that Our Father's will be done because it is good and righteous altogether. The holiness of His nature and the righteousness of His law stand on either side of His Sovereignty as the guarantors of His worthiness and right to rule.

These three clauses, which while they guard also exalt and enlarge our ideas of the Fatherhood of God have all of them the note of universality; *in earth as it is heaven*. There is a sphere even now in which God is known as He is; where His holiness shines forth with glory undimmed by the creature-mists of ignorance and sin; where His will is recognised as the expression of perfect beneficence and where, therefore, His

sceptre has unchallenged sway. That sphere is heaven, the home of God, the abode of the blessed ; and when He is known and regarded in earth as in heaven earth will be as heaven ; God will be all in all and we shall be complete in Him.

Therefore, when we thus pray we say in effect : " I believe in God as our Father in heaven, holy in character, sovereign in power, righteous in law, who has thus revealed Himself to men that through their knowledge of Him and fellowship with Him earth may become conformed to heaven."

The later clauses dealing specifically with human needs show us the Fatherhood of God in operation upon the plane of our everyday life, so that it may be not only an exalted and ennobling relation to the race, but an actual experience to the individual.

Fatherhood carries with it responsibility and care for the children. Father means feeder ; hence we are to pray *Give us this day our daily bread*, and this prayer for present supplies is intended to cover all natural necessities as they arise. Thus Christ teaches us the universal bounty of God which has regard for our lowest need because it compasses all our needs. The Creator of all is the Preserver of all, and to Him by prayer and supplication with thanksgiving we may make our desires known in the sure confidence that no good thing will He withhold from them that walk uprightly.

The natural effect in us of the revealed holiness of Our Father is a consciousness of sin ; the natural effect of His bountiful goodness to us as sinners is penitence. The holiness alone might harden while it condemned because it would make us feel our moral distance from God and how hopeless is an unaided return ; but when, notwithstanding our unworthiness God still shows His fatherly love and forbearance by continuing the blessings of this life even upon the unthankful and the evil, we are encouraged to hope for mercy. His goodness leads us to repentance and we pray :

*Forgive us our trespasses.* Then Our Father is a Merciful Judge as well as a Righteous Lawgiver. Vengeance is His, but He delights in mercy ; though death be the due of sin He willeth not the death of the wicked, but that the wicked turn from his way and live. Without this knowledge of God what availeth all other knowledge of Him ? We are sinners every

One ; our own consciences tell us so, and if there be no forgiveness from God the less we know of Him the better, for knowledge of the Holy One will only add to our misery. But there is forgiveness with Him that He may be feared and plenteous redemption. Is not this the God we want, "whose countless acts of pardoning grace beyond His other wonders shine?"

But this mercy though free to all is not bestowed indiscriminately. It requires a certain fitness, not of merit but of condition, and that is indicated in *as we forgive them that trespass against us*. Who shall know how we forgive others? This qualifying clause recognises that He who only can forgive is also a Discerner of the thoughts and intents of the heart, and He who knows these, the hidden things of a man, knows all things. It is an acknowledgement of and appeal to His omniscience. All things are naked and laid open before the eyes of Him with whom we have to do. He knows the worst and the best of every man; the unspoken desire and the unaccomplished purpose, and with the merciful He will show Himself merciful.

Fatherhood not only feeds and forgives: it also guides and succours. *Lead us not into temptation*. This witnesses to the overruling providence of God, that through all the disciplinary course of our earthly life He will exercise a controlling hand, not suffering more to be laid upon us than we are able to bear. It assures us of the sympathy of God in all our trials, weaknesses, endeavours and disappointments. Nor do we strain the significance of this prayer too far when we infer from it a particular providence of God over each of His children. Our trials, though such as are common to men, are individual in their strain and this prayer, in the offering of it, takes its emphasis from our own personal sufferings and appeals for personal and particular guidance. Fatherhood is not exhausted by launching its children out in life to shift for themselves. "Having loved His own which were in the world He loved them unto the end."

*But deliver us from evil*. This reveals our Father as also our Saviour. This is the climax of our prayer and the crown of all the operations of His Fatherhood in our behalf. Salvation to the uttermost is in this prayer: not mere deliverance from



the ills that flesh is heir to, or even deliverance from sins, but from sin, from every malign power, from evil of every sort, in all its forms, and from the evil one. "I am the Lord thy God, the Holy One of Israel, thy Saviour. . . and beside Me there is no Saviour."

This is how Christ would have us think about God; not as an Abstraction, a vague Immensity, the great Unknowable, the Unreachable, but as "Our Father"—one to whom such petitions as these are well pleasing and who will find glory in answering them for His children's good.

I BELIEVE in God as Our Father in heaven, all-holy, almighty, all-just, whose right and purpose it is to rule in earth as in heaven. I BELIEVE that we may come to Him in prayer as His children, asking that this may come to pass for His glory and the happiness of His creatures; asking for everything needful to our present condition because He is bountiful to all; asking for pardon because He is merciful to all who show mercy; asking for guidance in peril and succour from all hurtful things, because He is all-wise and all-loving, willing and able to save all who come unto Him.

What a simple, sufficient, satisfying, saving creed we have here! So true of God as by our highest instincts we feel He ought to be, that there is no room for controversy. It meets every practical need and gathers all the world about the feet of God.

Perhaps in some the thought arises, if this is all we need to know of God, why the Cross? Where does Christ come in? Do you not see? It is Christ who taught the prayer. It is His Cross alone which unites the latter part of it with the former and enables the Just God to be also Our Saviour, "that He might Himself be just and the Justifier of him that hath faith in Jesus." Had there been no Christ, no Cross, there would have been no "Our Father." "No man cometh unto the Father but by Me"; but "through Him we all have our access in one Spirit unto the Father and are no more strangers and sojourners but fellow-citizens with the saints and of the household of God."

JOHN CARTER.



## THE CHURCH AND THE KINGDOM

WHAT is the relation between the Church and the kingdom of God? It is an old question, which has often been answered and as often debated. Are they two names of the same thing? Or, are they in some way to be differently explained? As is well-known, Jesus Christ used the word church but rarely. There are only two instances on record, both related by St. Matthew, namely xvi. 18 and xviii. 17. It was of the kingdom of God (or of heaven) that He always spoke. In His sermons, parables, and private conversations, it was the one great theme of His teaching. To lay its foundations and to spread its principles, according to His own testimony, was the highest purpose and aim of His life. So much was this the case that St. Mark could think of no better name to designate the history of His life than to call it the gospel of the kingdom. But when we come to the Epistles, on the other hand, the kingdom is scarcely ever mentioned, while the Church is continually brought to the front. How are we to account for the difference? Did the Apostles mean by the Church what our Lord meant by the kingdom? And if so, how was it that they departed so widely from the language of their Master? If they meant the same thing, why did they choose a new name for it, and a name which appears so radically different?

The following seems to be the right answer: Christ meant by the kingdom something much larger and wider than what is usually meant by the Church. It includes the Church, but includes much more beside. It should be noticed, however, that the term kingdom of God, even as used by Christ Himself, varies considerably in its connotation. No thoughtful reader of the Gospels can possibly doubt the fact. In some cases, as is shown by the context, it is not far from being synonymous with the word church in the Epistles; but in other cases no such resemblance can be detected. Underlying the apparent variety, there is undoubtedly one great conception; it runs through them all and binds them closely together. That one conception is the *reign* or *dominion* of God. And naturally enough this root idea branches off into different directions. The kingdom may signify the *principles* of the realm; not the subjects as such, and not the sphere in which the kingdom

exists; but rather the moral and spiritual qualities which are in conformity with the will of God. Our Lord often used it in this sense, and there is one notable instance, perhaps the clearest of all, by St. Paul in his Epistle to the Romans: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." To substitute the word church, instead of kingdom, in such a passage as this is evidently impossible. And there are many sayings of our Lord where the exchange would be equally inadmissible; *e.g.*, "Seek ye first the kingdom of God and His righteousness," and "The kingdom of God is within you."

Often, however, the term is employed to indicate the concrete realm, that is, the sphere in which God's reign is paramount and effective. In some sense, the kingdom is made up of its subjects; it comprises all those who faithfully obey the will of God, be they here on earth or in any other part of the universe. Christ taught us to pray, "Thy kingdom come, Thy will be done in earth as it is in heaven." There is a sense, we know, in which the will of God is *done* everywhere and at all times. He is the King of kings and Lord of all. "His kingdom is an everlasting kingdom, and His dominion endureth throughout all generations." "For, lo, Thine enemies, O Lord, for lo, Thine enemies, shall perish; all the workers of iniquity shall be scattered." All created beings, good and bad, be they willing or unwilling, are under the mighty sway of His sceptre. It is the reign of an Omnipresent and Almighty God, who is the Creator and Upholder of the Universe. But this is not the kingdom of God as conceived in the teaching of our Lord. It means rather God's reign as it is in the hearts of His people. Willing subjects only are counted among its numbers; those who love the King, serve Him, and with purpose of heart cleave stedfastly unto Him. Wherever such obedient and devoted servants are found, theirs is the kingdom of heaven. The Church on earth, as a communion of saints, is a part of the kingdom. Another part, incomparably more perfect and glorious, is the great company of saints and angels in heaven. There, in the world behind the veil, are its original home and headquarters; and the final reward, promised to all faithful subjects on earth, is that they shall be "made meet to be partakers of the inheritance of the saints in the

light." The earthly part of it at best is imperfect; impurity clings to its citizens; and many are the hypocrites and the traitors who profess to be among its members. Some of our Lord's parables represent the mixed character of the kingdom as it now appears in our world, *e.g.*, the parables of the tares, the draw-net, and the wedding-garment.

The kingdom of God, therefore, as portrayed by our Lord, is much wider than the Church; it includes the Church, and includes much more beside. It existed long before the Church on earth was established; it would have continued to exist even if not one of the human race had been saved. The heaven of heavens is its blessed home, and from the beginning all holy beings of God's creation were loyal subjects within it. If there are moral creatures residing in some of the worlds above, they also, if without sin, are inside its limits. But as to the Church, she is but one corner of God's kingdom; the corner which at first belonged solely to this earth of ours. We hear, it is true, of the perfected Church in heaven; but that is made up of emigrants from the earth. Natives of this world they were originally; those "who came out of great tribulations and have washed their robes, and made them white in the blood of the Lamb." The angels of heaven are members of the kingdom, but not of the Church as such. No; she is made up of the old revolvers of earth who now are reconciled to the King, and regenerated to a life of love and fealty. This, in fact, is the original meaning of the word church, namely, the congregation which has been called out by the herald's trumpet; not those who have been created from the beginning, but those who have been "called out." Once they were outside the kingdom, strangers to its privileges, and enemies to its King, but they heard a voice calling them back, and they came to enroll themselves anew among the King's subjects. This is the only part of the kingdom of heaven that was once lost, and now is found again. Like the daughter of the Amorite of old, she was found in a wretched condition, loathed and spurned by all, but the King's Son came by and "told her in her blood, Live." While in bondage to another kingdom He took pity upon her and purchased her with His own blood, and now she is being brought to the King's palace, "fair as the moon, clear as the sun, and terrible as an army with banners." And for these

reasons, the Church will ever remain the most wonderful part of the kingdom of heaven. The old rebels of God's government, now vanquished through the gospel of the Cross, their rebellion forgiven, their wounds healed, are evermore restored to the fellowship and privileges of God's heirs.

As stated before, our Lord Jesus was sent to the world to re-establish the kingdom of His Father among men. He came here to plant the ancient banner of heaven at the centre of the enemy's land; and to invite fallen humanity to return to their God. Those who heard His voice gathered themselves together, and gradually formed themselves into a new colony of the kingdom of heaven. And, after a time, as the converts multiplied, a new name was given to the colony to distinguish it from other parts of the kingdom. That name was the Church, or the congregation of the called. Jesus Christ spoke of the kingdom, He praised the King, explained His laws, and depicted the blessedness of His service. This He did, because it was the only way to win back the hearts of the rebels. But at a later time, when the Church had been formed, and as it grew in number and influence, it was but natural for the apostles to write mostly of her. They knew but little of the other sections of the kingdom, the new colony was to them all in all. And, further, it is no wonder that even the primordial inhabitants of heaven should feel the greatest interest in the Church on earth. The imperial spirit is strong among them. They ardently wish to colonize every spot that is outside of the kingdom; and the most noted characteristic of the Church, as such, is the fact that through her alone can revolters be brought back to the King's favour. For sinners, this is the only door of admittance. Every increase in the number of God's subjects must come either from nothingness, through an act of creation, or else from the kingdom of darkness, through the Church of Jesus Christ. Before this door was opened, there was no one inside but the free-born citizens; none but the children of light who had always stood loyal to the throne. It is said that some of the angels "kept not their first estate, but left their own habitation"; and those were banished, never to return.

Him the Almighty Power  
Hurled headlong flaming from the ethereal sky,  
With hideous ruin and combustion, down  
To bottomless perdition, there to dwell  
In adamant chains and penal fire.



But for sinful man more merciful thoughts prevailed. A new way was opened to save him from destruction, and through the Church, "an entrance is ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

W. A. JONES.

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## Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations].

### FUNDAMENTALS OF THE FAITH

#### V. \* THE ATONEMENT

*And when I see the blood I will pass over you—EXOD. xii. 13.*

AN awful night was that night of woe and death in Egypt. Retribution long delayed had overtaken Pharaoh at last. Every plague had only served to harden his heart, so that he would not let God's people go. God was to make an end at last. It was not the elements of nature that were to bring on Pharaoh God's last sore judgement. Said Jehovah, "I will pass through the land of Egypt this night and will smite all the firstborn . . . I am the Lord." At midnight God passed over the land and smote the firstborn. Who shall stay His avenging hand, or say why smitest Thou? One bitter wail rent the air. The nation was heirless. There was death in every house. Mothers refused to be comforted because their firstborn were not. Pharaoh got off his throne with his "hardened" heart now broken, convinced that oppression was a crime, and that it was a fearful thing to fall into the hands of the living God.

But in Goshen all was different. He who "casts down princes and exalts them of low degree" had spoken to His people and they were not slow to obey His word. They were ready to march out of Egypt with their staff in their hand and their loins girt. On the tenth day they selected a lamb, and on the fourteenth day they killed it according to their families and sprinkled its blood on the lintel and two sideposts. God saw the blood thus sprinkled. He honoured their faith and passed over them and they were saved.

Such was God's way of saving His people. It was by blood. He changeth not. He still saves and He saves by blood. When He sees the blood He passes over. *God has made the blood the life.*

(a) *This is true physically.* The life is in the blood. We feel it in the heart. We see it in the cheek. By its means we have energy, consciousness. The faster it courses through our veins, the more life we have. Strange that God should put the life in the veins where it can be drained. Why did He not put it in the bones? How careful men are that their veins are not injured. Why? The life is there. The blood is the life. What is death but the blood ceasing to be blood—ceasing to course through the veins—the pitcher broken at the fountain.

(b) *And the blood is the life spiritually.* As in the natural so in the spiritual. God has made the blood the life. Where God sees it, His angel of death passes over. There is not death but life.

The blood is *the life of religion*. Indeed, it is the root idea of all religions, false or true. The Bible is divine, living, saving because it is a Book of blood. From Genesis to Revelation, we see the living stream, which makes every Book fresh, and seals it the Book of God.

*Drain the Bible* of the sacrificial, cleansing blood, and it becomes a corpse. It would cease to live as the "Word of God," and be no longer quick and powerful. It would interest, yea, charm, because of its age, beauty of style, simplicity of language, and variety of writers. As a historical document it would be valuable; for its moral precepts it would be imperishable. But take away the one scarlet thread which binds it to our hearts, drain it of its blood, you destroy its power "to prevail" with God and man. So long as the blood is there, so long as it speaks of sacrifice for sin, of substitution, mercy and life, it will be life-giving, divine. Other books live for a while, but the Bible will increase while they decrease.

*The Bible reveals*

I. GOD—Holy, "which is, which was, which is to come."

None but Thy Wisdom knows Thy might,  
None but Thy Word can speak Thy name.

So holy that He cannot look upon sin with any degree of allowance. No other book has thus described Him.

II. MAN—unholy, impotent, dead. The poet, the novelist, the historian, have not so clearly portrayed man.

III. THE TWO—GOD AND MAN MADE ONE BY THE BLOOD. "I have given it to you upon the altar," for it is the blood that maketh "atonement for your sins." "Almost all things are by the law purged with blood, and without the shedding of blood there is no remission." So holy and jealous is God, that, only through the blood of sprinkling could man approach Him. Only blood can cover sin. The blood is the life; and the sacrifices drew their virtue from His blood. "If the blood of bulls and of goats and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much

more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your consciences from dead works to serve the living God" (Heb. ix. 13, 14). Calvary is the Mount of Immortality. There was shed the blood of the new covenant. "When I see the blood I will pass over you."

*There is, then, no salvation save by the blood.* Men have not argued this. They have taken it for granted. They have erred in the nature of the blood required; they have erred in the method of presenting it; they have never erred as to its necessity. Not one step dare man take towards God without the atoning blood. All nations are one here, *e.g.*, the ancient Druids, the modern Hindoos. A certain preacher says, "The pagan idea of salvation . . . that it is by blood." The idea is not pagan, *the idea is divine*. It is of God. We are saved by the blood. "Christ our Passover is sacrificed for us." He gave His life for the world. His blood is our life. "He was wounded for our transgressions," etc. His cross is our peace.

Do not shift the moral centre of the gospel from Calvary to the Mount of Beatitudes or elsewhere. He did not hunger or thirst for our sins. He did not work miracles or teach for our sins. It is expressly said, "He died for our sins." We are redeemed by His blood.

If you do away with the blood you do away with the Atonement, and the Atonement is the *central doctrine of Christianity*. "Take that away you obliterate Christianity. If Christianity were merely the imitation of Christ, the imitation of any other good man—Paul, or John might become a kind of Christianity. If Christ's death were simply martyrdom for truth then with the exception of a certain degree there is no difference between the death of another good man and the death of Jesus." "Ye are redeemed . . . with the precious blood of Christ as of a Lamb without blemish and without spot."

*The fact was familiar and the truth vivid to the Israelite.* By blood he came out of Egypt. It was ever before him—in ritual and worship. It sprinkled him, it reconciled God to him. He saw it falling from the hand of the priest. How it humbled him. He had no eyes for the priest himself—his gorgeous robes, his flashing mitre, or brilliant breastplate. His was a deeper sense than admiration. That was penitence, and the pity of God. The blood taught him the sinfulness of sin, the righteousness of God. It brought pardon, purity, peace.

*If the idea be less familiar to us, the fact is all the stronger.* The Jews had the type, the shadow; we have the antitype, the substance. Ours is:—

A sacrifice of nobler name  
And richer blood than they.

"The Lamb slain from the foundation of the world." In the Scriptures the purport of the death of Christ is set forth under three figures:—

I. REDEMPTION, *e.g.*, the redemption of a slave. "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." Dr. Dale says:—"The ethical idea of redemption has lost much of its sharpness of outline because we are not in the habit of paying ransoms, but to the Jew the idea was very familiar. The law regarded ransoms with much minuteness, *e.g.*, the redemption of a slave, the first-born, or the possession of an inheritance, usually paid in money, but in a large class the sacrifice of the life of one creature redeemed another from death." According to this figure sin is slavery, sinners slaves. Man has no ransom to offer for his sin, but God the Father gave the Son, who offered upon the Cross the unblemished life as a ransom for us all.

II. SIN-OFFERING OR PROPITIATION. Hence John pointed to Christ as "The Lamb of God who taketh away the sin of the world." So at the institution of the Lord's Supper our Lord said, "This is My Blood which is shed for many *unto* remission of sins." "The eternal Son of God had himself become man, and as human nature was present in Adam when he tainted his posterity with sin, so was human nature present in our Lord, when, by the voluntary offering of his sinless life 'He bare our sins in His own body on the tree.'" All humanity was represented by Him. All that is ours became His—our sin included—and all that is His became ours—even that perfect righteousness which swallowed up and expiated our sin. He propitiates and is Himself the Propitiation for our sins.

III. RECONCILIATION. The at-one-ment, *i.e.*, bringing two together who had been at variance. "God was in Christ reconciling the world *unto* Himself." We have to be reconciled to Him. Christ has gained God's favour. So we beseech you "Be ye reconciled to God."

The Israelites had to slay the lamb and to sprinkle the blood each for himself. We have our part to do. Hence *believe and be saved*. He that believeth receiveth the atonement. Faith is taking God at His word. It is the means of which the blood is the life—the saving power. Faith sees, faith appropriates. We see the sacrifice—the blood. God too sees our faith therein—He passes over and forgives.

My soul looks back to see  
The burden Thou didn't bear,  
When hanging on the accursed tree;  
And knows her guilt was there.

Believing we rejoice  
To feel the curse remove:  
We bless the Lamb with cheerful voice  
And trust His bleeding love.

*Lastly, there is the new life.* As with Israel, freed and delivered so with the believer. "Now are we become the sons of God." His blood-bought ones have His Spirit within them. They are "a new creation" sealed His, the expression of whose life is, "unto Him that loved us and loosed us from our sins by His blood; and hath made us to be a kingdom, to be priests unto His God and Father; to Him be the glory and the dominion for ever and ever." Amen.

JOSEPH JOHNS.

## THE HOMES OF ISRAEL'S LORD

*The Lord is there*—EZEK. xlviii. 35

In the final section of this book (chaps. xl-xlviii.) we have a picture of the people of God redeemed, washed, sanctified, and in a condition of felicity. There is a singular blending of the allegorical and the real, the natural and the super-natural. The section closes with the grand conception that religious perfection is realised only through the personal presence of the Lord among His people. "The Lord is there."

I. THIS MAY BE SAID OF A NATION WHERE GOD IS HONOURED.

1. *In the national laws*, where the statute book is absolutely in harmony with the moral law, and where there is no perversion of judgement.

2. *In social customs and habits.* Family purity; sobriety; the rein in the mouth of lust and pleasure; Sabbath-keeping. But when the family is corrupted at its spring, when "drink" is regnant and gambling is rampant, when commerce is a realm of utter selfishness, how can it be said "The Lord is there"?

3. *God has been with our nation.* He has given us immense territory, power, influence. Are we to forfeit all this? Shall we not if we drive away God, if the principles for which the Puritans fought and bled are abandoned, if political partizanship is dearer and more sacred than the advancement of temperance, righteousness, and justice? God is the true life of a nation. He is infinitely more than wealth and prestige. For His presence we should ceaselessly pray.

II. "THE LORD IS THERE"—THIS MAY BE SAID OF A CHRISTIAN HOME. A home where His altar is reared, where His name is honoured, where the children are taught that goodness is more than gold or social rank, where a simple, true, loving life, free from shams and shows, is lived, where airs of sanctity are conspicuous by their absence, where life is as natural, as bright, as sweet as the flowers in its Christlikeness; "the Lord is there" to guide in perplexity, to comfort in trouble, to be a sheltering canopy and a cheering fire.

III. THIS MAY BE SAID OF NATURE. Nature is all pervasive with God, and the sincere man may realise this. A good deal



depends on training; more on natural insight, on intuition, which grace makes more keen. Blessed are they who have an habitual sense of the nearness of God, who commune with Him in great gladness in the sights and sounds and the spirit of this beautiful world; and know that such communion ennobles and purifies the soul and attaches it to God. Theological controversy; speculations in regard to the Pentateuch, etc., are often a mere waste of time. Much more profitable is it to study God in the revelation of nature, through which the Eternal Word still speaks to men. Young people, see ye God everywhere. Wherever there is loveliness, design, the evolution of purpose—there is God.

IV. THIS MAY BE SAID OF LITERATURE. All sublime thought is in some sense the production of the Holy Spirit. The Lord is in Plato, in Shakespeare, in Milton; in the poets and philosophers and ethical teachers of all ages and lands.

V. MUCH MORE THE WORDS OF OUR TEXT ARE TRUE OF THE CITY OF GOD, HIS CHURCH AND HIS SANCTUARY.

"The Lord is there." "The Lord loveth the gates of Zion." "God is in the midst of her." "Whosoever two or three are gathered together in My name there am I."

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|----------------------------|--|
| 1. <i>In His energy,</i>   | } in the presence and manifestation of<br>the Holy Spirit. |
| 2. <i>In His holiness,</i> |  |
| 3. <i>In His love,</i>     |  |

1. *This is the secret of the Church's safety.* The Lord God is her guardian and defence. "As the mountains are round about Jerusalem," etc. (Psa. cxxv. 2). No enemy can prevail against her. Omnipotence is her bulwark. Cast a spear against a wall of adamant and see what will be the result! Men laugh at the assumptions of the Church; but she is mistress of mightier forces than King Edward.

2. *This is the secret of her power.* Not of carnal and material forces, but of the power of love, power to win, power to overtake and conquer evil. Look at the impression she is able to make on the masses wherever her forces are rightly organised, wherever she is faithful. God is in her, but she does not always realise this; she does not always utilize God for human salvation. This is spoken to her shame.

3. *This is the secret of her gentleness, pity, tenderness:* the Spirit of Christ in her.

Where God is felt to be there is enterprise for Him, there are liberality and sacrifice, there is fruitfulness, and there is the beauty of the Lord.

These manifold ramifications of the new temple service, which are described by the prophet in these chapters, may represent the organization of the Christian Church, its order of services, its detailed plans and its operations; *but the Lord is*

*not in these, but in the Church of living men.* This is His true sanctuary. His glory is in the hearts and faces of believing worshippers. The man carries the power into the organization. He is the living force. The organization is but the cold steel of the engine; the man is the reservoir of energy when he is God-inhabited, God-filled.

The Lord is the Captain of hosts. We but lift up banners in His name. Some trust in horses and some in chariots, but we in the name of the Lord. We will not dispense with the horses and chariots—at least not yet—but they shall be the instruments of a God-filled Church so far as they may be necessary. Where God is His wisdom will direct our campaigns, His love will inspire tenderness as well as strength; and the militant host will be a fresh incarnation of the Eternal Son in His conquering grace.

“The best of all is God is with us”: this was Wesley’s dying conviction. The Lord was there in that sick room to comfort the saint on the margin.

Is He with us still? We have the same teaching, and largely the same methods. Have we a present Lord? Ask the great Missionary Churches? Ask the men in China and India and the West Indies and South and West Africa. Ask the men in our City Missions. Ask Peter Thompson and S. F. Collier. Ask those who in their work are face to face with the grossest forms of evil; and with one accord they will answer “YES.”

“Lo! I am with you alway”—alway. He may seem to hide Himself in some places because of our unfaithfulness—to teach us the impotence of our methods without Him, to lead us to call on Him for the fuller manifestation of His presence. He had hidden from Israel, and dark days of national punishment had resulted. Then the nation had turned to Him repentant; and once more He had come to them to create the new heart and to walk and live in His people. His glory had come from the Orient and filled the sanctuary.

We must do the same if God has hidden Himself from us as individuals or churches. Then His glory will come from the East, from the morning of hope and faith, not from the eventide of despondency and despair. R. CORLETT COWELL.

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#### \* DISQUIETING THOUGHTS AND DIVINE CONSOLATIONS

*In the multitude of my thoughts within me, Thy comforts delight my soul—PSA. xciv. 19.*

Thus the Psalmist expresses the greatness of both his sorrows and his consolations. A great many thoughts were passing through his mind, thoughts which were continually changing, conflicting, troubling, and bewildering him, a restless confused

crowd, hurrying hither and thither, battling one with another. A few of such thoughts are painful enough, but he had a "multitude" of them, a disturbed and almost countless throng. But amid all he was greatly soothed and solaced and comforted, even delighted—made to leap for joy of heart. What a striking and heartening illustration of the power of Divine grace amid perplexing sorrow and care.

The true servants of God in all ages have been familiar with such experiences. The Bible and the annals of the Church teem with illustrations, nor are we strangers to such troubled and distracting thoughts.

I. THE SOURCES AND CAUSES OF THESE BRANCHING AND BEWILDERING THOUGHTS ARE NUMEROUS. We can only review a few of them as samples of the "multitude."

Sometimes they are induced by the prevalence of sin, and the depression of the Church. To such causes the psalmist alludes. The stolid insolence and blatant blasphemy of the Lord's enemies vexed his righteous soul. And so it has done the best of men that have ever lived. Do not many conflicting thoughts often arise in our minds, as we mark the spread, the prevalence and the potency of irreligion, scepticism, intemperance, sensualism, betting, and gambling in the world, and of formalism, ritualism, lukewarmness, worldliness, and kindred evils in the Church?

At other times these thoughts are awakened by a painful sense of our own imperfections; the onerous character of the duties to which we are called; the evil forces arrayed against us; the great trials of life; the contemplation of death and its eternal issues. Oh! would it not seem that children of dust and sin, insignificant and unworthy and helpless of ourselves, with such strange and alarming tendencies to depart from the living God; would it not seem that we have very much in us and about us to induce the "multitude" of disquieting "thoughts"?

II. AND WHERE, OR IN WHAT SHALL WE FIND RELIEF AND SOLACE AND COMFORT? We naturally look to some source of consolation. Some seek it in philosophy—the rational and scientific explanation of things, and they endeavour like the old Stoics to blunt and destroy their feelings and susceptibilities, by cherishing the theory that the ills of life are unavoidable, that they are governed by unalterable fate, and that it is the best way to submit to their tendency without complaint. No comfort worthy the name is secured in that way. To destroy sensibility is not to produce comfort. Others seek consolation in the gloomy negations of Infidelity: in the pleasures of sin and the gaities of the world; in their convivial friends.

But GOD is the only source of satisfying and abiding consolation, for He is the God of all grace and comfort.

Hence the triumphant declaration of the text. His people have sources of consolation of which the world knoweth not ; consolations as varied as their needs, as full as their desires, and as free as their indigent circumstances require.

One is *the paternal character of God*. He is in a special sense the Father of all who truly believe in Jesus Christ, and that is a sufficient warrant for His constant concern for their happiness and welfare. He does nothing inconsistent with His paternal wisdom and mercy and truth. He never errs in the time, the place, the kind, or the continuance of the trial. It is precisely the thing they need, and nothing could be altered without injury.

He will evolve, we know not how,  
The purest good from every ill ;  
Then like wise children, let us bow,  
In meek submission to His will.

Another of these comforts is *the declarations and promises of God's word*. The Scriptures abound not only in general announcements, but in particular assurances and pledges to the perplexed and anxious and burdened. The promises given to us are "exceeding great and precious" because of their power in supporting and comforting and elevating the soul. How bereft should we be of consolation but for the declarations and promises of God's word. Let us cling to them with unwavering confidence.

*His own gracious presence* is another comfort. The sense of the Divine presence is the secret of abiding consolation and holy endurance, our mighty stay and strength at all times. It is a common experience among true Christians, that God comes nearest and His presence is greatest amid the great trials of life. Dr. Paton, the great missionary, says, "It is a sober truth, and it comes to me sweetly after twenty years, that I had my nearest and dearest glimpses of the face and smile of my beloved Lord, in those dread moments when musket, club, or spear was being levelled at my life. Oh, the bliss of living and enduring as seeing Him who is invisible."

These are samples of the "comforts" that delight God's people amid the multitude of thoughts that throng and strive one with another ; comforts that not only console but "delight," not only silence their murmurs, but transform them into praises, not only repress discontent, but awaken joy. Then like the psalmist let us testify to these Divine comforts, that others may be comforted in like manner.

CONCLUSION. These comforts are not for the careless and impenitent and undecided. They do not apply to all irrespective of character. "All the promises are in Christ, yea, and in Him Amen," sure and certain as the throne of God. There is nothing to hinder your being "in Him," spiritually united to

Him, but that which exists in yourself. He invites you to this sacred union, with a pathos and tenderness that ought to win you at once. Then come, now and here, with all your sins and sorrows, and you will find that God has built for you a highway of comforting promises, from the depths of your sin, right up to the splendours of His Throne. . . . ALFRED TUCKER.

#### REVERENCE

*Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe*—HEB. xii. 28.

We are often told that reverence is the foundation of character. Without it a man may have glittering and superficial cleverness, but he cannot have the highest purity of life. He who does not bow before the splendour of moral goodness will never carry himself bravely or tenderly. Where there is no reverence there will be coarseness of character and vulgarity of conduct. Of all the forms of moral goodness, is there one more beautiful, more indispensable? When Sir David Brewster laid down the microscope through which he had been examining the petals of a flower he exclaimed, "O Lord, how manifold are Thy works! In wisdom hast Thou made them all." And is it not the reverent soul alone that can see the invisible and infinite beauty of things? One of the great factors in the building up of the Jewish nation was the emphasis laid upon filial reverence. This is expressed sometimes in words that seem to us stern, even to harshness: "Cursed be he that setteth light by his father or his mother." "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out and the young eagles shall eat it."

An atmosphere becoming the sanctity of public worship needs ever to be created by preachers and teachers so that our boys and girls may acquire and maintain a reverential deportment when coming in or going out of our sanctuaries. It was surely for our learning that Solomon's Temple "was built of stone made ready at the quarry, and there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building."

No workman's steel, no ponderous axes rung;  
Like some tall palm the noiseless fabric sprung.

Those who hear the heavenly voice saying, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," will not sit bolt upright with eyes wide open, or read hymns, during prayer-time. How rarely do you find the spirit of irreverence in a truly great man. Perhaps being familiarized with sacred things makes us



specially liable to this error. Nadab and Abihu were the elder sons of Aaron; heirs of high privilege; chosen and consecrated priests; and a vision of the God of Israel was vouchsafed them: "And there was under His feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness." And yet you read this solemn utterance, "Nadab and Abihu died when they offered strange fire before the Lord." What form their irreverence took we do not know. Whatever it was, it was the expression in the sanctuary of a careless, irreverent worldly temper. Who can ever forget that tragic scene in the Temple when the haughty King Uzziah insisted upon burning incense with his own hand, and was smitten by God in the act, so that he was a leper unto the day of his death and dwelt in a leper house?

We forget that there are sins that beset religious life and hours of worship. I know some will say, we are no longer in O.T. times; we worship a tolerant, humane God, who condones human weaknesses. Yet a N.T. writer, presses upon us the sanctities of worship, saying, "Our God is a consuming fire." We do not see dead men carried forth in their coats from before the sanctuary as Nadab and Abihu were, but may not living bodies pass from the presence of the Holy One with dead souls? We do not see the spot of leprosy on the flushed forehead, but may not the fatal patch whiten on the hidden man of the heart? God is Love—God is a consuming fire. He is both. Perhaps to-day we lack the conception of the inherent righteousness of God. The love of God does not reduce Him to an unfailingly lenient and moral Incapable who cannot be angry with sin. When we go to the House of God it must be to offer more than languid patronage to the Almighty. Is worship a matter merely of sentiment and taste? Is there nothing to fear in God? Listen to these words: "When ye come to appear before Me, who hath required this at your hands, to trample My Courts?" "To trample My Courts," as if the loud, irreverent tramp in God's house was an offence to Him.

There is a fatal familiarity with sacred things. It is possible to lose a thing by the way we approach it. I read somewhere of a party of flippant tourists who were on the Rigi waiting to see the day dawn, but by their noisy irreverence they missed the very glory they had come to see. Is it true what some tell us, that irreverence is the fault of our age; that there is a diminishing sensitiveness toward the majesty and holiness of God? It is difficult to say. A minister had just finished pronouncing the benediction in a Sunday morning service when he heard a lady say to a friend, "Did you know that my cook had left?" It may be that we leave our places of worship sometimes with no deep, inexpressible wonder upon our faces;

and that too often there is nothing about us to suggest that we have been looking at things stupendous and overwhelming.

Describing the appearance of the Son of Man, John said: "And He had in His right hand seven stars; and out of His mouth proceeded a sharp, two-edged sword (the last thing to expect); and His countenance was as the sun shineth in its strength. And when I saw Him, I fell at His feet as one dead." That is the Christ the Church of the Living God must worship and reverence as He worshipped and revered the Father. When Christ entered the Holy of Holies to pray He said, "Holy Father," "Righteous Father," not "Loving Father." And it was Christ Himself who said "The true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be His worshippers." It is a beautiful and pathetic saying, "The Father seeketh!" The Almighty and All-Sufficient revealing His desire. May there come to all the Churches a revival of the reverential fear of God!

E. I. LYNDON.

## SPIRITUAL DESPONDENCY: ITS SOURCES AND CURE

### *Psalm xlii. 5*

The 42nd and 43rd Psalms, were originally, it would seem, a single poem. The author is unknown, but he was probably a Levite who was prevented from taking part in the Temple services. In the text which forms with slight variations a thrice-repeated refrain, he rebukes his unquiet soul and encourages it to hope in God. We have to consider

#### I. THE SOURCES OF SPIRITUAL DESPONDENCY

(a) It is sin and the result of sin, alienation and separation from God, which are the most frequent sources of spiritual unrest and disquiet. If we believe in the immortality of the soul and realize that we are created in the Image of God, we can have no spiritual peace or joy without knowing that we are in a right relationship with the Father of our spirits, and sin indulged in and unforgiven brings discord between the soul and God. We cannot look up to our Father in Heaven and say "I am thine" if we are conscious of unforgiven sin. We seek rather to hide ourselves from the Divine Presence. So if we ask ourselves, "Why art thou cast down, O my soul? and why art thou disquieted in me?" We shall often answer our own questions by saying, "Because I have sinned against Him in whose Image I was created. I am a stranger to peace, because I have wandered from my God and Father."

(b) Other sources of spiritual despondency are the various trials of the Christian life. Some have a profound sense of the mysteries that surround us; others have to endure the stress of the conflict with evil; others have a gloomy temperament

and are weak in faith ; while all have to undergo some form of spiritual probation, for God tries his servants in every age that they may be "partakers of His holiness."

## II. THE CURE OF SPIRITUAL DESPONDENCY

After the Psalmist had rebuked himself for his despondency, he encouraged himself to rest his unquiet soul upon the loving care of God. "Hope thou in God; for I shall yet praise Him for the help of His countenance."

(a) *The need of hope.* Hope is of infinite importance in matters that concern the welfare of our immortal spirits. We cannot "press toward the mark for the prize of the high calling of God in Christ Jesus" unless we hope in our Father in Heaven.

(b) *The ground of hope.* Hope in God rests upon His love towards us. We cannot hope in Him, unless we feel that He will willingly pardon all our iniquity. Sin fills us with guilty fears but a sense of His pardoning love in Christ will cause fear to give place to hope. And as our hope in Him grows stronger and stronger, we shall learn more and more fully that He rejoices to bless us and that He delights in our highest well-being both in this world and that which is to come. So shall we "praise Him for the help of His countenance" and we shall pursue with joyful alacrity the upward way until He calls us to Himself, that we may rejoice for evermore in the unclouded sense of His presence and favour.

H. P. WRIGHT, B.A.

## AMBITIOUS TO PREACH CHRIST

*Yea, being ambitious to preach*—ROM. xv. 20 (R.V. MARGIN)

No apostle recognised more clearly than St. Paul that he was the divine instrument by whom "Christ wrought" "for the obedience of the Gentiles by word and deed in the power of signs and wonders, in the power of the Holy Ghost" (vers. 18-19); and no man refused more steadily to receive the glory of another man's labour. He dared not take the credit of the work of fellow-toilers. He will stand or fall by what he himself has been enabled to do by the energy of God, and his glorying in Christ shall be for the blessing vouchsafed to this work. He had been chosen for a wide, unbroken, unredeemed field of labour—"from Jerusalem and round about even to Illyricum" (ver. 19), and he declares that he was "ambitious to preach the gospel not where Christ was named" (ver. 20, R.V. marg.), but where "no tidings of Him came" (ver. 21). This was the aim of his life. This he made a point of honour, as the Greek signifies.

I. THIS WAS A HOLY AMBITION. To preach, to evangelize (for that is the word here), to make known the glad tidings to

degraded idol-worshippers, and to diffuse the light of mercy and salvation to those whose understanding was veiled by ignorance. What ambition can equal this? He might have chosen to shine in some earthly sphere, to spend the strength of his great intellect on the reformation of a decadent Judaism, or on the problems of Gentile philosophy. But a new ambition seized upon him, when on the way to Damascus he met the Lord Christ to whose mightier spell he became subject. To spread the knowledge of His Master, to win disciples who should be "full of goodness, filled with all knowledge," "with joy and peace in believing, abounding in hope by the power of the Holy Ghost" (vers. 13, 14); this was now everything to him.

II. THIS WAS A MANLY AMBITION. To go where none had gone before, to face the hardships of the pioneer, the loneliness, the absence of sympathy that must be his lot amongst strange and alien people; to welcome the perils of travel and inhospitality, to go forth to meet eagerly the labour of breaking up new ground, iron-hard to the coulter of the plough, and the tooth of the harrow, ground into which the seed of the Kingdom had never yet fallen. This will try his metal; this would tax his resources; this would afford a fine field for the exercise of courage and zeal, and for the display of fidelity to his Lord. But this is the task he longs to put his hand to.

III. THIS WAS A SELF-EFFACING AMBITION. The very idea of worldly ambition, which is self-exaltation, is foreign to it. Ambitious "not to build upon another man's foundation." Let the other man have the glory due to him, I, says St. Paul, will put in my own basal work; and leave him to finish and adorn what he has begun.

To do foundation work is the most difficult part of the erection—to delve, to blast the rock, to clear away the *débris*, to put in the heavy lower courses. Solid work, real work, that will carry the weight of the super-structure must characterize the foundation. The foundation builder must be no scamp who is the slave and victim of mere appearances. He must be a true man, to whom show means little and reality everything. He must be content to find his reward in his labour. For it is usually those who lay the upper courses and put on the top stories and who guild the facade that get the glory here; not the toilers whose work is largely unseen and unappreciated though so absolutely necessary.

St. Paul did not want praise of men. He wanted to get the work done. He wished others to be faithful and do their part and to get the full reward of it. He would do his own work, building up the whole edifice from the foundation. He would select the virgin field notwithstanding the forest that had to be cleared and the swamp that had to be drained. Let others go over the reclaimed land when the crops waved in the sunshine.

## HOMILETICS

He would produce golden ears where none had grown before. This was his ambition—to raise up subjects to his Lord where only rebels had before existed, to supersede the heathen shout in the temple of some licentious deity by the simple beautiful hymn of praise to Christ in the plain room where the disciples met to worship, to plant the trees of righteousness and love and peace in the spaces of human life where the trees of evil had flourished. This was his aim. To concern himself directly with this would be a supreme point of honour with him, indeed, would be his crowning ambition. R. CORLETT COWELL.

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### MAN NOT A CREATURE OF CIRCUMSTANCES

*If thou faint in the day of adversity, thy strength is small—*  
PROV. xxiv. 10.

#### I. ADVERSE CIRCUMSTANCES.

1. *Adversity comes to us as the common lot of mortals.* We are born to it in a sinful world like this. Job v. 6, 7. Saint and sinner have affliction of body and mind, losses in business, disappointments of all sorts, sometimes unreasonable and bitter enemies, and finally have to meet death it may be in torture.

2. *Adversity comes to the Christian as painful discipline.* To the best men life is always a probation, implying trial, difficulty, struggle, to test and perfect character. "In the world ye shall have tribulation," and have it to the end in one form or another, as there is unceasing conflict between good and evil. John xvi. 33.

#### II. THE DANGER OF FAINTING IN ADVERSE CIRCUMSTANCES.

1. *Danger comes to us from our weak points.* We all have our weak points. We are painfully conscious of them. They are often known to others, but they are best known to ourselves. These constitutional infirmities have been our plague through life, and they may torment us till death. We must watch and pray against our weaknesses.

2. *We are in danger from our strong points.* "Let him that thinketh he standeth take heed lest he fall" (1 Cor. x. 12). Self-confidence often leads to defeat. Men frequently fail in their strong points thinking there is little danger in such cases. We have many illustrations in history and biography. Moses, David, and Peter are Biblical illustrations.

#### III. IF WE FAINT IN ADVERSE CIRCUMSTANCES THE CAUSE IS CLEAR: Our strength is small.

1. *Not because God's grace is insufficient.* God provides iron shoes for rough roads (Deut. xxxiii. 25). God gives strength adequate to the occasion (Deut. xxxi. 6). We cannot stand in the strength of reason, or in the strength of will, or in the strength of knowledge, or in human strength of any sort; we



can only stand in Divine strength, and that meets every emergency. By God's grace we can rise superior to all circumstances, conquer the most formidable difficulties, and perform the hardest Christian duties.

2. If we fail under severe test the reason is the smallness of our strength *through neglect of prayer, faith, and obedience*. We have not properly used our spiritual faculties and resources; have not fully availed ourselves of the abundant supplies of grace; and so have been like Samson when shorn of his locks by yielding to temptation.

It is so if we faint in *hard work for God*; in difficult Church enterprise; in social work in the slums; in mission work in the foreign field. We can only convert men instrumentally when we are strong in God and "in the power of His might." In God's work we have to go against wind and tide, secret, subtle or open persecution, and the desertion of comrades. But when our strength fails God "gives power to the faint." He places no limits to His grace; we may draw on His resources to any amount; those resources are infinite.

For *ourselves and others* we may come with Christian boldness to the throne of grace. We are allowed to press our case like Abraham, Jacob, Moses, Paul, and Christ Himself. If God does not immediately give what we ask He keeps us from fainting in personal, family, ecclesiastical or national adversity. The weak man fails in adversity, the strong man bends circumstances to his will and purposes. WILLIAM UNSWORTH.

### \* CONQUERING THE WORRY HABIT—*St. Matt. vi. 25*

#### OUTLINE ADDRESS FOR P.S.A.

Perhaps one of the most prevalent faults of the day is the habit of fretting. It is usually as pernicious as it is prevalent, for it affects both the physical and spiritual life in an injurious manner.

Rules for conquering the insane folly of worrying:—  
 1. Realise it as an enemy which destroys your happiness.  
 2. Realize that it can be cured by persistent effort. 3. Attack it definitely as something to be overcome. 4. Realize that it has never done and can never do the least good. It wastes vitality and impairs the mental faculties. 5. Consider what must be involved in the truth that God is infinite and that you are a part of His plan. 6. Memorise some of the Scripture promises, and recall them when the temptation to worry returns. 7. Help and comfort your neighbours. 8. Forgive your enemies and conquer your aversions. 9. Induce others to begin the work of emancipation from the worry habit. You remember John Newton says about our trouble. "Sometimes I compare the troubles we have to undergo in the course of a

year to a great bundle of faggots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundles, and gives us first one stick, which we are able to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our trouble by carrying yesterday's stick over again to-day." *Theodore F. Seward.*

### MYRRH THE TYPE OF JESUS—*Can. i. 13*

Myrrh may well be chosen as the type of Jesus on account of its preciousness, its perfume, its pleasantness, its healing, preserving, disinfecting qualities, and its connection with sacrifice. But why is He compared to "a bundle of myrrh?"

1. For *plenty*. He is not a drop of it, He is a casket full; not a sprig or flower of it, but a whole bundle. There is enough in Christ for all my necessities; let me not be slow to avail myself of Him.
2. For *variety*. "In Him dwelleth all." Marvellous variety—Prophet, Priest, King, Friend. Consider Him in His life and death; view Him in His gentleness and courage—everywhere He is a "bundle" of preciousness.
3. For *preservation*. Not loose myrrh to be dropped on the floor or trodden on, but myrrh tied up—to be stored in a casket. We must value Him as our best treasure.
4. For *speciality*. The emblem suggests the idea of distinguishing, discriminating grace. He gives forth His perfume only to those who understand how to enter into communion with Him, to have close dealings with Him. Oh! choice and happy who are thus made to say, "A bundle of myrrh is my well-beloved unto me."

*C. H. Spurgeon.*

### Notes and Illustrations

THE ATONEMENT.—The various N.T. writers agree to teach frequently and conspicuously that (1) the death of Christ is, even as compared with His spotless life and matchless teaching, the means of our salvation; that (2) for this end He deliberately died; as (3) the only way of pardon for sin. Paul adds that (4) the need for this costly means of pardon lay in the justice of God. This last is a legitimate inference from teaching common to all N.T. writers. For justice is the attribute which takes special cognizance of sin: consequently a need created by sin must have its root in the justice of God. This remarkable agreement is indisputable proof that this teaching is due to the Great Teacher at whose feet sat all the N.T. writers. Thus documentary evidence compels us to believe that the Author of the religious impulse which has saved and is saving the world taught that the pardon proclaimed by Him was to come through His own approaching death, and that for this end He was about voluntarily to die. This we must accept as well-attested historical fact.—*Beet.*

DIVINE CONSOLATION.—If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life as the power that is to sustain him under trials, and enable him manfully to confront his afflictions—I must point to something which in a well-known hymn, is called “The old, old story,” told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—*W. E. Gladstone.*

“*I am with thee.*” Not only within call, but present, by your side, as your Companion and Counsellor, Friend and Father. “With thee” at all times and in all places, and when you pass through the mournful vale. Some years ago there was a mining disaster in Camborne, Cornwall. The rescuers could not succeed in one case; they could hear certain sounds, but could not get to their comrade, and one of them called to the poor fellow, “Osborne, are you alone?” “No,” he replied, “God is with me,” and then a song came out of the darkness—

“When other helpers fail, and comforts flee,

Help of the helpless, O abide with me!”

Hudson Taylor, the founder of the Inland China Mission, lost his wife when there was no other European in the district. He had to close her eyes alone, and with his own hands dig her grave, and put her in it, and then throw the earth upon her and close the grave, with no friend to help or comfort him. As he sat that night by the bedside of his motherless bairns, a great sharp pain came into his heart, and it seemed as if it would tear it in two. He fell on his knees and cried, “O Lord Jesus, Thou didst promise if I would follow Thee I should want for nothing;” and His Saviour came and stood before him, and, stretching out His hand towards him, said, “Is it not so? What lackest thou?” “Companionship” was rising to his lips, but Christ anticipated it and said, “I am with thee,” and there came a great satisfying peace into his soul, and looking up into his Saviour’s face he was able to reply, “Nothing, Lord.”

WORRY.—The precept to avoid anxious care is earnestly inculcated by our Saviour again and again; it is reiterated by the apostle, and it is one which cannot be neglected without involving transgression, for the very essence of anxious care is the imagining that we are wiser than God, and the thrusting ourselves into His place to do for Him that which He has undertaken to do for us. . . . Anxious care often leads to acts of sin—to use wrong means to help ourselves. This sin leads to a forsaking of God as our Counsellor, and resorting instead to human wisdom. And it makes us doubt God’s loving-kindness, and thus our love to Him grows cold, we feel mistrust, and thus grieve the Spirit of God, so that our prayers become hindered, our consistent example marred, and our life one of self-seeking.—*C. H. Spurgeon.*

THE TEACHINGS OF CHRIST supplies us with three remarkable instances of *practical* answers to *speculative* questions. He was asked “Are there few that be saved?” and replied, “Strive *ye* (literally, agonize) to enter in at the narrow gate.” He was asked again, “What shall this man do?” and answered, “What is that to thee? follow thou Me.” Yet once more, his disciples enquired, “Wilt Thou at this time restore the kingdom to Israel?” His reply was, “It is not for you to know times and seasons” . . . tarry

ye in Jerusalem till you receive the "promise of the Father," till you are endued with the "power from on high." The cumulative form of these three instances, ranging so widely, is very great. Religion, as a whole, has sometimes suffered considerably, and individuals severely, from over-indulgence of the speculative temperament. If we find that our own minds are thus disposed, the words of the great Teacher may furnish a timely caution.



## UNION FOR BIBLICAL AND HOMILETIC STUDY IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1908-1909

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIMOTHY ii. 15.

### SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 14, Waterloo Road, Nottingham.

### GENERAL DIRECTIONS FOR STUDENTS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.
2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BEFORE THE LAST DAY OF THE MONTH to the Tutors and NOT to the Secretary. N.B.—*Late papers cause a great amount of unnecessary trouble.*
3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.
4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.
5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.
6. Students are requested to write their answers to class-questions *in their own words*. They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6d. They go through the post for a half-penny.

### TUTORS' NEW ADDRESSES

Rev. E. Rhodes, Holly Villas, James Street, Rotherham; Rev. J. R. Broadhead, Wesley Manse, Bilston; Rev. Joseph Johns, Kelston, Rugby; F. W. Symes, Esq., Bagshot, Surrey.

### I. HOMILETICS : FIRST YEAR

Students are strongly advised to procure the Revised Version *with marginal references* (R.T.S., 2s. 6d.), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required *unless specially asked for*; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. NO PAPER TO EXCEED 400 WORDS IN LENGTH.

WORK FOR NOVEMBER: Text-book, Chap. iv. Write brief Outline for a Missionary Sermon on Matt. xxviii. 19, 20, giving careful attention to Introduction and Divisions, and show that the latter include the main points of the text.

## II. HOMILETICS : SECOND YEAR

WORK FOR NOVEMBER: Write brief Outline for Evangelistic Sermon on John iii. 16, giving special attention to Introduction and Divisions, and show that the latter include the leading ideas of the text.

## III. HOMILETICS : ADVANCED

WORK FOR NOVEMBER: 1. Read over the First Epistle of St. Peter. 2. Read over carefully the directions for Method II. 3. Say what you think is the (*form*) of the *idea* in ver. 5 of Chap. i.; of ver. 13a of Chap. i.; and of ver. 2 of Chap. ii.; then analyse their contents with the help of this Method.

## IV. THEOLOGY : FIRST YEAR

WORK FOR NOVEMBER: Read pp. 61-81. Questions 38, 39, 42, 43, 44, 46, 49, 50, 51.

## V. THEOLOGY : SECOND YEAR

WORK FOR NOVEMBER: Questions 130, 131, 132, 133, 134, 136, 137, 138. Give exposition of Acts ii. 42.

## VI. THEOLOGY : ADVANCED

WORK FOR NOVEMBER: pp. 63-89. 1. Give a brief account of the Alexandrian School. 2. Mention some of the works of Origen. 3. What was Origen's teaching concerning our Lord Jesus Christ? 4. Give some account of Athanasius and his defence of the truth.

## VII. THEOLOGY

### SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

WORK FOR NOVEMBER: Banks's Theology, pp. 106-157. 1. What is sin? Establish your definition by Scripture. 2. Explain the terms Original Sin, Guilt, and Depravity, giving Scripture proofs. 3. Distinguish between the teachings of Augustine, Pelagius and Wesley on Original Sin. 4. Discuss any passages in which our Lord is distinctly called God. 5. Shew that Christ was pre-existent. 6. How would you shew the sinlessness of our Lord? 7. *Very briefly* explain the four great heresies in regard to the Person of Christ. 8. Write a *short* note on the teaching of the Ritschlian School concerning Christ.

## VIII. BIBLE STUDY

### SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

WORK FOR NOVEMBER: Joshua to David. Read Maclear 54-92, Companion 54-60, 132-138. 1. Comment on the repetition of certain passages in Joshua (chaps. xv. and xxiv.) in the Book of Judges. Give a very brief analysis of the Book of Joshua. 2. Give the names of the kings and peoples who oppressed Israel and the names of the "judges" who effected their deliverance. 3. For what important facts are we indebted to the Book of Ruth? 4. Explain the following terms and quotations:—Cities of Refuge, The Book of Jashar, "Ye cannot serve the Lord," "The glory is departed," "To obey is better than sacrifice," "Is Saul also among the Prophets?" "There is none like that: give it me," "I am this day weak though anointed king." 5. Examine David's conduct towards (1) Saul and (later) Saul's family, (2) his officers Joab and Abishai, (3) his own sons. 6. Who were Michal, Nabal, Asahel, Mephibosheth, Ittai, Ahithophel, Barzillai, Amasa, Benaiah, Araunah? 7. How do you account for Saul's apparent ignorance of David's identity after actually employing him and sending him out to meet Goliath? 8. Give a brief chronicle of the events of David's reign.



## IX. CHRISTIAN EVIDENCES

WORK FOR NOVEMBER: pp. 38-45. Questions: 1. On what ground, touching the nature of man, would you rest the argument for the necessity of a special or immediate revelation of God, and why, for the same reason, is the indirect revelation of nature inadequate? 2. With what limited sense is the word "nature," as a revelation of God, used, and by whom? What is the more comprehensive meaning in which it should be so used? 3. What are the criteria by which the reality and sufficiency of a revelation are to be judged? 4. What are the channels through which such a revelation has been given or received; and how far do they satisfy the requirements of such criteria?

## X. CHURCH HISTORY

*(If five or more enter for this subject)*

WORK FOR NOVEMBER: Poole: pp. 61-98. Questions: Briefly sketch Wycliffe's early career and his attitude towards the Church. 2. Describe his relation to English politics. 3. Summarize his earlier doctrinal ideas.

## XI. ETHICS

SPECIAL NOTE—Make your own clear working outline of each month's portion. After careful study answer the questions set, without any reference to books and also forward your outline.

WORK FOR NOVEMBER: Analyse Section IV. Questions: 1. What has conscience to do with self-consciousness, knowledge, will and duty? 2. What do you understand by free-will? 3. The authority of conscience—what is it? On what is it based? 4. How would you account for the diversities of judgement by conscience in different people?

## XII. ENGLISH GRAMMAR

WORK FOR NOVEMBER: Chaps. xiv., xviii-xxii. Questions: Exx. xiv., xviii-xxii., 1, 5, 9. Analyse Ex. xiii., 4, 5, 6.

## XIII. ENGLISH COMPOSITION

WORK FOR NOVEMBER: Study carefully Part II., Chap. i., Section A. Also read through Part III., Chap. ii. Questions: 1. What are the uses of the Comparative and Superlative Degree respectively? 2. Distinguish between the use of "shall" and "will." 3. Write a brief essay on the 19th Century.

## XIV. COMPARATIVE RELIGION

WORK FOR NOVEMBER: Read pp. 71-125. 1. What is known of the Cuneiform Tablets? 2. Give some account of the "Epic of Creation." 3. What is the system of grouping adopted in Babylonian deities, and make fuller reference to Anu, Shamash, and Ishtar? 4. Indicate the characteristics of the worship of the Babylonians; and of their doctrine of a future life.

## XV. LOGIC

WORK FOR NOVEMBER: 1. Define genus, species, difference, property, accident, and use the terms *man* and *house* to illustrate. 2. What is a proposition? What are its parts? What are the four types of categorical proposition? How are their terms distributed? Give a diagram for each type. 3. Explain conversion, obversion, contraposition, apply each process to the propositions; all metals are elements. No bats are birds. Read pp. 53-76. Learn carefully definition of the parts of a syllogism, § 74, 75, and learn verbatim the six rules of the syllogism. Under hypothetical syllogisms the main rule is important and the change from hypothetical to direct (categorical) form. Make examples of your own, illustrate by diagrams, and work through the exercises at the end.

## XVI. PSYCHOLOGY

SPECIAL NOTE.—Make a clear analysis of the main principles of the month's section, by use of text-book. Study your outline and be able to reproduce the

subject-matter from your analysis, in your own words. After careful preparation, three weeks if necessary, answer the questions set, without any reference to books, and also forward outline.

WORK FOR NOVEMBER: Analyse Chap. iii. Questions: 1. How would a psychologist explain the experience, "I see a bird"? 2. By what various means could you be mistaken? 3. What is meant by the apperceptive group of ideas? How would you distinguish a real precept from an illusion? 4. Explain how an illusion differs from a hallucination. What conditions are favourable to the latter?

## XVII. ENGLISH LITERATURE

WORK FOR NOVEMBER: Primer: Read Sections 50-67. Milton: Read Chaps. vii., viii., ix., x. Read Primer on "The Nativity." Spenser is the outstanding figure in this month's study. A good book of English poetry is Palgrave's "Golden Treasury" (Dent's "Everyman's Library"), 1s. net. It contains the best examples of English Songs and Lyrics produced between 1550 and 1890. Questions: 1. Write a note on Scottish poetry. 2. What do you know of Spenser? 3. Write a note on the Fairy Queen. 4. What are the distinctive phases of poetry after 1580?

## XVIII. N.T. GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, 1s. 6d. Special Fee (in languages) for the Tutor, 2s. 6d. Minimum Subscription for the Union not to be forgotten, 6d.

## XIX. ADVANCED N.T. GREEK

Subject: Pope's *Epistle to Timothy and Titus*, 2s. 2d. Fee (not including Subscription), 5s. Tutor: Rev. R. M. Pope, M.A.

## XX. HEBREW

Text-book: Maggs's *Introduction to the Study of Hebrew*, 4s. 1d. Special Fee and Subscription as in Class XVIII. Tutor: Rev. A. T. Burbridge, B.A. The Tutor will write personally.

## XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

WORK FOR NOVEMBER: Study closely SERMONS v. and vi. Read SERMONS xxxiv.-xxxix. Wesley's NOTES on Romans and Corinthians. SECOND CATECHISM, Chap. v. Questions: 1. What is the usual meaning of "justification?" What is the meaning of the term in Theology? Write Mr. Wesley's definition. 2. What is the difference between the righteousness which is by law and that which is by faith? 3. How do Christians "through faith establish the law?" 4. How does Wesley contrast the First and Second Adam in his Notes on Romans? What is his view of predestination? 5. What would you say in an oral examination if asked, "Why did Christ die?" "Give a text illustrating the Atonement." "How is Jesus Prophet, Priest, and King?" (Each answer very brief).

## XXIV. CONNEXIONAL L.P. EXAMINATION: ADVANCED

GENERAL NOTE.—Read the section for the month carefully, as early in the month as you can. Then put the book aside, and *not less than* three days later, answer the questions without assistance or reference. Write as carefully as for examination, and your Tutor would greatly prefer you to use the Special Answer Books. Finally send your answers off between the 20th and 24th of the month.

WORK FOR NOVEMBER: Read Chaps. ii., iii., and iv. Questions: 1. How does our Lord expound the "Principle of Inwardness"? 2. Desire, feelings, motive, good-will—define these and show their relation. 3. What change has Jesus wrought in the moral ideal of the world? 4. Outline the teaching on sin given us by Jesus. 5. Trace the course of moral progress as taught in Christianity.

## XXV. CONNEXIONAL L.P. EXAMINATION : ADVANCED

WORK FOR NOVEMBER: Read Chap. xv. pp. 56-96. Study carefully Isa. xiii-xxvii. Questions: 1. Name the fifteen pieces which compose the second Book of Isaiah, 2. What is the A division designed to show? 3. Give the summary under Division B. 4. What are the Post-Isaianic oracles? How are Chaps. xxiv-xxvii. to be considered.

## XXVI. LATIN

Text-books: Allen's *Latin Grammar*, 2s. 2d.; Allen's *Latin Exercise Book*, 2s. 2d. Special Fee (see Class XVIII.), 5s.; Minimum Subscription, 6d. Tutor: Rev. W. E. Beet, M.A.

## XXVII. EXPERIMENTAL BIBLE STUDY

## SPECIAL CLASS FOR LEADERS OF SOCIETY CLASSES

WORK FOR NOVEMBER: Read Exposition III. and IV., pp. 83-96, and Exordium I. and II., pp. 97-109. Questions: 1. Explain the phrase "the Church in thy house." 2. Comment upon verse 4. What does this Epistle teach as to the place of thanksgiving in the Christian life? 3. Write a short note on the Benediction (verse 3).

## XXVIII. ART AND PRINCIPLES OF TEACHING

## SPECIAL CLASS FOR SUNDAY SCHOOL TEACHERS

WORK FOR NOVEMBER: Read Chaps. iii. and viii. Questions: 1. What is meant by "spontaneous attention" and "voluntary attention?" Which must you aim at? 2. How to be interesting. Summarise and illustrate in giving a lesson on Zacchæus. 3. How can a teacher avoid "killing interest?" 4. Frame six good questions you would ask in a lesson on the Prodigal Son. 5. How would you deal with an answer (a) partly wrong, (b) so absurd as to evoke laughter, (c) purposely absurd, (d) thoughtless. [N.B.—Illustrate your answers where possible by examples from your personal experience].

## XXIX. BIBLE STUDY (FOR GENERAL STUDENTS) : O.T.

WORK FOR NOVEMBER: Questions: 1. Read Chap. xxiii., together with the Scripture references. 2. What conditions gave rise to Zechariah xii-xiv.? 3. Contrast its author with Jeremiah. 4. Discuss the statement on p. 98, "Prophecy is not the utterance," etc. 5. Comment on xii. 10; xiii. 1; xiv. 20, 21. 6. Explain terms "Deutero-Zechariah," "Pre-exilic."

## XXX. BIBLE STUDY (FOR GENERAL STUDENTS) : N.T.

WORK FOR NOVEMBER: Read pp. 60-89. Questions: 1. What names do the Evangelists give to the miracles of our Lord? Explain them. 2. Justify our Lord's answer in vii. 27. 3. Comment on (1) "Legion" (v. 9); (2) "Who touched Me" (v. 31); (3) "The Carpenter" (vi. 3); (4) "Herodias" (vi. 17); (5) "Corban" (vii. 11). (6) "Tyre" (vii. 24).

## XXXI. BIBLE ENGLISH

WORK FOR NOVEMBER: Read Chaps. ix-xii. 1. Point out the pitfalls in the following verses:—Rom. xv. 8; 1 Thess. ii. 11; 1 Tim. ii. 2; Eph. iv. 13. 2. Why are "son and nephew" used together in the A.V.? What relations?

## XXXII. TEMPERANCE

WORK FOR NOVEMBER: Read Chaps. vii and viii. Questions: 1. Expose the fallacy often given that "God sent it" and it should be used as one of "the good creatures of God." 2. Also: that "the evil is in human nature and not in the thing itself." 3. Also, "By drinking we support the Revenue." 4. Show strong drink to be "hell's mightiest champion." 5. It is said "The Scriptures praise it." Rebut the charge! Give the N.T. teaching that it is a medicine rather than a beverage. 6. The Bible and "The Trade" are opposed as Christ and Belial (as "heaven and hell") make good the statement. 7. What witnesses

would you bring against "The Trade" and strong drink! 8. A workman says, "Beer does me good: I must have it." How would you answer him?

#### XXXIV. CANDIDATES' LITERARY EXAMINATION

Text-books: Chambers's *World in Outline*, 1s.; Ransome's *Short History of England* (Longman's), 3s. 6d.; Longman's *Junior School Arithmetic*, 1s. Tutor: Rev. R. E. Brown, B.A., Street Lane, Roundhay, Leeds. (A Fee of 2s. 6d. is charged in this Class. It should be sent to the General Secretary).

### OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

#### Nov. 1—FATHER AND MOTHER—*Exod. xx. 12*

This command shows how much God thought of fathers and mothers, and how desirous He was that boys and girls should always do right by them. They were to honour them because they were father and mother. Can we guess what the honour is which God commands?

1. *Obey them*; I am sure that would be in it. Do as they wish. It may seem to us that is no reason for many things they require, but they have lived longer than we. Don't question, obey. Never swerve from what you know they would desire. And when they say, do something, do it without parley.

2. *Help them*; God seems to say in His law. They have many tasks, help to make them easier. Many burdens, help to carry them. When they are old, or lonely, or sorrowful, be their true friend.

3. *Love them* is the richest honour we can give. We must not think of them as the clerk thinks about his employer; or speak of them as the boy speaks of his master. They want and deserve our love, kindness, sympathy, gentleness. This is our *duty* to father and mother. Duty always brings blessing when well done.

#### Nov. 8—THE HOME SORROW—*Prov. xvii. 28*

Into every home sorrow comes. Sickness, loss, death, all mean sorrow. But the greatest sorrow comes when the child of the home does wrong. What a joy boys and girls can be. They can be a grief also.

1. *When they forsake good ways*. When they give up praying, Bible reading, church-going. When they become careless about all those habits that help to make life good, such as punctuality, patience, thoughtfulness.

2. *When they go in wrong ways*. Bad companions, bad habits, evil doings, entice them, and they follow. Boys sometimes think it clever and rather manly to go to places that they knew father would forbid. Then instead of being a joy to their father and mother they are a grief.

(a) *Does it matter which we are?* Yes, because God does not wish us to grieve others. He wishes us to be a joy to them. We miss one purpose of our life and we can't do that without loss.

(b) *What a loss to fathers*. Many have broken hearts through foolish sons when they otherwise would be full of joy.

We should ask when we are purposing doing anything, "Will this grieve father and mother?"

#### Nov. 15—WHAT GOD IS TO US—*Psa. xxiii. 1*

It is wonderful how many figures are used in the Psalms by the writers

to express what God was to them—my Rock, my fortress, my Refuge, my High Tower, my Light, my Salvation. Here in our lovely 23rd Psalm, “*my Shepherd.*” That speaks:

1. *Of knowledge.* David had been a shepherd and he knew every sheep under his care. They were all much alike, but there was something that distinguished each from all the rest, and David knew that.

2. *Of care.* He had to choose their pasturage for them, and then to lead them to it, and watch over them until eventide. He carried a rod to beat off enemies and a staff for guidance of the sheep.

3. *Of plenty.* “I shall not want.” The Good Shepherd had no unfed sheep. God was so truly his Shepherd that he knew he would never want anything that was good.

“*My Shepherd.*” He had found all this in God for himself. We hear what God is to other people. What is He to us?

How can we learn this? Only as we trust in and love God.

Nov. 22—A FATHER’S CHARGE—1 Chron. xxviii. 9

It was a fine thing that David could say, “the God of thy father.” That is the kind of father to be thankful for. It is all very well to tell a boy to do right, but it is better to show him how by doing it. See what David wanted his son to do.

1. *To know God.* That does not mean merely to know about Him, who He is; where He dwells; what He does; how He lives. Though it is good to know this. The word means more than that—“Be friends with God.” Know Him with the loving heart. Seek what He seeks. Do what He does.

2. “*Serve Him.*” Do His will. Walk in His way. He is a great King, you be His faithful subject. The *first* duty of life is that we serve God. No one can be good or safe who does not.

3. *How to serve.* Not just any way. How sulky and surly some are when they do what they must. Solomon is to do “*with a perfect heart.*” That means with all his heart. Just the best and fullest he knew. “And with a willing mind.” Pleasantly and cheerfully. It means a mind that takes pleasure in it. We can do this when we remember who God is and how much we owe Him. We must ask ourselves two questions: *Do I know God? Am I friends with Him? Am I serving Him?*

Nov. 29—THE PROPER SLAVE—1 Cor. ix. 27

In our Golden Text to-day we have Paul telling us that he made a slave of his body. The slave is one who has to do his master’s will. So Paul made his body do just what he liked.

1. *He made slaves of his eyes.* He would not allow them to wander about as they liked. He gave them their orders and they had to look the way he knew to be right.

2. *He captured his ears.* He would not let them listen to just anything. They were great gifts of God to him and he guarded them very jealously.

3. *He put a chain on his hands.* Hands are masterful things. They can pick and steal and fight and scratch. But Paul made his do right things.

4. *He mastered his mouth.* In eating and drinking and speaking he made it a slave to the good. If he hadn’t made a slave of it it would have made a slave of him. It was like a wilful power that wanted to get up and master him, so he kept it under. Let us learn to do this.



## MEN AND BOOKS : A MONTHLY SURVEY

### THE WINKWORTHS \*

CATHERINE WINKWORTH died thirty years ago; Susanna in 1884. The later survivor wrote some brief memorials of her sister for private circulation. These Miss Shaen has just published, with large additions. Catherine, of course, is known chiefly by her *Lyra Germanica*, Susanna by her (partly translated and partly original) *Life of Niebuhr*, her translations of the *Theologia Germanica* and of Bunsen's *God in History*, and her book on John Tauler. Both sisters wrote and translated other volumes of less importance. The *Memorials* are interesting and valuable from the intimate relations the sisters had with Mrs. Gaskell, Charlotte Brontë, Maurice, Kingsley, Bunsen, Channing, Dr. Martineau, and other well-known personages; but, above all, from the religious experience they record.

Susanna was born in 1820, Catherine in 1827. They were brought up as members of the Church of England, and belonged to the Evangelical section. But in early life they came under strong Unitarian influences. According to the sisters' statements, the Manchester clergy of that day were men of little ability and less earnestness. The sisters found in William Gaskell, J. J. Taylor, and Dr. Martineau the guides that their minds and hearts craved for. Susanna became a professed Unitarian; Catherine worshipped frequently with the Unitarians, was attracted by their culture and capacity, and permitted them to teach her a good deal of philosophy that looked in the direction of their creed. She did not, however, loosen her hold upon the true and proper Divinity of our Lord. Before she was out of her teens she began to suffer from an illness from which she was never wholly free for the rest of her life. Its enforced quiet, its long hours of meditation brought her so into contact with the living Christ that doubt that He was her God and Saviour was impossible. Susanna remained an Unitarian till past middle life; then, after a severe illness, the unsatisfactoriness of her belief troubled her. Slowly the

\* *Memorials of Two Sisters.* Edited by Margaret J. Shaen. Longman & Co.

conviction grew that Jesus was indeed the Son of God. In a letter of several pages she describes the process, dwelling specially upon the *sinlessness* of Jesus as depicted by St. John. The fuller faith brought the comfort and peace which the older had lacked. A third sister, Emily, wife of William Shaen, the philanthropist, passed through a very similar experience. Aggressively Unitarian, for some time almost a Positivist, she, too, came to accept Christ as God and Saviour, after years of intense suffering and apparent nearness to death. There is no need to point the moral of the three-fold story.

The bulk of the volume consists of letters from the three sisters—Susanna's stamped with mental acuteness; Catherine's with thought, sweetness, and spiritual wisdom; Emily's at first with shrewdness and self-confidence, then with a calm enthusiasm of truth and resignation. They are all delightful, stimulating, helpful reading.

Catherine's estimate of Rationalism and Unitarianism is very striking :—

I have been brought much in contact with the extreme liberal party within the Church, and Unitarians out of it; . . . and very good men many of them are, entirely sincere in their allegiance to Truth and Honesty, and their determination, as they say, to follow Truth *wherever* she may lead them! But the difficulty is that Truth does not seem to lead them anywhere in particular; but only to negations of other people's opinions, never to that positive revelation of God and His order of the Universe, which our humanity is always craving for.

She goes on to tell "how all their conceptions of human life are darkened by the great shadow which is never removed, except by the Light from above." In a sad passage she speaks of Dr. Martineau's prevailing melancholy, and in another contrasts Christian certainty with Unitarian doubt.

Subjoined is a paragraph from a letter to a sick friend :—

People are fond of saying that you can make any error seem true, by giving up your mind to it, and framing your life by it. But it always seems to me that this is singularly false. When one tries to live by some false view, sooner or later one is brought up against the great facts and laws of the Universe as against a great rock; the puzzles of life grow more puzzling, one's courage and faith weaker. Whenever one gets hold of a principle that really unlocks riddles, brings clearness into one's thoughts, peace and hope and joy into one's life, one may be sure that it is a real ray of truth from the Source of truth; only one ray among millions, very likely, but not the less real for that. And so, if [the] thought that joy is a part of God's nature, and therefore His law for His creatures, has helped

you, it must be because it is really true. Of course, it gives one no right to shrink from pain. . . . But . . . pain is the means not the end, and behind it all lies the truth that God Himself is Joy and Light and Peace and Love . . . that part of our work for Him is to make joy and brightness and peace prevail, if it be only by giving pleasant moments to those we live with as often as we possibly can. I have the feeling that we are all apt to be so very ungrateful to God, and to make our burdens so much heavier than He ever meant by refusing to recognize the little (*and the great*) occasions of happiness He give us.

### A MISSIONARY BIOGRAPHY \*

To D. M. Thornton, more than to any other Englishman, must be credited the initiation in Great Britain of the Students' Volunteer Missionary Union. Its motto, "The Evangelization of the World in this Generation" captured his heart and life. When only twenty-five years of age he read a paper on the subject at the Shrewsbury Church Congress. So great was its effect that a "terrific tornado" that damaged the roof of the building in which the meeting was held and deluged the audience with rain could not disperse his hearers, and bishops discussed his paper with their collars turned up and umbrellas held over their heads. He addressed countless gatherings of students at Oxford and Cambridge, and at various Theological Colleges. His main idea was to ensure co-operation in study and prayer amongst the members of every sort of college and to induce men to offer themselves for missionary work. He achieved remarkable success, his efforts being blessed and aided by the Archbishops of his own church as well as by the leaders of Nonconformity. Mr. Gairdner prints a straight-forward letter from the then Bishop of London (Creighton) declaring that "no one religious body can undertake all the work that is to be done," and advocating "combination among students."

Thornton was ordained deacon in 1898. The Church Missionary Society immediately offered to send him as missionary to any part of the world he might choose. He had written an impressive work on "Africa Waiting" in which he had argued that the greatest existent foe to Christianity on the dark continent was Mohammadanism. The principal Mohammadan University is at Cairo. Thither, therefore, he

\* *D. M. Thornton: A Study in Missionary Ideals and Methods.* By the Rev. W. H. T. Gairdner. Hodder & Stoughton.

went in the hope of permeating with Christianity the centre of the teaching of the false prophet. Had he received adequate support, he might have gone far towards achieving his purpose. But the C.M.S. could find neither the men nor the money. He did much, persuading many Moslems to study the Bible, and circulating Christian literature almost throughout all Egypt, and he saw some few definite conversions. Perhaps his most effective work was in stimulating the Coptic Church to missionary activity. Their services had been closed to Moslems. He persuaded the Copts to adopt a less exclusive policy, and to open at least two services a week—one on the Sunday, one during the week—to Moslems, an advantage which was used to a surprising extent. He induced two Metrâns (Metropolitans) to study evangelical theology and to encourage it amongst their priests and candidates for orders. Other missionary agencies had tried to gain converts *from* the Copts; he preferred to work *through* and *with* them. The year before his death he undertook three evangelistic tours in Upper Egypt, holding a sort of Holiness meeting with the Copts, and preaching in their churches; addressing also many gatherings of Mohammadans, who received him always courteously, sometimes eagerly. He died, worn out with labour, at the age of thirty-four.

There are serious defects in the Biography, *e.g.*, its strangely aggressive Anglican tone, due rather to the author than the subject. But there are few books that the young missionary or the missionary student could read with more profit and spiritual stimulus; certainly few more likely to stir up enthusiasm in the churches at home. Thornton was a second Henry Martyn; less attractive perhaps in personality, but much more of the statesman. His zeal was ever at a white heat. His example and burning words ought to rouse the Church to determined self-sacrifice.

J. R. G.

#### SOME FAMOUS SCOTTISH DIVINES \*

This latest addition to Messrs. T. & T. Clark's *Handbook Series*, is a useful and interesting volume, illustrating by means of biography some of the great epochs of the Scottish Church.

\* *Makers of the Scottish Church.* Rev. W. Beveridge, M.A. T. & T. Clark.

Beginning with "The Pioneers of the Scottish Church" we have a series of chapters on "Columba," "The Culdees," "The Monks of Deer," etc.; "John Knox," "Andrew Melville," "Samuel Rutherford," "William Carstares"; and other famous divines who have made the Church in Scotland powerful and glorious. Few national churches can show a finer bead-roll of heroes and saints, and Mr. Beveridge has done good service in thus introducing the men and their story to those who have no access to the larger histories and biographies. Possibly the study of this book will send many readers to these larger and richer stores, and probably this was one of the ends the author had in view in preparing the volume. One or two extracts will interest our readers:—

#### SCOTLAND AND THE REFORMATION

The Church of Scotland was well aware of its condition. It was well aware that it harboured many abuses. It knew that the affection of the people was being lost; it saw with alarm the rising tide of Protestantism, and knew that most of the intellect and nobility of the realm was passing away from it. What was the Church to do? To keep its position the Church tried three methods, and each of them failed. The first was to reform itself and to sweep away the abuses it harboured. Council after council was held; commissions were appointed to deal with clerical immorality; monasteries were ordered to be inspected; churches must be repaired; bishops must preach; the clergy must come into living touch with the people, be more intelligent themselves, more kindly to the people, more anxious to impart good instruction. Council after council uttered its edicts in vain; these Church Reformations only touched the fringe of the problem: nothing less than an open Bible, a Free Gospel, a living Christ, nothing less than an entire upheaval in the Church's doctrine and organisation would satisfy Scotland. That plan failed. The second method was intrigue, civil power, French money, and French troops. King James V. had married a daughter of a great French family, Catholic to the core. Mary of Lorraine herself was now Regent; her daughter the Queen was in France at school. Mary of Lorraine was a passionate Catholic, and ultimately threw all her soul into the struggle for the supremacy of the Catholic faith in Scotland. She carried the Church with her; all that power, influence, intrigue could do was tried to stem the current of Protestantism, That plan also failed; the conscience of Scotland was becoming enlightened, and no enlightened conscience can tolerate that its religion should be dictated from the Crown. The third method which the Church tried was persecution, and that had the most ignominious failure of all.

#### JOHN KNOX

Knox was a born leader of men; and the qualities of the man were those in urgent demand at the time. Rough, ready, boisterous; unflinching and incorruptible; deeply persuaded of the truth and justice of his cause;



willing to sacrifice time and life itself for the people of Scotland; such a man became an inspiration, and roused all the energies of Reform. His position and his opportunity were unique, and he availed himself of them to the full. Men are always willing to hearken to a man who knows his own mind, and has energy to speak and to do, to will and to work. Men instinctively cling to the stronger nature, and in Knox the people of Scotland had a character in their midst, certainly not perfect, sometimes rough, sometimes barely chivalrous, sometimes over-stern and dictatorial; but a character, on the whole, essentially great and fitted to appeal to the sympathies and passions of his age. Knox had a magnificent opportunity. The guidance of public opinion was practically in his hands. There was no public press to stimulate and mould the sentiments of the people. There was just one leading Scotsman, and the echoes of the great voice which thundered in St. Giles penetrated through Scotland. Historians may now safely admit that the counsel of John Knox was for the nation's highest good; at least it was dictated by no selfish spirit; and had the Reformer been able to carry out all his generous plans for education, for religion, and for the poor, Scotland would have become an object-lesson to Europe.

#### SAMUEL RUTHERFURD

Dr. Taylor Innes has said of Rutherford, "It looks sometimes as if there were two men in him. One was the man whom all know in his letters, ardent, aspiring, unworldly . . . rapt into the continual contemplation of one unseen Face. The other man was the intellectual gladiator, the rejoicing and remorseless logician, the divider of words, the distinguisher of thoughts, the hater of doubt . . . the scorner of compromise . . . the incessant and determined disputant, the passionate admirer of sequence and system and order, in small things as in great."

And yet it may be said, and said truly, that there was one master-passion running through Rutherford's life. It was to see the King in His beauty; it was to behold and to commend the loveliness of Christ. We believe that from first to last this was the master-passion of his life. It is this which throbs in so many passages of his immortal letters; it is this which throbs in his work for Scotland; and it is this which has drawn men to Rutherford and given him such a place in the world's heart. No book lives to-day in the heart of Evangelical Christendom more really than the *Letters* of Rutherford, unless it be the *Pilgrim's Progress*.

We heartily commend this book to all who wish to learn something of the more eventful periods of Scottish Church History.

#### PROF. PEAKE'S "THE RELIGION OF ISRAEL" \*

This little book is one of the series of *Century Bible Handbooks* published by Messrs. T. C. & E. C. Jack. It is published at sixpence net, and forms a concise and readable guide to the History of the Religion of Israel.

\* "*The Religion of Israel*," by Prof. A. S. Peake, D.D. T. C. & E. C. Jack.

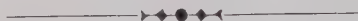
It is based on the more generally accepted results of modern criticism, although Professor Peake is no blind follower of any school, but exercises throughout an independent judgement on the questions discussed. Sometimes we think there is more to be said for the older and more conservative position than he is disposed to allow; but to criticize these points is not our present task. We wish rather to commend this little book to those students of religion and religious truth who have little time for deep and continuous study, as a frank attempt to put before the general reader a reasoned view of the growth of religious ideas in Israel. We do not endorse all the author's opinions, and are not satisfied that the time has yet come for any complete and satisfactory statement respecting the great problems to which O.T. criticism has called attention; but no one unused to the critical methods, can read the book carefully without getting new information on this great subject. For beginners it will serve admirably as a primer, but the reader should remember that like all books dealing with questions yet unsettled he must read with eyes open and be prepared to recognise the force of other views. We quote a paragraph from the chapter on

#### EZEKIEL

In yet another way Ezekiel's doctrine of God led to important results. The people complained that they suffered for the sins of their fathers, and that the ways of Yahveh were therefore unfair. "The fathers have eaten sour grapes and the children's teeth are set on edge." This reflection on God's equity was a challenge which Ezekiel could not ignore. He emphatically denied that guilt or merit could be transferred from one to another. His doctrine as he states it and restates it is as follows:—In the first place, retribution and reward are given strictly to the individual himself, and not in the least degree to another, "The soul that sinneth, it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (xviii. 20). Secondly, at any moment the wicked may turn from his wickedness or the righteous fall away from his righteousness. The human will is free. Thirdly, a man's fate is determined not by his past, but by his state at the moment in which judgement finds him. If he has lived in wickedness, but has turned from his sin, he shall live, and his evil-doing shall not be remembered against him. On the other hand, if a righteous man fall into sin, and judgement overtakes him in it, none of his former good deeds shall be remembered in his favour, but he shall die in his iniquity. This is due to an intensification of his individualism. Not only does He separate each individual sharply from all others, and insist on his

suffering for his own sin or preservation by his own righteousness, He sharply distinguishes the movements of a man's life. He is judged not by his past, which is left wholly out of account, but by his state at the moment when judgement comes. This judgement is not to be identified with death. On the contrary, it is the judgement which is coming on the nation, in which the wicked will be slain, whereas the righteous will survive to share in the time of blessedness. Life and death are of course conceived as physical.

J. E.



## PRESENT DAY PREACHING

### THE BABE OF BETHLEHEM

#### A CHRISTMAS HOMILY

BY THE REV. J. T. L. MAGGS, D.D.

*When the fulness of the time came, God sent forth His Son, born of a woman*—GAL. iv. 4.

TO the Apostle the Advent of our Lord was the fulfilment of an age-long purpose and preparation. We date from it, looking back upon it; the Jew looked through generations towards it, and, in its seemingly late occurrence, felt how long the time of preparation was. But, in uniting the two epochs, the Nativity is the keystone of the arch of time as the Incarnation is the keystone of the arch of thought. Let this be removed and history becomes ruin and chaos. Or, as St. Paul puts the matter in the context, at the Nativity the world stepped out of bondage and tutelage; the day of its majority, though not of its maturity, dawned, because the fulness of the time had come.

I. *"The fulness of the time."* All previous ages, however marvellous their history and stirring their movements of thought, were but preparatory and immature. The advent was an event that could not have happened earlier in the world's history, nor could it be delayed. It was the "time appointed of the Father," that for which He had ordained all things. It was the day on which the Child might receive the estate and heritage of a man. Then the clock of history struck the hour.

I. Judaism, that religion of a small despised nation which had but for a brief while played an important part on the stage of history, had run its course. An elect people for the fulfilment of the Divine promise had been disciplined and prepared.

A family had been chosen for the accomplishment of God's purpose. A true spiritual religion had been taught, and a high hope had been inspired. A theocratic and a kingly government had illustrated the offices of the coming Redeemer. The prophetic order had fulfilled its part in its teaching and in the prediction, in broader outlines or more minute details, of the Kingdom and Day of the Lord. The sacrifices of the temple had set forth truths which were to find their illustration in that completer sacrifice, from whose blood they "drew their virtue." The years of exile had effected the purgation of the nation from at least one of the vices and perils of heathenism. The brief native independence of the Maccabees and the subjection to Rome had served their ends in rousing the hope of a kingship and showing the impossibility of its earthly realization. But out of all these influences and epochs no lasting result had come. They had brought forth no King and no Redeemer. The cycle of Judaism was completed.

2. Greece, too, had run her course. The mission of that land had been found in the realm of mind. It had awakened the intellect of the race and led it as no other nation. In the far extended conquests of one of her sons, the Jews had been scattered among the nations far and near, and they had borne with them their literature, their religion and their hope of a Redeemer. Contact with the civilization and language of the Greeks had given breadth to the older and narrow Jewish outlook. The language of Greece had disseminated the Jewish Scriptures, where the native tongue had kept them sealed; it had become a *lingua franca* for the nations, and was to be the medium for the wide proclamation of the new message of the "fulness of the time."

3. Rome, also, had done her part in this work of preparation. She had given expression to the idea of universal dominion, and, to some extent, on a merely material side, had come near to realizing it. She had opened the world to travel by her great roads, so that from the point of mere inconvenience of travel St. Paul's missionary work may have been less hampered than that of John Wesley in England not two centuries ago. From mere reasons of state, as the mistress of many nations, she gave at least a semi-toleration to various forms of faith. Rome had been called to do a preparatory work, if not on the

side of intellect and religion, as Greece and Palestine, at least on that of material progress; and that her calling she had now fulfilled.

So had these great world powers performed their part. While Egypt, Assyria, and Babylon and Persia had each brought some contribution to the whole result, the largest and more essential effects were due to Palestine, Greece and Rome. These had been supreme respectively in the realms of the spiritual, the intellectual and the material. Through centuries the world had been moving on towards the God appointed goal. And now the great moment of their destiny had come. The hour for which they were timed was about to strike. The great event for which they were called into being was about to be ushered in. And what did the world see? An Infant; a Babe wrapped in swaddling bands, a manger filled by an Infant of days.

II. *It seems altogether out of proportion.* For so long preparation, to which the great world powers had brought their gifts it seems a wholly inadequate result. At the least one might look for the advent of a hero greater than those of whom history tells or legend fables. We might forecast one destined to wear the purple and sit upon a throne. The issue of so much preparation, the object of a hope so long sustained, so variously foreshadowed, would fittingly be a sage. But it was not so. When the fulness of the times which had seen the rise and work and fall of earth's proud empires came, God sent a Babe "born of a woman." The end of all this preparation was an infant subject to weakness, to poverty, to inconvenience, to danger.

It seems incongruous. We have marked the wide spread circles of human dominion, and vast cycles of history. And at the end we are bidden to look upon a Babe. All the contrasts appear to us, and they appal us. We associate dignity with hoary age, and we see a babe. We have contemplated imperial wealth, we witness a Child lying in a manger. We have called to mind the splendid advance on the line of religious truth of the Jewish race; but this is the unconscious Babe. The vast intellectual sowing of Greece has been in our minds, and its fulness is a feeble Child. Rome has passed before our eyes in the dignity and strength of her world-wide sway and the outcome



of her destiny is a "Babe wrapped in swaddling clothes, lying in a manger." Had Judaism submitted to the stern discipline of Jehovah in her own and other lands, had Greece sought to fathom the depths of thought, had Rome been raised to the lordship of the world to witness this? We are astonished, perplexed, at the outcome of "the fulness of time." But let us look again at the history of the world.

III. *There awaited Judaism the doom of a completer subjugation.* The nation was to be yet further scattered among the peoples. The temple that had been the centre and symbol of the national religious life, the fane round which clustered so many national memories, and which stood for so much to the devout and patriotic Jew, was destined to be destroyed, and never to be re-built. The religious system which it expressed was to lose its unity and dwelling-place, to become the heritage of a homeless, wandering people, and to be, as we believe, robbed of its vitality because its work was accomplished.

Greece, too, was to know her portion of humiliation. She had ceased to be a kingdom, and was destined never again to be ranked with the great world powers. Her language might be spoken, but her intellectual greatness would all but fail from being more than a memory. Dark centuries would run their course, during which her literature would be but little known.

Rome, the world's mistress, was moving on to her "decline and fall." That vast empire was to be broken up. Alaric the Goth, Attila the Hun, Genseric the Vandal, would each make her bite the dust, till the sceptre passed finally from her enfeebled hands.

But what does history reveal concerning the Child "born of a woman," the "Babe wrapped in swaddling clothes"? We see Him an obedient Son, a Carpenter in an upland village, a Teacher of the masses in town and country, and in the end slain upon the cross, the death of the malefactor and slave. But His fame and influence grew. At first a few fishermen accepted Him as the Redeemer for whom their race had yearned and hoped. A few enthusiastic missionaries, chief among them a working tent-maker, spread the tidings of His birth, teaching, death, resurrection, and redemption through the lands. Through their testimony multitudes believed, though the price of faith was martyrdom. Then new contrasts were seen.

The powers, for whose work the Babe in swaddling clothes seemed so incongruous a result, acknowledged Him. Imperial Rome, mistress of the world's material greatness, bowed in the person of her emperor before Him. The manger was more glorious than the imperial throne.

Greece, the pioneer explorer of the regions of thought, recognised His greatness. The realms of intellect submitted to His sway. The most cultured minds of the period, fashioned largely by Greece, rendered homage to Him. Men of splendid intellectual endowments, like Origen, and Augustine, accepted His yoke. The Greek language became the handmaid of Christian theology.

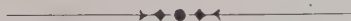
If the Jew, as a nation, refused to accept Him as Christ, yet her sacred books became His spoil, and the holiest associations of Judaism passed over to His Church as part of her heritage.

Then new lands, some of them untrodden by the armies of the Greek Alexander or the legions of victorious Rome acknowledged Him to be the Lord. The advancing civilization of the world became the handmaid of the Church. Kings, statesmen, thinkers, all gathered in an army whose banner was the Cross, and her leader the "Babe laid in a manger." New impulses of thought issued from the company of those who enrolled themselves under the sceptre of the Holy Child Jesus. Mighty, moral and spiritual forces flowed forth from His Church. Childhood, womanhood, slavery, war, poverty, sickness, all felt amelioration from the touch of the hand of Him who in the stable had been "born of a woman." Till to-day! To-day what a vision spreads itself before our eyes! A woman with a Babe appears in land after land as a commemoration of that scene which the shepherds witnessed in Bethlehem. Year by year as Christmas dawns, in land after land, in speech upon speech, a Babe, "born of a woman," "wrapped in swaddling clothes and lying in a manger" is sung, loved, adored, as "Light of Light, Very God of Very God." And from His influence all the joys and kindnesses of Christmastide take their rise.

It is a new contrast after that of the mighty powers leading, in the "fulness of time," to only a Babe born of a woman. "He hath put down the mighty from their seat and hath exalted the humble and meek." Where are the greatness, the

strength, the rule, the intellect, the high religious privilege and venerableness which belonged to Rome and Greece and Judaism? They are the possession of the Babe born of a woman.

IV. *Such a reversal is mysterious.* In "the fulness of the time" there appeared a Babe born of a woman. But that Child has founded and now is leading in the eternal kingdom. And there is a reason for the mystery. It was God's own Son that was "sent, born of a woman." A Son eternally and essentially His. We rise up, or bow down, to contemplate the mystery of the Triune Godhead. That Son was, in the Apostle's word "sent." He was dethroned and laid in the manger; was, as St. Paul phrased it, emptied. Wrapped in the clay of His human body, limited to the nature He eternally made His own, He was also wrapped in the swaddling bands of human infancy. But because the Babe born was God's own Son, while other kingdoms waned and failed "of the increase of His government there has been no end." There are mysteries in the Incarnation and Nativity that are, and perhaps for ever may remain, insoluble. But history unites its testimony to that of Scripture that the Babe of Bethlehem was no common child born of a woman but the Own Eternal Son of the Eternal Father. Surely to such, though born of a woman, and lying in a manger, we owe our best gifts, gold and frankincense and myrrh, the most precious, most fragrant, most enduring powers of the nature He bestowed, and in the fulness of the times redeemed by taking it to Himself.



## THREE ASPECTS OF THE LORD'S PRAYER

### III. AS AN ETHIC

ETHICS have been described as the Science of Duty. All duties spring out of relationships. Every relation carries with it its own peculiar obligations as between husband and wife, parents and children, masters and servants, rulers and subjects, neighbour and neighbour. We owe something to every man if it be only to "love one another." In what light

then does the Lord's Prayer present the relation of man to God and the duties which follow? Read that prayer as I read it somewhere long ago:

*Our Father which art in heaven*: Children away from home. *Hallowed be Thy name*: Worshippers. *Thy kingdom come*: Patriots. *Thy will be done, etc.*: Servants. *Give us this day our daily bread*: Dependents. *Forgive us our trespasses, etc.*: Prodigals. *And lead us not into temptation, etc.*: Probationers. As the conception of God as Our Father governs the whole prayer, so the quality and motive of sonship must enter into all the duties arising from that relationship.

CHILDREN FROM HOME. If God is Our Father we, who pray this prayer from our hearts, are His children, and as He is in heaven and we on earth, we are children away from home, for home is Our Father's house. What, then, are the duties of children away from home?

1. To cherish the filial regard which will keep us true to Our Father. Sonship is the first of all human relationships and he is unworthy of it who holds lightly the ties which bind him to his parents, and, away from them, lives as if they had no existence. If distant sons and daughters realized what their letters mean to the old folks at home they would regard the writing of them as one of the holiest ministries of life. It is sometimes my privilege to read such letters and see the happy pride with which every precious word of affection is treasured by those to whom they come. There are few more beautiful or sacred things on earth than the love-talk of grown-up children to their parents. Surely God Himself finds pleasure therein. The noble self-sacrifice of parents sometimes enables children to attain affluence and estimation in the world. Such achievements are only worthy of honour when accompanied by continued reverence and care for the lowlier parents who laid its foundation. Shame on him who spurns the ladder by which he did ascend and despises the simplicity and shortcomings of those whose love has made him.

And if to earthly parents affectionate remembrance be due how much more to the Father of our spirits? What should be our pride of birth and what our loyal devotion to Him when God calls Himself Our Father! Such a relation is the crowning honour of our humanity. That we should be called

sons of God implies the same spiritual nature in us as in Him. We are His offspring and owe Him our first and abiding love. If kinship of flesh and blood so binds us that we cannot forget the bond without blame, how blameworthy are we when we forget Our Father in heaven, the true Fount of our being, whose remembrance of us never faileth?

The exaltation of deity does not make Him indifferent to His children's regard. He takes it for granted that they will want to keep in spiritual correspondence with Him; and lest the thought of His divine majesty should make them shy He says: "When ye pray, say, Our Father." He seeks to put His children at ease in their approach. His glory is to be regarded as the attitude of His Fatherhood and not the Fatherhood an attribute of His glory. The relationship is His own choice and making and He Himself is true to it in desire for the love and fellowship of His children on earth. He represents Himself as unsatisfied without it and never utters more sorrowful complaint than when they forget Him. The primary sin of man, the root of all his sins, the sin which most fatally condemns him is forgetfulness of God.

2. The second duty of our sonship is to sit loose to earth. This is not our home. Here we are only lodgers, pilgrims, strangers. To centre our affections and interests here; to lay up our treasure here is to slight our Father's house as if this were the better and surer place. We are away from home as children for the correction of our nature, the discipline of our character, and this is not our end or rest. However good a time we have here, however long we stay, earth can never be home to us while we may say, "Our Father which art in heaven."

Even in animals the instincts of original conditions are said to continue after thousands of years of changed environment, so that dogs before settling down to sleep knead their cushions with their feet or run round and round upon them as if they were still making their beds among the fallen leaves of the forest as did their wild progenitors; and young lambs will seek out the high places of a field in unconscious imitation of their far-off ancestors whose home was among the mountains. And in every man the instincts of his spiritual origin assert themselves. He is conscious of affinities with unseen things, and



though he cannot explain the mystery of them he feels, "I must arise and go to my Father." The far country may be beautiful and there may be no famine of bread there, but it is a strange land and he is an exile, hungering for the restful, satisfying associations of his Father's house. There's no place like home and the soul that is alive to its own essential nature instinctively utters its longing in the daily prayer, "Our Father which art in heaven," and rejoices that its citizenship is there.

By spiritual descent we belong to heaven and can only become naturalized citizens of earth by relinquishing our higher birthright—selling it for a mess of pottage, for however deep and rich may be our interests in earth we cannot stay here. We are but sojourners, and if, repudiating our Father's house, we invest our all on earth and call it home, the day of our exit will reveal us bankrupt, homeless and undone. What shall it profit a man if he gain the whole world and lose his own soul? Lay not up for yourselves treasures on earth where moth and rust corrupt but lay up for yourselves treasure in heaven that when ye fail here ye may be received into everlasting habitations.

CHILDREN : WORSHIPPERS. Hallowed be Thy name. The duty of reverence. "Thou shalt not take the name of the Lord thy God in vain." The ancient command took a negative form; it prohibited depreciation. This prayer is positive; it is directed to the widening and enhancement of the divine repute. It recognizes that though God is "the high and lofty One that inhabiteth eternity, whose name is Holy," all do not so regard Him or render the worship which is His due. Some fail through ignorance, others through sinful perversity of heart, but all who so fail suffer loss, for if the name of Our Father suffers the name of His children suffers with it. For our brethren and companions' sakes, as well as for God's honour, therefore, it is our duty to pray and work for the hallowing of His name setting an example of jealousy for the Divine glory, instructing the ignorant and rebuking the foolish. Our faithful prayers not only put an obligation upon God to answer them but an obligation upon us also to live on the lines of our prayer and so show ourselves worthy of the answer. But since, when all is done, that Name is so august the whole earth cannot do it full honour, we still must ask Him to hallow

His own name by imparting more of His holiness to us His children.

CHILDREN : PATRIOTS. Every son of God must needs be an imperialist, for Our Father is King of kings, and our sonship cannot wear its full glory until He reigns alone. It is alike our duty and our interest, therefore, to seek first the kingdom of God; to take up an aggressive attitude toward all His opposers and to claim the heathen for His inheritance and the uttermost parts of the earth for His possession. This is a missionary prayer and we must show our belief in its being answered by our missionary works. To say "Thy kingdom come" and to withhold the sacrifices through which it might be brought nearer is no prayer at all. Patriotism derives all its glory from the sacrifices by which it is expressed. It is the glory of a nation that her sons should be ready to pour out their blood in her defence in war, or devote their lives to her advance along the peaceful lines of service and civilization. But what are the best of earthly dominions in comparison with the kingdom of God which is righteousness, peace and joy! Our Union Jack is made up of the cross in different forms and it is the measure in which the spirit of the cross pervades national sentiment that determines the beneficence of our rule and makes the nation worthy of the sacrifices of her makers of empire. But the kingdom of God is wholly dominated by the Cross. Wherever it goes it goes in the spirit of love seeking the highest good of all and no better thing could come to this sin-torn, labour-weary, sorrow-laden world than that the kingdom of God should possess it wholly and finally.

CHILDREN : SERVANTS. "I am no more worthy to be called thy son make me as one of thy hired servants." We may say that to ourselves but Our Father will not let us say that to Him: He cuts off our confession at the word "Thy son." He does not accept service on such terms. He will not be served for hire; only for love. Within His household He will be served by none but sons. One name under which the Son of Man was prophetically revealed was The Servant of Jehovah: "Behold, My Servant, whom I uphold, my Chosen in whom My soul delighteth"; and all through His earthly life He sustained that character: "I came not to do My own will but the will of Him that sent Me." In this Christ was our

Representative and Exemplar and if we are to be worthy children of Our Father we also must be His servants.

The evangelical emphasis we put upon salvation as the object of the grace that worketh in us is apt to make some conclude that personal salvation is the sole end of the work of grace. That is not so. We are saved to serve: we are made sons that we may render to Our Father the only service worthy of Him—that of love. “I delight to do Thy will, O my God.”

The first three clauses of the prayer show us the duties of sonship in relation to the character of Our Father; the second three the duties of sonship arising from the character of His children.

CHILDREN: DEPENDENTS. We have no existence apart from God and though His Fatherhood assures us of every needful good, it is our duty to acknowledge His bounty by asking for it in trust and thankfulness. The fact that the character of dependent immediately follows that of servant does not imply that the relation between the two is one of work and wages. If it comes to a question of desert or equivalent we have no claim whatever, for when we have done all we are unprofitable servants. Our daily bread is a bounty and we ask it boldly not because we have earned it as servants, but because we need it as children and there is no one else to give it but Our Father. Our dependence is not on the resources of earth but on the love and will of God, and it is our duty to wait upon Him and Him only for all we need. We must labour for the bread which perisheth, but since it is God who giveth us strength to labour the bread is His gift and He can as easily give it by other means when our strength faileth. The great Father of all keeps a family table and He likes to see His children round it at every meal. The ideal life of the child of God is from hand to mouth: God's hand to our mouth.

CHILDREN: PRODIGALS. The earlier clauses of the prayer voice an ideal sonship. Here we come to the actual; sons indeed but prodigal sons, because we have sinned against heaven. What then is the duty of those who know they are in the wrong? Is it not to own up, make what reparation may be possible and seek forgiveness? Hence the prayer: Forgive! It is put into everyone's mouth for we are sinners everyone, and

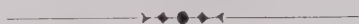
none may say, "Neither transgressed I at any time thy commandment." Yet, though we are prodigals we are still sons and Our Father fails not in His love. Yea, a prodigal is no longer a prodigal when he has come to himself, and begun the return to his Father's house; and the Father meets him half-way by supplying him with this prayer. His teaching us to say, "Forgive us" is His assurance that He will forgive. But that we may know what forgiveness is and appreciate the sacrifice it involves, He lays upon us first the duty of forgiving others as we would be forgiven. We are greater debtors to God than any can be to us, and if we forgive not from our hearts the hundred pence, how can we ask to be forgiven the ten thousand talents?

CHILDREN : PROBATIONERS. The duty of probationers is to watch and pray and be faithful unto death. While on earth we are on trial. We have to prove our sonship by the family likeness of holiness and by constancy under stress of circumstance and the assaults of evil. "He that endureth to the end, the same shall be saved." The severity of the trial is commensurate with the greatness of the salvation and calls for the highest courage, the courage which sees the peril, feels the pain, shrinks from both and yet goes through trusting in the enabling of the Father: "My grace is sufficient for thee for My power is made perfect [fully manifested] in weakness." On whom should a child in danger call but on Our Father. Our enemies are His; our interests are His, and when we pray "Deliver us" we are not seeking help from a stranger. It is His right to undertake for us and the alliance of Father and sons is not unworthy of the one, or humiliating to the other, but honourable to both. The only humiliation would be failure and the pain of that would be even more grievous to the Father than the son because He better knows what failure means. So dearly does He prize what He has bought so dear that He will never lose one that He can possibly save, and if we be lost it will not be because human nature is weak, or evil strong, but because we have dishonoured God by not calling on Him as Our Father to deliver us.

These then are the duties of our sonship as taught by the Lord's Prayer: Filial regard and detachment from earth; holiness and reverence; missionary zeal and sacrifice; the

obedience of love ; trust and gratitude ; penitence and charity ; courage, hope and victory. " For if ye do these things ye shall never fail, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ," by whom and with whom in the unity of the Holy Ghost, all honour and glory be unto the Father Almighty, world without end. Amen.

JOHN CARTER.



## THE SPIRITUAL BASIS OF CHARACTER

*For see, saith He, that thou make all things according to the pattern showed thee in the Mount—HEB. viii. 5.*

THE words are a citation from those O.T. Scriptures which deal in such elaborate detail with the construction and furnishing of the Tabernacle. In the Holy Mount Moses received instructions for the fashioning of the sacred building ; and these instructions covered not only its main features but also its minutest parts. With a frequency which almost borders on the monotonous the command recurs in Exodus, Leviticus and Numbers—books which in some of their parts resemble the instructions which accompany an architect's plans—" See that thou make them after their pattern, which hath been showed thee in the Mount." With equal frequency it is stated that Moses adopted the designs and did as he was commanded by the Lord. Everything so far seems to be appropriate in the record : but what more natural expectation could there be than that with the closing of these books we hear the last of these specifications? Imagine a person reading them for the first time and after struggling through this maze of instructions emerging into the clearer light of Deuteronomy. The thing remotest from his mind would be that he would ever find in the N.T. references to these old laws, for they so manifestly bear the marks of the temporal.

There is often, however, a residuum of the perpetual in that which seems to be only for an age, or at most a few ages, and what we in a moment of haste regard as archaic and outgrown may possess elements of the eternal. The form of any vital principle may be transient and changeful but not so its real



inwardness. And so the author of the Epistle to the Hebrews, who was a deep student of the O.T. and withal a man of subtle spiritual perception, saw something of lasting obligation in this ancient law. He therefore carries it beyond its primal meaning and purpose and makes it cover the construction of all things appertaining to the spiritual nature of man: "See that thou make all things according to the pattern that was showed thee in the Mount."

It is true that the words are quoted for their illustrative value with respect to the "new covenant" mediated by the Priesthood of the Redeemer; yet the "all" is significant and they may therefore be considered on the lines of their broader interpretation. They convey the idea of all things sacredly designed and present this not as an ideal but as a fundamental law of all true spiritual permanence and progress. Obedience to this means the construction of perfect character while disregard of it tends to the decay of spirituality.

I. "See that thou make all things *according to the pattern showed thee in the Mount.*" *Life, then, in its highest form is to be sacredly constructive!* The N.T. abounds with what we may call "structural" metaphor. This is seen when we restore to such commonplace words as "make" and "build" their proper value. They were words which were constantly upon the lips of Jesus, while St. Paul has given to Christian phraseology, by means of this figure of a building, that dignified and significant word "edification." We may select for illustration two well-known passages: Matt. vii. 24-27; 1 Cor. iii. 10-15.

These Scriptures are suggestive that the tendency of moral action is constructive. Or to put the truth in another way, each of us is engaged in fashioning a character which should be able to endure all tests and to resist even the most destructive agencies. The strain of the storm is to reveal the stability of the building; the ravages of the fire, the endurance of that with which we build. Hence life in its *lowest* form is the easy-going, effortless building upon the sand with "wood, hay, stubble." There is a splendid scorn in this anti-climax of the apostle. "Wood, hay, stubble," how opposed it is to "gold, silver, precious stones." And how unworthy of the foundation—built upon Jesus Christ! Life, then, in its *highest* form must be *sacredly* constructive.

What is it that marks the distinction in the characters men form granted that their conditions are equal? Does it not consist in the degree of their obedience to this great law of all things sacred? And is it not therefore a difference of ideal? "One man regulates his life according to momentary inclination and the obvious cause of sense and business and the like, while another sees beyond him a great light burning to which he is ever trying to attain." And so while the sensuous man turns out socially a success—it may be, while morally a poor creature with only the semblance of a character, the other, God helping him, will become a saint. "Thou delightest my heart, for thou art building as if Rome were eternal," said Augustus to Piso. And the approval of the Divine is for the man who realises that there is a permanence in true character and builds accordingly. By the very needs of our being and the force of our circumstances we are makers, builders.

II. "See that thou make all things *according to the pattern.*" *Then life's sacred construction of character is only possible on a Divine plan.* There are few things about which many are more capricious than of the true inwardness of character. It is too often the outwardness of it, the appearance and not the reality, that concerns them. If one were asked to indicate the cause of so much of the failure in life one would have to acknowledge that it arises from disregard of foundation principles.

1. *Conversion a primal factor.* Deep down at the base of all character which is to endure the stress of life and the scrutiny of the Judgement there must be Conversion. "Ye must be born again." I do not think that I have ever seen this truth, in connection with the idea I am advancing, so clearly put as the way an old Cornish woman put it to the writer of "From Death unto Life." He was trying to promote a high standard of living without going down to the deep foundation of spirituality, and she said: "Mr. Haslam, are ye goin' to build your spire from the top?" He could not dislodge that simple question from his mind. Was he absurdly attempting to construct from the top downward? It is a pertinent question. The construction of all true character is from the base upward. To all who aspire to character, true, noble, and abiding character, comes this appeal: have you begun at the base? The Divine plan is first of all conversion: "Ye must be born again."

2. *Conduct the ethical expression.* The question of the superstructure relates to Conduct which is the ethical expression of conversion. The text urges the principle of all things sacred. "All things." It has been pointed out that the instructions given to Moses referred to the making of branched candlesticks and they are so minute and specific that it has been said that any brass-founder in Europe could work out the design to-day. What is that but the suggestion that the minutest things of our common life may be fashioned according to the great example? Character is made up of fragments of conduct and it is for us, if we are Christian, to bring the greatest principles to bear upon the smallest acts. Broadly speaking the small things are the things which in their aggregate make up life, and "you can apply Christ's gospel to every one of them, and there is very small chance of your applying it to the great things if you are not in the habit of applying it to the small ones; for the small things make the habits which the great things test." And so if we bring the two great commandments which our Lord enforced—love to God, and love to one's neighbour—to bear upon conduct the superstructure will be according to pattern.

III. "See that thou make all things according to the pattern showed thee *in the Mount.*" *The principles of the sacredly-constructed life are learned only "in the Mount."* Hence when the question arises where can we find God's design for conduct? I would answer, The ethical principle of it may be found in the Sermon on the Mount, while the spiritual manifestation of it is embodied in such a Scripture as the Twelfth of Romans. Moreover, we have the Ideal Life for our example. Perhaps the religious world makes the mistake of reading too many "Lives" of Jesus Christ. I say perhaps, for I am not quite sure of that. But if we were to take the record of the Gospels and copy the incomparable Portrait therein made manifest the Christian life would become a more attractive and permanent factor in the world than it is to-day. If we would only allow the great principles of the life of Jesus Christ to dominate our life we might be assured that our character would become a noble thing. God says to us of Jesus Christ: This is My pattern for your life. Copy Him. Make all things according to that type.

"According to the pattern *showed thee in the Mount.*" We are

invited to study the plans in the presence of the Architect. The man who never prays, who ignores the word of God, who has time for everything but the spiritual, is building his character without consulting the plans committed to him by the Divine. And that is but to court disaster. Ours is truly a busy age and inexorable in its pressing demands, but that man is unwise who does not "take time to be good."

But if prayer is to you a thing full of meaning: if you have a reverence for the word of God which is not a mere sentiment; if you are desirous of making the most of your opportunities of soul-culture, it will argue that in your heart there is a real concern for the things which are permanent. And if in your aspiring you should ever feel that the Divine Ideal is too high, and that to copy the example of Jesus Christ is an impossible thing, do not be staggered by the greatness of the plan. Remember that *the God who fashions the design supplies all requisite power for its accomplishment*. All needful resources are in the hands of God. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

HERBERT S. SEEKINGS.

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## Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations].

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### \* THE SIGN OF THE BABE

#### A CHRISTMAS SERMON

*And this shall be a sign unto you; ye shall find the Babe wrapped in swaddling clothes, lying in a manger*—ST. LUKE ii. 12.

IN the R.V. there are two slight changes in this verse which make much difference to the sense and suggestiveness of the words. Instead of reading "This shall be a sign unto you; ye shall find *the* babe" we read "This shall be *the* sign unto you; ye shall be a babe." The A.V. suggests that amongst other signs they should find the babe. The R.V. suggests that above and beyond all other indications in importance should be the fact that they found a babe. This should be *the* sign that they found a babe. Just as if it were, as indeed it was, something new and wonderful and vastly important that Christ the

Lord should be found wrapped in swaddling clothes and lying in a manger. As if it were a matter to be pondered over, a fact full of meaning that :

When all were looking for a king  
To slay their foes and lift them high  
He came a little baby thing  
That made a woman cry.

Shall we linger and ponder over that fact, so that for our enrichment we may catch a glimpse of the significance of the Son of God as a babe? It is surely a sign to us of the mightiness of gentleness and of the gentleness of the Almighty.

Call to mind, by way of illustration, the N.T. account of the relation of King Herod to the babe. Herod occupied the throne of the land, being supported thereon by the imperial power of Rome. He was a strenuous, unscrupulous monarch, bloodthirsty, bloodguilty and inhuman; and when the rumours of the advent of the Messiah reached his ears, and menaced his throne, he determined to avert the peril. "Where is the Babe?" he asked of the wise men. "Born in Bethlehem," they replied. Then let the soldiers draw a cordon round the village and wipe out the infant life of the district. No babe can resist the power of the sword. So he thought and so he planned: but God was with the Babe and in the Babe, and hence the Babe was stronger than the court, the army, and the state; and in defiance of every law of human probability Herod's plans were frustrated, the Babe lived and fulfilled His mission reaching a higher throne than Herod's, the throne of human reverence and love, the throne of God.

That is but an incidental and external illustration of the deeper fact that the secret of the Lord Christ's power over the human heart was to be found in His infinite gentleness. When He reached maturity and took upon Him the work of the Messiah, His disciples were constantly reminded of the ancient words of the prophet Isaiah, "He shall not strive, nor cry aloud; neither shall anyone hear His voice in the streets; a bruised reed shall He not break, and smoking flax shall He not quench." There never was anything loud or ostentatious about the Master; no harshness, no selfish severity, no impatience; and there was always about Him the presence of tender and re-inforcing gentleness. He began as a babe and to the end He was gentle as a babe. "He was brought as a *lamb* to the slaughter." In Him was manifested with tremendous clearness and force the principle expressed in the words of St. Paul, "God hath chosen the foolish things of this world to confound the wise, and hath chosen the weak things of this world to confound the mighty, and base things of this world, and things that are despised hath God chosen, yea and things that are not, to bring to naught the things that are, that no flesh should



glory in His presence"; and the Incarnation was the turning point in the world's history because it demonstrated the truth that *the* signs of God's presence are to be found in gentleness and tenderness and love and all such graces as we associate with child life.

There have been two famous ideas of God's relation to things and men which have contributed more than anything else to disbelief in Him. One is the old mistaken idea that He created the world originally beautiful and peaceful, and then allowed man to be tempted and by falling to bring misery and disorder into all nature and life. Then there is the much more recent, but equally mistaken idea that God evolved a world full of misery and disorder. But the truth is that God has not yet either created or evolved the world. Instead of having created and having evolved it, He is as yet only *creating*; slowly laboriously *evolving*. "My Father worketh hitherto," said Jesus. He is toiling all the time, wistfully forthreaching towards a world that is to be; and wherever there are traces and hints and evidences of beneficence and gentleness, of ameliorations and rectifyings, there you have the signs of the presence and operation of the "Father of Jesus," the God of the Gospel.

In the O.T. God is pictured as riding on the whirlwind, breathing out of His mouth lightnings which blind men by their glare, speaking in thunder which stuns men by its roar, throwing broadcast sweeping hail which smites men down with its artillery, making darkness pavilions round about Him, hiding in dark waters and thick clouds of the skies. Sometimes an O.T. prophet would have a passing foregleam of the gentleness of the Most High, but as a rule violence and waste and terror were signs of the presence of God in nature to him. But the Incarnation, or gospel of babyhood, changed all that for ever because it was the fullest declaration that the law of love is the mightiest law of all. It suggests the truth that behind all the pain and violence and terror of nature, love is ever working, quiet as the light and tender as the dew; and that in all that is beautiful, gentle and beneficent we are to see the signs of Him who worketh hitherto and is always at work. He is the world's great artist using the violent forces of nature to make landscapes for us to behold; He is the world's great harvest-maker, using the winds and the waters, the frost and the snow, the thunder and the lightning, and the brains of men to make fruits and grains for us to eat. He is not in the rending earthquake or the devastating fire or the dark and pitiless storm, but in the love and mercy which finds in them its instruments of good.

If that be true in *nature* it is equally true in *history*. In O.T. times it seemed as if God's presence were to be seen in sword

and fire, in chariots and battering rams, spears and garments rolled in blood ; but, when Divinity was made manifest in time and space as a babe, the world was set to learn the lesson that God was to be seen working not in such violence, but in spite of it all, gradually dispelling error by the increase of knowledge, alleviating disease by the revelations of science, and increasing happiness by the slow betterment of social conditions. Looking abroad over the history of our own nation we now and again catch glimpses, oh ! such lovely glimpses, of His presence. *E.g.*, In the year 1688 the tyrant James the second sitting on the throne of England was determined to rob the common people of their civil and religious freedom. He was supported by Louis the fourteenth, the wealthiest of European monarchs and commanding the finest army in the world at the time. That year was known as the year of the Bloody Assize. Three hundred and fifty poor people were hanged after mock trials in the counties of Somerset and Dorset. Hundreds were sold into slavery across the seas, and the power of the Stuarts seemed irresistible. But God was not in the tyranny of the Stuarts and therefore it ultimately came to nought. But in that year of the Bloody Assize, there was a young student at Cambridge, obscure and unknown, of such little note that had James heard of him he would not have thought it worth while giving him so much attention as Herod of old time gave to the infant Jesus. In that year of 1688 the young man printed and published a book called Newton's "*Principia*," a book which marked the greatest step forward in the sphere of knowledge ever taken by the human mind up to that time, one of the two books in the world which have done more than all others to dispel the ignorance of the human mind concerning God's works. And the point I desire to urge is that the gospel of the Incarnation which shews us that *the* sign of God is a babe, teaches us not to look for signs of our God in the Bloody Assize. In all such acts of tyrannical power we behold the signs of the triumph of hell. We find the signs of the triumph of our God's presence in Newton and his *Principia* which have done so much for the dispersion of ignorance, a development which in itself has done much to make another bloody assize impossible.

Love works at the centre,  
Heart heaving away  
Forth throb the strong pulses  
To the borders of day.

If this be true for the students of *nature* and *history* it is also true for *the workers of to-day*. "Look around you," says a bitter writer at all this surging sea of human misery. . . Do you call this the world of a good God ?" The answer which comes from the Babe at Bethlehem is "Not at all." There is

no world of His here and now. There is nothing but a weary misguided seeking after His kingdom. If we would look for the signs of His presence we must look into the gentle lives which are to be found here and there in society, lives which are resplendent with truth and grace. In such ways, baby ways, God is slowly fashioning His world, travelling to produce a world that never has been but is to be when His kingdom comes.

We are brethren of the cradle and the Cross. It is ours to find, therefore, the signs of God in the lowly the silent, the unobtrusive, the merciful, the tender, the good. But that is not the whole message of the Babe to us. He calls us to range ourselves alongside and among His forces, among His gentle good people till all wrong and craft and cruelty and suffering fall, and the kingdom of righteousness and truth, of peace and goodwill shall be established upon the earth, and the Babe of Bethlehem, our Lord and Saviour, shall see of the travail of His soul and shall be satisfied.

ROBERT J. WARDELL.

#### FUNDAMENTALS OF THE FAITH

#### VI. \* THE RESURRECTION OF JESUS CHRIST : ITS MESSAGE OF VICTORY

*He is not here, but is risen, as He said.*—ST. LUKE xxiv. 6

The resurrection is God's answer to the challenge of sin and death. The Master said, "Destroy this body and in three days I will raise it up" (John ii. 19). God "raised Him up having loosed the pains of death: because it was not possible that He should be holden of it." Thereby God declared Jesus Christ "to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead."

The victory of Christ is ours. Death's sting is gone and the grave becomes a bed for "Now is Christ risen from the dead and become the firstfruits of them that slept." We have not a dead Christ but a living Saviour. No fact in history has stronger proofs than the resurrection of our Lord. Men are busy writing to disprove it. It were as easy to blot out the sun or to stem the tide of the sea. Archbishop Whately showed that Napoleon could never have lived, if the methods of criticism were accepted in his case that have been applied to the life of Jesus of Nazareth. Yet men still believe that he did live. St. Paul said, "Ye can do nothing against the truth but for the truth." The sceptic's pen is writing His glory.

The fact of the resurrection of Christ is confirmed :

I. BY THE ANGELS' WORD. "He is not here, He is risen, as He said; come, see the place where the Lord lay."

Christianity always invites inspection. "Come and see." "These things were not done in a corner." Christianity gives her credentials and evidences.

II. BY THE EMPTY TOMB. Christ rose leaving His grave clothes undisturbed. John saw the "clothes lying," as though the body were within, and the spices within the folds. He "saw and believed." The position of the clothes and the napkin (head-cloth) lying by itself removed all unbelief. It was plain that complete victory over sin and death had been won.

Seals are shattered  
Guards are scattered,  
Christ hath risen.

### III. BY HIS MANY APPEARANCES AS THE RISEN CHRIST.

1. He appeared to Mary in the morning. 2. To the two on the way to Emmaus. 3. To the assembled disciples at night. These were on the day of the resurrection. They suggest His presence with us throughout the whole of life's day. In the morning, throughout the burden and heat of the day, and at eventide. 4. He was seen of Cephas, then of the twelve, *i.e.*, when "Thomas was with them." 5. "After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep." 6. "After that He was seen of James; then of all the apostles." 7. "And last of all He was seen of me also, as one born out of due time" (1 Cor. xv. 5-8). These appearances were real. The same body that hung upon the Cross again discharged earthly functions. He spake, He ate, He breathed on His disciples. He showed unto His disciples His hands and His side. In their terror and unbelief He appealed to their physical senses confidently; as they could not doubt that He was the same Jesus they had known before His death. "Behold My hands and My feet, that it is I Myself; handle Me, and see, for a spirit hath not flesh and bones as ye see Me have. And when He had thus spoken He showed them His hands and His feet" (Luke xxiv. 39, 40).

Yet while He was the same, His manner of existence was different. It was the identical Saviour, but after He came out of the tomb He was no longer under the limitations of His state of humiliation. They were "finished." The work, and the "decease" were "accomplished." The Man Christ Jesus was about to become the glorified Lord. No longer was His body governed with laws of time and space; He suddenly "appeared, the doors being shut," and as suddenly disappeared. After the same fashion was His appearance to the five hundred on the mountain. "I will raise it up again." He foretold; and He fulfilled His word, thus triumphing over death and the grave. With what "power" and holiness does He prove Himself the



Resurrection and the Life? When Lazarus came out of the tomb he lived as before until he fell asleep again. But death had no more dominion over Christ.

IV. BY THE CONVICTION AND CONDUCT OF THE DISCIPLES. When Christ died, faith in Him and in His kingdom died in the heart of the disciples. They were full of sorrow: "We trusted that it had been He which should have redeemed Israel." When they were told that He had risen it seemed to them "an idle tale. They believed it not." Not Thomas alone: all were "faithless." They must see Him ere they would believe. It required His appearance to remove their unbelief. Hence we read "Then were the disciples glad when they saw the Lord."

Renan said that Mary Magdalene brought Christianity from its grave. She imagined that she saw Jesus and persuaded the expecting disciples of the reality of her delusion. But far from the disciples expecting that He would rise, they would not believe it when told that He had risen; and this non-expectation is presumptive evidence of the fact that He actually arose. The experience of

1. *Every believer proves the truth of Christ's resurrection.* He has seen Jesus. If so Jesus must be alive. This argument is incontrovertible. Has Christ spoken to me? broken for me the power of cancelled sin? shown me the Father? Then if so, "I know Him whom I have believed." Such evidence may not convince my neighbour, but it satisfies me.

2. *The Church of Jesus Christ is a witness to the fact of a living Christ.* Her faith, love and zeal, whence came they? From the risen Christ. To Him are added all those who are being saved. The Church is His body, drawing its very life from its Head. (a) By its very existence the foundation of the Church would have been impossible if our Lord had not burst the barrier of the tomb. The apostles would have had no message to deliver. Everywhere they preached Jesus and the Resurrection. (b) By its corporate life and work. The message of hope, of ultimate triumph over sorrow and death came from His continued life. That indeed constitutes the chief ground of our expectation of a future life. "Fear not; I am He that liveth; and was dead; and behold I am alive for evermore. I have the keys of hell and of death." He testifies to us of an experience that in itself entitles Him to speak for the human race. He has come back from that "bourne whence no traveller returns" and brought "life and immortality to light." He says "Fear not. Because I live; ye shall live also."

His right arm is o'er us,  
He our Guide will be;  
Christ hath gone before us,  
Christians follow ye!

JOSEPH JOHNS.



## \* "LEAD KINDLY LIGHT"

*Lord, lift Thou up the light of Thy countenance upon us.*—PSA. iv. 6.

Everybody knows the beautiful hymn from which the title of this homily is taken. It was written by Cardinal Newman in 1833, and reflects the mental distress and spiritual loneliness in which he was at that time. He had been ill at Palermo and was eager to get home, but had to wait wearily for a vessel in which to make the voyage. At length he got a passage in an orange boat bound for Marseilles. He was becalmed for a whole week in the Straits of Bonifacio. There, as he paced the deck beneath the quiet stars, he composed this sweet, plaintive, yearning strain to express the deep longing of his soul for God's light. It is a universal experience to which he gives utterance, and therefore it is that the hymn has found a permanent place in Christian song.

It is not a new prayer. "I beseech Thee, show me Thy glory," prayed Moses in the distant dawn of the ages—a prayer echoed by the psalmists and prophets of the O.T. "O send out Thy light and Thy truth," sang a poet of the Jewish Church; and another prayed, "Lord, lift Thou up the light of Thy countenance upon us."

This passionate crying for light has not been confined to inspired men; it characterised thoughtful men everywhere and in every age. Our hymn books testify to this, and men outside the churches, like the German philosopher Goethe, have pleaded for "more light."

I need not say that the light to which Newman refers, and for which men have prayed in all lands and centuries, is *not mere natural light, the light of the sun, though this is of inestimable value*. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." So many a benighted traveller lost on the wilds has proved, as the gracious morning has crept over the dreary scene; and many a mariner, tempest-tossed beneath starless heavens, as the radiance of coming day has palpitated over the eastern horizon, heralding the mighty orb whose rising rebuked despair and rekindled hope; and many a sufferer, racked by pain, who has waited for the dawn with intense desire and has found in it new life. Thank God for the light that comes to disperse the shadows, to drive away the mists, to warm the heart of nature, to cause the seeds to germinate, the flowers to bloom and the harvests to ripen, that finds its way even into the courts and alleys of grim cities, and makes everybody and everything rejoice. Thank God for it—it is the medium in which we see our way, the paths we are to avoid, and the goal we wish to reach. It stands for knowledge, safety, hope, buoyancy, joy, and many a treasure beside.

Now all these precious things are found in the Lord Jesus. He is the Light of the world, the Light of man, the Sun of righteousness, the Light of life; He is Saviour, Guide, Hope, and Source of gladness. What a joy that He has risen on this dark world's night! Apart from Him, bewildered and hopeless and wretched are we! Look at the nations that know not God, at the homes from which He is excluded, the individuals who reject Him—how sad, how unsatisfied, how dark!

But when He comes it is like the breaking forth of the morning. What brightness there is! What a transformation of character, what garments of vestal whiteness for poor humanity, what new fountains of joy, what blossoms of love and gentleness, of truth and courage!

I have seen the Alps soon after sunrise. In the early morning, I climbed up beside a vast glacier. The mountains were clad in white, and the spotless covering was fringed with fragrant pine forest. The ice was melting, and fragile plants were bursting into flower amid the very snows. When I had reached a good height I turned and looked down the valley, and no tongue could tell the magnificence of the scene. The giant cones clothed in pure snow, faintly tinged with rose, stood up thousands upon thousands of feet in a sky of deep crystalline blue; giants blocking the field of vision in the central view. But it was the marvellous light that impressed me most; the quality of it so transparent—the mountains twenty miles away seemed close at hand—so bright and gladsome, and touching into rare beauty every crag, every patch of green grass, every strip of forest, every flower, every streamlet. It was the light of the sun that was the glory of that early morning landscape, illuminating and making sublime the vast panorama.

Such is the Lord Jesus. It is He who lights up the whole world with the glory of His loving and holy Person, dispersing the blinding darkness, and turning men's stony griefs into jewels of God.

When Newman wrote *Lead kindly Light* he was in doubt. The night was dark, and he was far from home—the home of the soul, for which he longed.

Are we in doubt? Let us pray, *Lead Thou me on*; THOU, who art wisdom itself, who knowest all the road and canst not be bewildered and lose Thy way; Thou, who hast led sincere men in every age, who art the "*kindly Light*," not some fierce zealot, some stern spiritual autocrat, but the patient Saviour.

Trust Him to lead you on—yes "*ON*," ever forward. It is only by going *on* that we escape from the encircling gloom into the brightness of faith. Some who are in love with doubt, sit beside the way and fondle their difficulties and seem loth to leave them; but a Leader implies progress toward the light in those who are led. Let the Lord Jesus lead us. He is the Fountain of light.

The poet has, or feels that he has arrived at the point of self-surrender. He was *content* that Christ should be his Guide. He had been self-willed, had rebelled against mystery, had thought himself wiser than God: "I loved to choose and see my path." "I loved the garish days." He preferred a path of his own selecting to one of God's choosing, if the former was a pleasant, sunshine, primrose way, and the latter was a rough and shadowed path. He had misgivings; he was not certain that he was right, but "spite of fears, pride ruled my will." But now it is different, now his prayer is, "Lead Thou me on—where Thou wouldst have me go. Remember not past years." Is that our attitude? If we are wise it will be.

If this be our position, Christ will be everything to us. He will "keep" our "feet." We shall not wander. The bits of the devil's sunlight that draw so many away will not attract us. We shall keep to the path though it be difficult and uphill, and though the sunshine be now and then interrupted by trials that are as tall, heavy-foliaged trees rising above our way. Too much light may not be good for us, and trial may be God's screen to intercept the sun's rays. But He will keep our feet, and we shall reach the goal.

"I do not ask to see the distant scene"—alas, we often desire to see it. What a mercy that heaven does not grant our wish. To see it with its duties and perils and sorrow would be too much for us.

"One step enough for me"—"Lead Thou me on." Every step taken with Him is a sure step and a right step. There will be no need to retrace it, and every night will find us "a day's march nearer home."

R. CORLETT COWELL.

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## Notes and Illustrations

THE SIGN OF THE BABE (*St. Luke ii. 12*).—The "sign" which is to confirm the tidings might seem better fitted to contradict them. It is a strange mark by which to identify one born to such lofty tasks and dignities that He is, like all other infants, wrapped in swaddling-clothes, and unlike the child of the poorest, lies in a manger. Humiliation is the sign of majesty, the depth of lowliness a witness of the height of glory. To be born was such transcendent condescension that no lowliness of condition can add to it, but may symbolize it for us. The cradle that was too poor for a child of man is fitting for the Son of God.—*Maclaren's St. Luke.*

### THE INCARNATION

Hast thou not heard that my Lord Jesus died?

Then let me tell thee a strange story.

The God of power as He did ride

In His majestic robes of glory,

Resolved to 'light, and so one day

He did descend, undressing all the way.

The stars His tire of light and rings obtained,  
 The cloud His bow, the fire His spear,  
 The sky His azure mantle gained.  
 And when they asked what He would wear,  
 He smiled and said as He did go,  
 He had new clothes a-making here below.

When He was come, as travellers are wont,  
 He did repair unto an inn,  
 Both then and after, many a brunt  
 He did endure to cancel sin;  
 And having given the rest before,  
 Here He gave up His life to pay our score.

—George Herbert.

THE RESURRECTION.—If the kingdom of Christ were an earthly kingdom like the kingdom of David, as the Jews imagined, the revivification of dead bodies would be essential to the entrance of the dead upon its experiences. But since the kingdom of Christ is a reign of the spirit, there is no such necessity. The reasonable view of the matter is that the present body, belonging wholly to the material order, has no further use or destiny after death has detached the spirit from the material order and is abandoned, to be known no more; and that whatever organism the spirit may need in the other life will be provided there, without contribution from this world. The personality will have such a body as it may require, but it will not be an outgrowth of the flesh. If it has a real connection with the present life, it will be a connection not with the body that now is, but with the life that the spirit has lived here.—*Clarke's Outline of Christian Theology*.

LEAD KINDLY LIGHT (*Psa. iv. 6*).—Verse 6 seems at first sight to belong more closely to what follows than to what precedes, and is taken by those who hold the Davidic authorship as addressed to his followers beginning to despond. But it may be the continuance of the address to the enemies, carrying on the exhortation to trust. The sudden appearance of the plural "us" suggests that the psalmist associates himself with the persons whom he has been addressing, and while he glances at the vain cries of the "many," would make himself the mouth-piece of the nascent faith which he hopes may follow his beseechings. The cry of *the many* would, in that case, have a general reference to the universal desire for "good," and would pathetically echo the hopelessness which must needs mingle with it, so long as the heart does not know who is the only good. The passionate weariness of the question, holding a negation in itself, is wonderfully contrasted with the calm prayer. The eyes fail for want of seeing the yearned-for blessing; but if Jehovah lifts the light of His face upon us, as He will certainly do in answer to prayer, "in His light we shall see light." Every good, however various, is sphered in Him. All colours are smelted into the perfect white and glory of His face.—*Maclaren's Psalms*.

LEAD KINDLY LIGHT (*Psa. iv. 6*).—David knows well that there are plenty of discontented grumblers among his subjects ready to follow any one who makes them fair promises. His answer to them is a prayer for

blessing upon himself and his people, which recalls the great Aaronic benediction of Num. vi. 24-26, fusing into one the two petitions, "The Lord make His face to shine upon thee," "the Lord lift up His countenance upon thee." Cf. *Psa.* xxxi. 16; lxxx. 3, 7, 19. The "many," as in iii. 2, are chiefly the wavering mass of the people, who had not yet taken a side; but some at least of Absalom's partisans, and some of David's half-hearted followers are included.—*Kirkpatrick's Psalms.*



UNION FOR BIBLICAL AND HOMILETIC STUDY  
IN ASSOCIATION WITH THE WESLEYAN METHODIST  
CONNEXIONAL LOCAL PREACHERS' COMMITTEE  
SESSION, 1908-1909

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 14, Waterloo Road, Nottingham.

GENERAL DIRECTIONS FOR STUDENTS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.
2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BEFORE THE LAST DAY OF THE MONTH to the Tutors and NOT to the Secretary. N.B.—*Late papers cause a great amount of unnecessary trouble.*
3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.
4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.
5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.
6. Students are requested to write their answers to class-questions *in their own words*. They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6d. They go through the post for a half-penny.

SUMMER CLASS (1908)

STALKER'S ST. PAUL

*Prize-Winners:* F. W. Rydall, H. W. Dolling, Miss Irene Buzza, J. L. Skidmore, T. A. S. Moorhead.

*Honourable Mention:* (1) *First Section:* W. May, E. Pointon, E. Raisbeck, Miss Brown, Miss Theobald, A. J. Perry, Miss Greenwood, J. Robson, J. H. Smith, W. Jones, E. J. Garrett, G. Tremewan, A. James, R. G. Barker, S. H. Peet, J. H. Jenkin, W. A. Franey, A. L. F. Seymour.

(2) *Second Section:* J. L. Gillians, Miss F. E. Cockle, R. P. Clare, Miss F. Juckles, F. Elliott, W. G. Paynter, E. Ryall.



(3) *Third Section* : A. J. Warman, J. T. Hodgson, A. Dixon, H. Attenborough, W. H. Heading, Norman Landreth, Edmund Thompson, T. C. Redfearn, C. J. Stoneham.

(4) *Fourth Section* : J. L. Skidmore, J. M. Thomas, J. Pickering, F. Bamford, G. T. Withans, H. Gresham, F. Hanmers, W. E. D. Greenwood, H. Alvey.

(5) *Fifth Section* : J. S. Dyson, J. W. Glover, Miss Kate Demaine, P. Breadner, W. J. Turnbull, P. B. Parkes, Miss R. E. Eddowes, Handel Collier, J. Wilcox.

### REPORTS

"Of the 38 names given to me 12 sent in no paper, 1 sent one, 2 sent three each, and 23 sent five each. Of those who sent five papers, Mr. Rydall (97 per cent.) claims the prize, and the following deserve Honourable Mention :—W. May (91), E. Pointon (87), E. Raisbeck (86), Miss Brown (86), Miss Theobald (85), A. J. Perry (83), Miss Greenwood (83), J. Robson (82), J. H. Smith (81), W. Jones (80), E. J. Garrett (79), G. Tremewan (78), A. James (75), R. G. Barker (74), S. H. Peet (73), F. H. Jenkin (73), W. A. Franey (72), A. L. F. Seymour (72). The papers have mostly been of a high order, and it has been a pleasure to examine them. Several of the students have expressed themselves as greatly profited by the interesting study of the "Life of St. Paul."

P. PIZEY.

"During my seven years' association as tutor with the U.B.H.S. I have never seen better results than this year. The text-book has evidently been enjoyed—the questions have been understood—and in many cases the reading of the answers has been a real pleasure. More than half of the students persevered to the end of the Session, and 8 have won a good place in the Honours' List. The prize-winner is Mr. H. W. Dolling, whose excellent papers have merited the high average of 97 per cent."

GEO. C. GOULD.

"Seventeen names were sent to me for the course, but 10 only 'endured unto the end.' The remaining 7 dropped out of the running gradually; 1 sending in four papers; 1 sending in three; 1 sending in two; and 4 ceasing to send after the first. Of the 10 who have completed the course, Miss Irene Buzza is an easy first, and thus gains the prize, winning nearly the maximum number of marks. The following all deserve a place in the Honours' List, I place them in the order of merit :—A. J. Warman, J. T. Hodgson, A. Dixon, H. Attenborough, W. H. Heading, Norman Landreth, Edmund Thompson, Thos. C. Redfearn, Chas. J. Stoneham. The students have shewn a keen interest in the study of the Life of St. Paul, and the majority manifest an intelligent grip of the subject, and by the many letters of thanks and appreciation I have received from them I should judge it has been a 'labour of love' to them, and will undoubtedly be of great service to them in their ministry of the 'Word.'"

G. H. SCHOFIELD.

"Twenty-three students have sent papers but only 9 have worked through the entire course. The papers of these students have been very well done. The subject has evidently been very interesting. The points of Dr. Stalker's book have been thoroughly mastered and one or two students have given their answers in good style. The highest mark was gained by Mr. J. L. Skidmore 88 per cent. Of the rest not one fell below 71 per cent."

ERNEST RHODES.

"This class commenced with 19 students, but only 12 persevered to the end of the Session. The majority of the papers have been exceedingly good and deserve high praise. A few of the students lacked knowledge of elementary grammar, and one brother has wisely decided to take a course in that subject.

Three have been successful gaining over 90 per cent., and deserve special commendation. Two gain over 80 per cent., and 5 over 70 per cent. The names and marks are as follows: T. A. S. Moorhead, 95 per cent.; J. S. Dyson, 94 per cent.; J. W. Glover, 92 per cent.; Miss Kate Demaine, 87; P. Breadner, 86; W. J. Turnbull, 78; P. B. Parkes, 77; Miss Rose E. Eddowes, 74; Handel Collier, 70; J. Wilcox, 70; W. E. Roberts, 59; R. W. Hull, 44. The class prize is gained by Mr. Moorhead, who did excellent work from the beginning, and, if possible, I should recommend both Mr. Dyson and Mr. Glover for prizes. I have derived much pleasure and benefit from the work of the Session, and wish to thank the students for their kind letters of appreciation."

RHYS JONES.

### I. HOMILETICS : FIRST YEAR

Students are strongly advised to procure the Revised Version *with marginal references* (R.T.S., 2s. 6d.), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required *unless specially asked for*; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. NO PAPER TO EXCEED 400 WORDS IN LENGTH.

WORK FOR DECEMBER: Text-book, Chaps. iv., v., and vi. State in your own words the teaching of these pages on the "preparation," "text" and "construction" of a sermon.

### II. HOMILETICS : SECOND YEAR

WORK FOR DECEMBER: Read Chap. iii., v., vi., vii., and state in your own words what the great aim of the preacher should be, the two kinds of preaching necessary, and the best way of procuring illustrations for sermons.

### III. HOMILETICS : ADVANCED

WORK FOR DECEMBER: 1. With the help of the marginal notes to the illustrations in Chap. iii., pp. 62-192, illustrate the Sections *a*, *b*, and *c* of Method 3 on p. 62. 2. Write three outlines on any text you choose according to *a*, *b* and *c*.

### IV. THEOLOGY : FIRST YEAR

WORK FOR DECEMBER: Read pp. 82-92. Questions 52, 53, 54, 56, 57, 58, 60, 62.

### V. THEOLOGY : SECOND YEAR

WORK FOR DECEMBER: Questions 140, 142, 143, 145, 146, 148, 151, 153, 154.

### VI. THEOLOGY : ADVANCED

WORK FOR DECEMBER: pp. 90-138. 1. Who was Arius? What forms has Arian teaching assumed in modern times? 2. Who were "the three Cappadocians," and what were their services to Christian truth? 3. Give a brief account of the Nicene Creed. 4. What were the heresies of Apollinaris, Nestorius, and Eutyches?

### VII. THEOLOGY

#### SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

WORK FOR DECEMBER: Banks's Theology, pp. 158-206. 1. Show the substitutionary character of Christ's sufferings and death. 2. Prove that Christ's death is a sacrifice. 3. Define the three terms Redemption, Propitiation and Reconciliation. 4. Briefly expound 2 Cor. v. 18-21. 5. Concisely explain the theories of the Atonement advocated by Anselm, Abelard and Grotius. 6. What

are the conditions of personal salvation? Give proofs. 7. Carefully define Justification, giving Scriptural proofs. 8. What is the Roman Catholic doctrine of Justification?

## VIII. BIBLE STUDY

### SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

WORK FOR DECEMBER: David to Nehemiah. Read Maclear 92-124, Companion 60-64, 138-143, 156 (Col. 2). Questions: 1. Give some account of the important events in the history of Israel suggested by the names Jeroboam, Sargon, Nebuchadnezzar, Zerubbabel, Ezra. 2. Show why John the Baptist was symbolically called by the name of Elijah. 3. Compare the histories of the kingdoms of Judah and Israel with regard to the number of dynasties, number of reigns, and the duration of each kingdom. 4. What is the Moabite Stone? 5. Mention one or two peculiar features of the Book of Esther and any difficulties connected with it. Is the feast of Purim referred to elsewhere? 6. Show the importance of the genealogy given in Neh. xii. 10, 11, and state what you know of Jaddua. 7. Who were Gehazi, Benhadad, Athaliah, Jehoiada, Shalmaneser, Sanballat, Mordecai? 8. Explain in connection with their context the following quotations:—"Is he yet alive? He is my brother." "The chariots of Israel and the horsemen thereof." "They that be with us are more than they that be with them." "What hast thou to do with peace?" "They feared the Lord and served their own gods." "Should such a man as I flee?"

## IX. CHRISTIAN EVIDENCES

WORK FOR DECEMBER: pp. 46-74. Questions: 1. Explain the sense in which the word "miracle" is to be understood; and sketch the argument for a Supernatural Revelation from the miraculous element, inherent in, or associated with, it. 2. Why should this miraculous element in connection with such a Revelation be considered quite legitimate and credible? And why would its absence be more surprising? 3. Apply the argument of the last question to the particular miracle of the personality and character of Jesus Christ. 4. Why, or how far is the actual historicity of Christ's life and resurrection necessary to the argument from this miracle? What other and further views on Christ's personality and character are held?

## X. CHURCH HISTORY

WORK FOR DECEMBER: Poole: pp. 99-137. Questions: 1. Write briefly on Wycliffe's later career and work. 2. What was Lollardy? Describe the course of the movement after Wycliffe's death. 3. What was the great Schism? Briefly trace its course.

## XI. ETHICS

SPECIAL NOTE.—Make your own clear working outline of each month's portion. After careful study answer the questions set, without any reference to books and also forward your outline.

WORK FOR DECEMBER: Analyse Sections V. and VI. Questions: 1. What connection has religion with morals? 2. In what ways does religion make moral philosophy complete? 3. Trace briefly the place of conscience in Scripture. 4. How does Christ fulfil and not destroy the O.T. teaching on this subject?

## XII. ENGLISH GRAMMAR

WORK FOR DECEMBER: Chaps. xv., xxiii-xxv. Questions: Exs. xv., 5, 6, 7; xxiii. 20; xxiv. 10 (first three lines only); xxv. 1, 3, 7, 9.

## XIII. ENGLISH COMPOSITION

WORK FOR DECEMBER: Read Part II., Chap. i., Section B to middle of p. 27.

Questions : 1. Under what circumstances may a singular verb be used with two or more nominatives? 2. Write a few sentences to illustrate the difference between the Perfect and the Aorist. 3. Write a brief essay on "Home Influence."

#### XIV. COMPARATIVE RELIGION

WORK FOR DECEMBER: Read pp. 129-162. Questions : 1. What is known of Zoroaster? 2. Give a brief sketch of the order and contents of the books of the Avesta. 3. Mention any Zoroastrian influences discernible in Scripture and early Christian History. 4. State the doctrine of Zoroastrian Dualism. 5. Give an account of the morality and ritual of Zoroastrianism.

#### XV. LOGIC

WORK FOR DECEMBER: 1. Define a syllogism and its parts. Quote the six rules illustrating the fallacies that arise from breaking them. 2. Give the rules for hypothetical and disjunctive syllogisms, and show how each may be reduced to a form of the common syllogism. 3. Criticize the syllogism: All M is P, No S is M  $\therefore$  No S is P; Some M is P, All S is M  $\therefore$  All S is P; If A is B, A is C, but A is C  $\therefore$  A is B. Read pp. 76-95. The difference between induction and deduction and the four stages (§ 118) in induction must be carefully studied. Hypothesis, observation, experiment, and the conditions of the validity are all important.

#### XVI. PSYCHOLOGY

SPECIAL NOTE.—Make a clear analysis of the main principles of the month's section, by use of text-book. Study your outline and be able to reproduce the subject-matter from your analysis, in your own words. After careful preparation, three weeks if necessary, answer the questions set, without any reference to books, and also forward outline.

WORK FOR DECEMBER: Analyse Chaps. iv. and v. Two very important chapters. Questions: 1. Define sensation, complementary-colours, colour-blindness, blind-spot. 2. How is it that with two eyes, you only see one object? 3. What do you understand by motor and organic sensations? *On Chap. v.:* 1. How do we learn the position and distance of any object? 2. What is a local sign? How would a child find it out, in the case of a bump on the head? 3. Describe the state of consciousness when looking at a mill-chimney.

#### XVII. ENGLISH LITERATURE

WORK FOR DECEMBER: Primer: Read Sections 68-85. Shakespeare, of all poets, is the greatest, and best repays study. Read any of his plays. Many cheap editions of his works may be procured. The cheapest is the Globe Edition, published by Macmillan, 3s. 6d. (discount allowed). A better is the Victorian Edition, Macmillan, 3 vols. 3s. 6d. a vol. Besides these there are many others; but the edition is of slight importance, "The play's the thing." Professor Dowden has a little book on Shakespeare in the same series as Brooke's "Primer of English Literature," 1s. Questions: 1. Mention the names of the chief Elizabethan poets, and their more important works. 2. Write a brief account of Shakespeare's life. 3. What Shakespearean plays have you read? Write in your own words the story of any one of them. 4. Name any of the characters in any of the plays which you have read that you would single out for special mention, and give your reasons. 5. In what plays do the following characters appear:—Caliban, Benedict, Sir John Falstaff, Rosalind, Perdita, Imogen, Portia, Desdemona?

#### XVIII. N.T. GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, 1s. 6d. Special Fee (in languages) for the Tutor, 2s. 6d. Minimum Subscription for the Union not to be forgotten, 6d.



## XIX. ADVANCED N.T. GREEK

Subject : Pope's *Epistle to Timothy and Titus*, 2s. 2d. Fee (not including Subscription), 5s. Tutor : Rev. R. M. Pope, M.A.

## XX. HEBREW

Text-book : Maggs's *Introduction to the Study of Hebrew*, 4s. 1d. Special Fee and Subscription as in Class XVIII. Tutor : Rev. A. T. Burbridge, B.A. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS  
ON TRIAL

WORK FOR DECEMBER : Study closely SERMONS x., xi. and xii. Read SERMONS ii-iv., vii-ix. Wesley's NOTES on John's Gospel, Epistles, and Revelations. SECOND CATECHISM, Chap. vi. Questions : 1. Distinguish between the witness of the Spirit and the witness of our spirit. 2. How did Wesley differ from the Bishop of London's view of the witness of salvation? What need is there for the witness of the Spirit? 3. How does Wesley described the "almost" Christian and Scriptural Christianity? 4. How does Wesley summarize Christ's discourse to Nicodemus? What striking change did he make in the text of the First Epistle of John? What change did the Revisers make? 5. What would you say if asked in an oral examination "Is Penitence a condition of salvation?" "Distinguish between Justification, Regeneration, and Adoption." "What is a class-meeting?" (Each answer very brief.)

## XXIV. CONNEXIONAL L.P. EXAMINATION : ADVANCED

GENERAL NOTE.—Read the section for the month carefully, as early in the month as you can. Then put the book aside, and *not less than* three days later, answer the questions without assistance or reference. Write as carefully as for examination, and your Tutor would greatly prefer you to use the Special Answer Books. Finally send your answers off between the 20th and 24th of the month.

WORK FOR DECEMBER : Read Chaps. v., and vi. to the end of § 18 (p. 107). Questions : 1. Distinguish between Religion and Morality, illustrating your answer from the N.T. 2. Summarise our Lord's teaching on the Fatherhood of God. 3. How did our Lord present and reveal Himself? 4. What are the chief implications of the title "Son of Man"? 5. What is the religious value of our Lord's teaching as to His nature?

## XXV. CONNEXIONAL L.P. EXAMINATION : ADVANCED

WORK FOR DECEMBER : Read Chap. xvi. pp. 97-126. Also Isa. xxviii-xxxiii. Questions : 1. Give the plan and scope of the third Book of Isaiah. 2. What lessons might Zion learn from Ephraim's doom? 3. What is the woe of Chap. xxix. intended to teach? 4. How is the treaty with Egypt dealt with? 5. What is Jehovah's part in the salvation of His people?

## XXVI. LATIN

Text-books : Allen's *Latin Grammar*, 2s. 2d.; Allen's *Latin Exercise Book*, 2s. 2d. Special Fee (see Class XVIII.), 5s.; Minimum Subscription, 6d. Tutor : Rev. W. E. Beet, M.A.

## XXVII. EXPERIMENTAL BIBLE STUDY

## SPECIAL CLASS FOR LEADERS OF SOCIETY CLASSES

WORK FOR DECEMBER : Read "Exordium" III. to V. and "Body of Epistle," I. pp. 109-128. Questions : 1. What interpretation of verse 6 seems most in harmony with the Apostle's thought? What different renderings are possible? 2. What was the "secret" of St. Paul's joy and comfort? 3. Wherein lay the great strength of St. Paul's entreaty to Philemon?



## XXVIII. ART AND PRINCIPLES OF TEACHING

### SPECIAL CLASS FOR SUNDAY SCHOOL TEACHERS

WORK FOR DECEMBER: Read Chaps. iv. and v. Questions: 1. How would you arrange the scholars in your class? 2. Enumerate the seven hints on class management. Which of these helps you most? What do you think of story-telling in lessons? 3. How would you explain the terms Pharisee and Publican to children eight years of age, who have never learnt the meaning of them? 4. What advice would you give a young teacher respecting a "teacher's language" in school? [N.B.—Illustrate your answers where possible by examples from your experience].

## XXIX. BIBLE STUDY (FOR GENERAL STUDENTS): O.T.

WORK FOR DECEMBER: Questions: 1. Read Chap. xxiv. Scripture references should be carefully traced. 2. Show how Jer. xxxvi. forms a clue to the history of the Book. 3. Explain the phrase, "The second edition of Jeremiah's book."

## XXX. BIBLE STUDY (FOR GENERAL STUDENTS): N.T.

WORK FOR DECEMBER: Read pp. 89-119. Questions: 1. Point out the difference between the miracles related in vi. 36-44 and viii. 1-9. 2. How did the Transfiguration encourage (1) Our Lord and (2) His disciples? What had Moses and Elias to do with it? 3. Comment on (1) "Leaven of the Pharisees and Herod" (viii. 15); (2) "Son of Man"; (3) "Salted with fire" (ix. 49); (4) "Bill of divorcement" (x. 4); (5) "Eye of a needle" (x. 25); (6) "Ransom" (x. 45).

## XXXI. BIBLE ENGLISH

WORK FOR DECEMBER: Read pp. 65-85. Questions: 1. Clear up the obscurity in the following passages:—Luke xxii. 69; Heb. iv. 12; Luke vii 4; 1 Peter ii. 4-7; Acts xxvi. 7; Luke xiv. 7-9. 2. Annotate the English of the following verses:—Matt. xiii. 21; Gen. xxiv. 8; Titus iii. 3; Mark vi. 25; Rom. vii. 15.

## XXXII. TEMPERANCE

WORK FOR DECEMBER: Read Chaps. ix., x., and xi. Questions: 1. Give a brief account of the Temperance Movement. 2. "The Trade must be fought at every point, because it is the enemy, in reality, of everybody and everything" (Joseph Chamberlain). Justify the statement and show how best to fight it: (1) As individuals; (2) as communities; (3) as a nation. 3. How would you popularize the Temperance Cause? 4. Answer the charge that Teetotallers are "narrow-minded" and "bigoted"! 5. Show the blight drinking causes through "heredity."

## XXXIV. CANDIDATES' LITERARY EXAMINATION

Text-books: Chambers's *World in Outline*, 1s.; Ransome's *Short History of England* (Longman's), 3s. 6d.; Longman's *Junior School Arithmetic*, 1s. Tutor: Rev. R. E. Brown, B.A., Street Lane, Roundhay, Leeds. (A Fee of 2s. 6d. is charged in this Class. It should be sent to the General Secretary).

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# OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

Dec. 6—THE GOLDEN KEY—Prov. ix. 10

Wisdom is like a great treasure house. She holds just those things which make life rich and glad. For, without wisdom, our knowledge is worth very little; and the things which we have cannot reveal to us their true worth. Wisdom teaches us how to use our knowledge, and how best

to spend our life. How then can we get to this treasure house? The golden key to it is "the fear of the Lord." To fear the Lord is:—

1. *To have His will in mind.* Our first thought will be what would God wish me to do; what would He like me to be; where would He have me go. Not what I like or wish or desire.

2. *To have His favour in desire.* True fear tries to please God. It endeavours to win His approval. Even lessons are learned so that God may approve. God surely says "well done" when we get to the first place by honest work.

3. *To have His love in our heart.* Hate dreads, love fears. There is a very tender fear about our true love of mother. It fears to hurt her, to vex her, to neglect her. We never really fear God until we love Him.

There is no true wisdom without this fear. The treasure house will be closed to us and all its riches we shall miss.

#### *Dec. 13—THE JOY OF CHURCH GOING—Psa. cxxii. 1*

How many people there are who don't like to go to Church! I have sometimes heard little children say, "I don't like going to Chapel." On the other hand how many there are who love to go. Some children cry when they can't go. And I have known lots of sick people say that their chief sorrow was that they could not go to the house of God. Why is this? What makes the house so glad?

1. *Because there we meet with God.* "I wonder who will be at Church this morning?" we say. We know One who will be there. We can meet with Him anywhere, but He has given us a special promise of His presence in His house.

2. *We seek God's help.* The house of the Lord is the banqueting house. He has mercy for our sin, comfort for our sorrow, help for our duty, joy for our play, to give us.

3. *We learn God's Name.* His great Book is read and taught so that we may come to know God, as our Saviour and Friend, better. We go to school to learn geography and such things; we go to church to learn about God and Christ and heaven.

4. *We share with God's people.* We don't want a school for one scholar, do we? Nor can we so easily learn our lessons alone. In a similar glad spirit men and women, boys and girls, gather together in the house of the Lord. They are glad to cheer and help one another.

If we remember what the house of the Lord means we too shall be glad when they ask us to go to it.

#### *Dec. 20—THE SPRING OF CHRISTMAS JOY—St. Luke ii. 11*

Why was this first Christmas morning such a glad time? It did not bring joy to all. Herod was not glad. Nor were the priests. But it brought great joy to these shepherds. The angel explained to them why it should be a joy to them. "There is born to you a Saviour."

1. *A Saviour from self.* From that little naughty self which we all know so well. Why can't we be good when we so want to be? Because there is a little enemy within, who, though not big, is strong. We can't turn him out. He comes as bad temper and I can't tell in how many other forms, but Jesus can conquer him.

2. *A Saviour from sin.* Sin is our worst foe. You remember about the

serpent in the first lovely garden. How subtle and crafty and cruel he was! That is like sin about us; it comes into our hearts' garden and we can't be equal to him. Jesus will conquer him for us if we will let Him.

So these shepherds would find Jesus the way to God and to the home of God. This is the real joy of Christmas. I heard of a boy who was glad when Christmas came because he could eat all day long. What a miserable boy he was. *We* are glad because we remember Jesus.

*Dec. 27—THE GREAT TRUST—Prov. iv. 23*

We are all sentinels. We stand like the armed man at a wonderful doorway of life. Four things to remember:

1. *The doorway.* "Thy heart." Our thinking, reasoning, feeling, loving, hating self. What we sometimes call the inner self. Our feet, and hands, and eyes, they are our outer self; while the part of us that feels and thinks is the inner self. So the heart is the gateway of thought, feeling and desire.

2. *The duty.* "Keep it." As the shepherd keeps his flock, or the gardener his garden, or the soldier the city, so are we to keep the heart. We must keep out all the foes, and keep in all the friends. Just as we protect our bodies from the cold so we must protect our heart from sin. God will help us.

3. *The method.* "With all diligence." We must do it carefully, constantly, earnestly. Not as a sentinel asleep at his post. Not as a negligent school boy who cares more for his play than his work.

4. *The reason.* "For out of it are the issues of life." The heart plays the great part in life. Desires, purposes, loves issue thence. "As a man thinketh in his heart so is he."

So, of all the precious things which we have to guard the Bible says we must guard the heart most of all.

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REVIEWS

*Thomas Healing, Lover of Children, Teacher of Teachers.* By C. Arnold Healing. London: J. W. Butcher. 1s. net.—Those who knew Thomas Healing will probably feel, as they take up this tiny volume, a little disappointed that the memorial of such a man should not be on a larger scale, and one which at first sight would seem to be more worthy of his remarkable personality, and, in some respects, almost unique service to the Church. But when the reader has been through the less than 150 pages, in which Mr. Arnold Healing has told the story of his father's life and work, he will have forgotten everything else in admiration of the excellence of the representation. Mr. Healing was a man of unassuming appearance and manner. You would not have guessed at a first interview what a strong, resolute, versatile man was talking with you. In his Sunday School at Lady Margaret Road he reigned as king, feared with that gracious and unterrifying fear which surrounds all men of strong will and intense goodness, but beloved with an affection which grew with the years. An effect all the stronger, deeper and more lasting because founded on a character of singular strength and originality. He was not what is called nowadays a

children's man, babbling mild anecdotes and talking cheery platitudes. He set before his scholars and teachers the highest of all ideals, physical, moral, intellectual, spiritual, and he soon impressed upon all who came under his influence his own conviction, that only the best and highest could satisfy Christian ambition. Sadly late in the day we are waking up to the importance of dealing more seriously with our Sunday Schools. It would be a great Christian service if some rich man would present a copy of this little volume to every Sunday School superintendent in the land.

*The Prophet's Raven.* By Mark Guy Pearse. London: Robert Culley. 2s.—This charming story should be one of the most popular of this year's gift books. It is a book for the Christmas season, and for all seasons. Full of the glad, bright, merry tone which belongs to all Christian charity, yet touched with the deepest pathos, as life is at all times. Miss Zelia is one of Mr. Pearse's happiest creations—a character by no means without parallel amongst the gracious women who minister to Christ of their substance as they care for the poor, the suffering, the erring, and especially for the little ones. We should like to think that it will be read in every household.

*Does it Matter what a Man Believes? And Other Themes for Thought.* *The Methodist Pulpit Library.* By Frank Ballard, D.D., etc. 2s. 6d. net.—*Popular "Determinism."* By Frank Ballard. D.D., etc. London: Robert Culley. 6d. net.—The first of these volumes gives, we presume, the substance of sermons preached by Dr. Ballard. They are powerful, effective statements of great truths, and vigorous defences of the Faith, against current unbelief. Of course Mr. Blatchford and *The Clarion* are seldom far from Dr. Ballard's thoughts. We commend the volume without hesitation to young preachers.

*Popular "Determinism"* is the first part of a work to be called "The People's Religious Difficulties." One of the most valuable features of Dr. Ballard's lectures is the discussion which usually follows them. In this book he has given replies to more than two hundred of the questions addressed to him. They touch many of the most important matters which are being agitated amongst thoughtful men to-day.

*Sidney Rupert Hodge, The "Beloved Physician."* By the Rev. J. K. Hill. London: Robert Culley. 1s. net.—Mr. Hill has sketched the life of this Beloved Physician with great skill, accuracy and good taste. Dr. Hodge was strong and even rugged, but tender-hearted and consumed with a passion for the service of Christ and of humanity, the sort of man who might be expected to die young, and in thinking of whom one remembers the great saying, "The zeal of Thine house hath eaten me up." This brief record cannot but be an inspiration, and we trust it will convey a call to many young men to-day.

*The Methodist Class-Meeting.* By Gilbert Murray. London: Robert Culley. 2s. 6d.—This is not the work of a practised writer, and it is perhaps a little too diffuse. But the question with which it deals is one of the burning questions in the Methodist Church to-day. Mr. Murray takes what we hold to be the right view, the Class-Meeting is not obsolete, not played out; rightly used it is the heart and backbone of Methodism. Certain anomalies

and more or less trivial difficulties can be got over by good sense and the allowance of freedom of action to intelligent ministers and church officials. Those who pleaded for what would mean in the near future the practical abolition of the class-meeting, should remember that every one of the substituted schemes will be open to equally strong objections, at one point or another. That the class-meeting stands in need of reform, and especially of enthusiastic and intelligent working is indisputable. Well worked, it will abundantly justify itself.

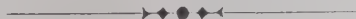
*Benares : The Stronghold of Hinduism.* By Rev. C. Phillips Cape, Benares, India. London : Robert Culley. 3s. 6d.—A singularly attractive book by an able Wesleyan Minister. Benares is a city full of interest, the "Oxford and Mecca of Hinduism." Christianity makes but slow progress there. If any criticism can be offered of Mr. Cape's book it would be that he has hardly given us enough account of missionary work in this great centre of heathenism. The illustrations are abundant and excellent. There are a few misprints which should be corrected in a later edition, e.g., "his birth's insidious bar."

*Points from My Journal.* By the Rev. George T. Coster. London : Robert Scott. 2s. 6d. net.—Mr. Coster's hymns find a place in a large number of modern hymnals, and he will be remembered by them. It is interesting, however, to read something of his ordinary ministerial work. He has taken a deep and practical interest in many religious and philanthropic enterprises. There are several very good stories in these extracts from his Journal, which begins in 1859.

*Shadows of the Morning : A Methodist Story of To-day.* By Thomas Saunders. London : Robert Culley. 2s. 6d.—An attractively got up book which does not however appeal to us very strongly. We have never met with any church in which such a Leaders' Meeting could be held as that described by Mr. Saunders.

*The Road to Happiness. An Anthology of Prose and Verse.* By E. W. Walters. London : Robert Culley. 1s. 6d. net.—An attractive little volume gathered from a wide range of authors. The subjects treated are Friendship, Reading, Conversation, Recreations, Contentment, Point of View, Self-Control, Courage and Self-Reliance, Work and Duty, Through Adversity, Sorrow and Affliction, Faith, Hope, and Love.

*The Unfolding Life : A Study of Development with Reference to Religious Training.* By A. A. Lamoreaux. London : H. R. Allenson, Ltd. 2s. 6d. net.—This is an American book, which will be of great interest to English readers. It is written primarily for "the busy parent and Sunday School teacher who desires to nurture intelligence in a developing life." In America Sunday School work is to a very large extent treated much more seriously and scientifically than it is with us, but there are signs of a widespread revival on this side of the Atlantic, one fruit of which will be we trust that Sunday School workers will carefully study the conditions of the great and serious problems with which they have to deal.

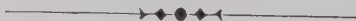




## OUR PROGRAMME FOR 1909

We have been able to make exceptionally good arrangements for next year and think that the PREACHER'S MAGAZINE will be more useful than ever to those who are honestly seeking to meet the ever increasing demands of the pulpit. The large decrease in Methodist and other Churches, the recent Church Census in Liverpool, the only too obvious fact that attendance at Public Worship is decreasing throughout the country ought to make every preacher more earnest, more thoughtful, more prayerful in regard to his work. It has been too much the fashion of late to disparage preaching and trust to what may be called subsidiary devices for securing congregations and attracting young people to our Churches. There are many causes for this deplorable condition of things and preachers must not shirk their share of the responsibility. There is a trumpet call to-day for efficient preachers and it is to be hoped that the young men who accept this solemn and unspeakably important office will spare no pains to equip themselves for their task. It has been through many years our aim especially to help these men.

Next year we propose to continue the publication of sermons by well-known preachers and we have already secured sermons by Revs. Dr. Fairbairn, George Jackson, B.A., J. H. Jowett, M.A., J. E. Roberts, M.A., Hugh Black, M.A., J. T. Wardle Stafford, and W. A. L. Taylor, B.A. Present Day Problems will be discussed; amongst them being The Eclipse of Preaching and Sunday Observance. We shall also publish a series of papers on The Poet as Expositor, which will, we hope, help many preachers to apt and telling illustrations. For the help of students who desire guidance in selecting commentaries we propose to publish from time to time papers by competent scholars on the various books of the Bible, shewing the present position of modern critical opinion, noting the English Literature, Expository and Homiletic which have gathered round the Books of the Bible. The Rev. J. A. Clapperton, M.A., who has had a wide experience as Secretary of the U.B.H.S., has written a very valuable series of papers for young preachers under the general title of Practical Preaching. The usefulness of these papers will be enhanced by suggested Homiletic Exercises which the young student would be wise to undertake. The usual prominence and attention will be given to the provision of Homiletic material with Notes and Illustrations. We shall also publish Outline Addresses on the Golden Texts by the Rev. S. C. Challenger, and continue to review Men and Books as in former years. We venture to ask our readers to call the attention of those likely to be interested to the PREACHER'S MAGAZINE. The publishers will be pleased to forward copies of our programme to any who will be good enough to distribute them judiciously.



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